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PERSIAN MSS VOL I (W64)

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CATALOGUE

OF

PERSIAN MANUSCRIPTS

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BY

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LATE PUBLIC EXAMINER FOR THE HONOURS SCHOOL OF ORIENTAL STUDIES IN THE UNIVERSITY OF OXFORD

VOLUME I

PUBLISHED BY ORDER OF THE SECRETARY OF STATE FOR INDIA IN COUNCIL

OXFORD

PRINTED FOR THE INDIA OFFICE

BY HORACE HART, PRINTER TO THE UNIVERSITY

1903

PREFACE

THE present volume contains the description of the Persian MSS in the India Office Library exclusive of those dealt with in the Catalogue of Messrs. E. D. Ross and E G Browne (1902) and of the Delhi collection of MSS. The *second* volume, which is in a forward state of preparation will consist of the following parts:

1 The description of a number of Additional Persian MSS., recently discovered in the Library.

2. A complete Index of the whole work in five distinct sections: (*a*) index of titles of books; (*b*) index of proper names of persons, authors, rulers, scribes, owners, &c.; (*c*) index of geographical names and ansâb; (*d*) general index of subjects; (*e*) index of dates or chronological register of historical and literary events.

3. A Conspectus of Manuscripts.

4. A concise statement on the various Collections of Persian MSS. in the Library and their origin.

5. A full List of Corrections and Additions

As all the mistakes that have, inadvertently, crept into the text, will be rectified in the last mentioned part it will be sufficient to correct here only a few more serious errors or misleading statements, viz.:

No. 157: Imâm Mahdî, represented in the MS as thirteenth Imâm, is, of course, identical with the twelfth, Abû-alkâsim Muhammad bin al-Ḥasan (see Safînat-alauliya, No 647, 16).

No. 170 (and likewise **Nos. 175** and **558**): read جهانگشای for جهانکشای

No. 190: read 'Abd-alsattâr *bin* Ḳâsim for 'Abd-alsattâr Ḳâsim, see No 619.

No. 214: the Turkî Wâḳi'ât-i-Bâbarî, contained in this copy, and stated to be complete, is, as has been shown in Mrs. Beveridge's 'Notes on the MSS. of the Turki Text of Bâbar's Memoirs' in J. R. A. S., 1900, pp. 439–475, rather defective, going down to p. 403 in Ilminski's edition and p. 352 in Leyden and Erskine's translation; this error has already been rectified in No. 2989 (col 1625)

No. 216: the description of this MS. correctly applies to No. 217 (so according to the original Press-mark); 2654, given as the original Press-mark of No. 216 in the Catalogue, contains a copy of the first volume of the Akbarnâma.

No. 287: the statement, that this collection was never met with before, is due to an oversight; it is found in Rieu ii. p 838[b].

No. 321: read 'Civil College' for 'Civil Collection.'

No. 400: A. H. 1137–1167, given as Shâhjahân's reign, must of course be 1037–1067 (or rather 1068).

No. 407: the names given in this MS. are very incorrect; they must be rectified by a collation with No. 449.

No. 409: read Mu'izz-aldîn Muhammad bin Sâm Ghûrî for Mu'izz-aldîn bin Muhammad Sâm Ghûrî.

No. 445: read دلگشا for دلکشا.

No. 506: read A. D. (1819–1849) for A. H.

No. 600: read Îltamish or rather Îltatmish for Altamish.

No. 605: read معارج النبوّة for معراج النبوّة.

No. 614: the author of the Arabic original is not Suhrawardî, who is mentioned himself as the last philosopher in the book, but Shahrazûrî, comp. H. Beveridge in J. R. A. S., 1900, pp. 550 and 551.

No. 619 (col. 251, l. 26): read بواسطهٔ مرد for بیواسطهٔ مرد.

No. 630 faṣl ix: read and was succeeded by the younger son of Ḡalabî Amîr Âbid, *Âlim*, comp. *ib.* faṣl x, e. 2.

No. 647, 174: read Abû Turâb Nakhshabî for Abû Turâb Bakhshî; *ib.*, 307, and **No. 724**, 1017: read Miyanajî for Miyânjî.

No. 667 (col. 344, l. 7): read 'mystical love' for 'mystical lore.'

No. 724, 485: Al-'Âmir biaḥkâm-illâh reigned twenty-nine years, not nine; *ib.*, 997: read Shâh Isma'îl II for Ibrâhîm II.

No. 828: read 'translated from Hindî' for 'translated from Hindûstânî.'

No. 1241 (col. 717, l. 10): read صفای for صفوای.

No. 1821 (col. 998, l. 3): read 1650 for 650.

No. 1850 (col. 1021, l. 35): read p. 17, No. 5, for p. 7, No. 5.

No. 2093: read Nos. 1574 and 1575 for Nos. 1074 and 1075.

No. 2792, VII, 9: read Harîsah and هريسه for Ḥarîsah and حريسه.

Incomplete or incorrect Press-marks are:

No. 275: 8. J. 6. = 3476. **No. 276**: 8. J. 3. = 3475. **No. 279**: 8. J. 5. = 2473. **No. 283**: 8. J. 8. = 3491. **No. 288**: 8. J. 9. = 2503. **No. 357**: 14. J. 11. = 3486. **No. 511**: 14. J. 23. = 3501. **No. 848**: 1481, read 481. **No. 1000**: 381, read 384. **No. 1063**: 2875, read 2815. **No. 1236**: 3124, read 3214. **No. 1295**: 3514, now 3535. **No. 1462**: 3514, read 3542. **No. 1527**: 3374, olim 13. J. 10, read 3474 **No. 1730**: 2148, now 3444. **No. 2505** 10. J. 12. = 3305. Duplicate Press-marks are 3112 in Nos. 668 and 2833, 3520 in Nos. 942 and 2765

The system of transliteration is the same as in my Bodleian Catalogue, viz

= (except at the beginning of words, where any distinctive mark appeared unnecessary)

ب = *b*	پ = *p*	ت = *t*	ث = *th*		
ج = *j*	چ = *ch*	ح = *h*	خ = *kh*		
د = *d*	ذ = *dh*	ر = *r*	ز = *z*	ژ = *zh*	
س = *s*	ش = *sh*	ص = *s*	ض = *d*	ط = *t*	ظ = *z*
ع =	غ = *gh*	ف = *f*	ق = *k*		
ك = *k*	گ = *g*	ل = *l*	م = *m*	ن = *n*	
و = *w* (occasionally *v*)		ه = *h*	ى = *y*		

In transcribing Persian and Arabic words (also Turkish, Hindûstânî and Pushtû) the principle of representing Eastern *orthography*—not the *pronunciation*—has been followed.

In the following table of 'Contents' all single works or collected works of one and the same author, appearing in five or more copies in this Catalogue, as well as the larger collections of biographical accounts, and any other rare or particularly interesting and important book are specially mentioned under each chapter-heading, with the addition of those copies, found in the 'Additional MSS.' and the 'Appendix' at the end (columns 1524–1632). Only the contents of Chapter VIII (Poetry) of the 'Additional MSS.' (columns 1548–1580) have been given in full in their proper place, on account of their detailed subdivisions.

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CATALOGUE OF PERSIAN MSS.

A. HISTORY

I. General History.

1

A succinct chronological list of all the rulers of the world, that is, in particular, of Îrân, Tûrân, and Hindûstân (تواریخ پادشاهان ایران و توران و هندوستان و غیره تمام جهان, see the colophon on fol. 19b), beginning with Gayûmarth (see fol. 6b, l. 1 اوّل تخت‌نشین جهان کیومرث از مردان بهلائیل بن سنبان بود اورا سیاه نیز خوانند الخ), and concluding the list of the emperors of Dihlî with Muhammadshâh (on fol 14a) The remainder of this short tract contains the rulers of the *Dakhan* on fol. 14a, of *Bîjâpûr* on fol 15a, of *Gujarât* on fol. 15b, of *Mâlwah* on fol 16a, of *Bangâlah* and *Lakhnau* on fol. 17b, of *Jaunpûr*, *Multân*, and *Kashmîr* on fol. 18b.

Dated in the month Âsin, in the year 1196 of the Bangâlî era.

No. 3058, ff 6-19, ll 14 15, Nasta'lîk, size, 8⅜ in. by 6½ in

2

Ta'rîkh-i-Ṭabarî (تاریخ طبری)

Old copy of the Persian translation of Abû Ja'far Muhammad bin Jarîr bin Yazîd al-Tabarî's general history, made at the request of the Sâmânide prince Abû Ṣâlih Mansûr bin Nûh (A. H. 350-366 = A. D 961-976) by Abû 'Alî Muhammad bin Muhammad al-Bal'amî in A. H. 352 (A. D. 963), comp. Bodleian Cat, Nos. 2-13; Rieu i. p. 68 sq.; W. Morley, p 17 sq; G. Flügel ii. p. 64, etc.; and Zotenberg's French translation in four volumes, Paris, 1867-1874. Beginning سپاس و آفرین مر خدایرا که کامگار کامگاران و آفریننده زمین و آسمان وروزی دهندهٔ انس و جان آنکس نه همتا و نه انباز و نه دستور و نه یار و نه زن و نه فرزند است الخ.

Author's and translator's names on fol. 1b, ll. 8 and 9 A detailed index with the chronological tables on ff. 2a-4b. Creation of the world on fol. 4b, l. 5. This copy goes down to the reign of the Khalîf Almu'taṣim-billâh, who died A. H. 227 (A. D. 842), after which follows the usual abridged account of the succeeding Khalifs down to Alnâṣir-billâh, with whose accession, A. H. 575 (A. D. 1180), the work concludes. There is no date, but the original portions of the MS., viz. ff. 13-129, 131-164, and 166-31 ;, are very old, exhibiting all the common features of primitive Persian MSS., written in Naskhî. Ff. 294 and 311 greatly injured, portions of the leaves being torn away.

No 2669, ff. 353, ll. 33, excellent Naskhî; ff. 1-12, 130, 165, and 315-353 supplied by a later hand; size, 11½ in. by 8¾ in

3

The same.

This excellent copy agrees upon the whole with the preceding one, beginning: سپاس و آفرین مر خدای را که کامگار کامگاران الخ.

The same chronological tables in the preface, but all except the first are left blank and not filled in The first page is a little injured at the inner corner The abridged continuation goes down, as in the preceding copy, to the accession of Alnâṣir-billâh, A. H 575.

No 738, ff. 401, ll 29, very clear and equal Nasta'lîk, size, 15½ in by 9½ in

4

The same.

Beginning as in the preceding copies, but with some slight modifications, viz سپاس و آفرین مر خدای را که کامگار (؟) کامگاران و آفریننده زمان و زمین را آنکس کسی است که نه همتا بود و نه دستور الخ

The names of author and translator in the preface on fol. 1b; also the full chronological tables. The copy goes down to the reign of Khalîf Almustaẓhir-billâh (who reigned A H. 487-512 = A. D. 1094-1118).

Dated the 9th of Dhû-alhijjah, A. H. 1025 (A D. 1616, Dec. 18).

No 125, ff 617, ll 21; written partly in Naskhî, partly in Nasta'lîk, illuminated frontispiece, size, 13½ in. by 9 in.

5

The same.

Beginning again slightly modified, viz. سپاس و آفرین مر خدای را که کامگار و بنده پرورست و آفریدهٔ زمین و زمان الخ.

The preface contains, as in the preceding copies, the names both of author and translator, and the full

chronological tables. The copy ends likewise with Almustażhir-billâh's reign. Between ff. 27 and 28 there is a lacuna, corresponding to No. 738 (3 in this Cat.), fol. 20b, l. 17–fol. 22a, l. 6. Fol. 411b is left blank.

Copied in the twenty-first year of (? probably 'Âlamgîr's reign=A. H. 1089=A. D. 1678).

No. 818, ff. 608, ll. 21; unequal Nasta'lîk, written by several hands, as it seems; some lines here and there, especially Arabic quotations, in large Naskhî; many water-spots; size, 13 in. by 9⅞ in.

6

The same.

The beginning runs here thus: سپاس و آفرینش مر خدای کامگار و کامرانرا و آفرینندهٔ زمین و آسمان را الخ (read آفرین).

The names both of author and translator appear on fol. 1b, ll. 6 and 7, but there are no chronological tables. The history of the creation begins on fol. 2b. The copy goes down to the death of Ma'mûn only, A. H. 218 (A. D. 833).

No date.

No. 2527, ff. 452, ll. 25 on ff. 1–333, ll. 26 on ff. 334–452, Nasta'lîk by two different hands, the second, resembling Shikasta, on ff. 334–452, all the Arabic quotations in Naskhî; illuminated frontispiece, size, 15½ in. by 10½ in.

7

The same.

This copy agrees upon the whole with the immediately preceding one, beginning: سپاس و ستایش مر خدای کامکار و کامرانرا و آفرینندهٔ زمین و سمای الخ (read آسمان or زمان).

Author's and translator's names on fol. 1b, ll. 6 and 7. No chronological tables. The story of the creation begins on fol. 4a. This copy breaks off in the story of Bâbak (who first appeared A. H. 201=A. D. 816), the rest is wanting. One of the missing leaves is represented by fol. 2, which has been by mistake inserted between ff. 1 and 3, the text of fol. 3 following immediately that of fol. 1. Small injuries throughout. Some English and French accounts of Ṭabarî's work on the fly-leaves. Among various entries on fol. 1a there is one from A. H. 1035 (A. D. 1625, 1626). Presented by Capt. J. Salmond, July 8, 1814.

No. 3310, olim 15. J. 8, ff. 672, ll. 21; careless and not seldom very incorrect Nasta'lîk; illuminated frontispiece; size, 10½ in. by 6⅛ in.

8

The same.

Another redaction of Bal'amî's version, agreeing with Morley's *first copy*, and beginning: الحمد لله العلی الاعلی الولی مر اولی الوفی ذی الاسماء الحسنی و الصفات الخ.

Comp. H. Khalfa ii. p. 136, and Bodleian Cat., No. 5. Ṭabarî's name occurs in the preface, prince Manṣûr's too, but not the translator's. It goes down to Almu'taṣim's death in A. H. 227 (on fol. 703a), and is concluded by the same abridged continuation as most of the preceding copies.

Good old but undated copy. After fol. 651 a lacuna, as it seems.

No. 3315, olim 15. J. 9, ff. 725, ll. 21; Naskhî, the last twenty-four leaves supplied by another hand; injured in many places; size, 9⅞ in. by 6¼ in.

9

The same.

Another, tolerably old, but undated copy of Ṭabarî's chronicle, completely agreeing with Morley's *second copy* and Fraser 131 in the Bodleian Library (Bodleian Cat., p. 5, No. 9). Like those two it consists of two portions, the first, on ff. 1b–309a (نصف اوّل), comprising the whole historia-anteislamica (including Muḥammad's birth, etc., on fol. 268a sq.), the second (on ff. 310b–718b) beginning with Muḥammad's genealogy and life and going down to the Khalîf Almustażhir-billâh. The names of the author, Ṭabarî, and of the Persian translator, Bal'amî, appear on fol. 1b, ll. 8–10, and in the subscription at the end on fol. 718a, l. 4 ab infra sq.

Beginning of the first portion, on fol. 1b: سپاس و آفرین مر خدای جهانیان را آفریننده زمین و زمان الخ.

Beginning of the second portion, on fol. 310b: الحمد لله ..... فصل در ذکر آغاز احبار پیغامبر ما صلّی الله علیه و سلّم و یاران و (read او) رضی الله عنهم الخ.

On fol. 1a various entries from A. H. 1192 (A. D. 1778). Lacunas after ff. 15 and 21.

No. 1938, ff. 718, ll. 21, small but distinct Nasta'lîk, small and very effaced frontispiece on fol. 1, worm-eaten, the first five and some of the last leaves considerably damaged; size, 10⅝ in. by 5⅞ in.

10

The same.

This redaction is different again—it begins with a full index in four columns, on ff. 1b–3b (فهرست تاریخ طبری که بفارسی وزیر الخ). The work itself opens on fol. 4b in this manner: آفریننده زمین و آسمان را و آنچه بدو اندرست و پیدا کننده شب و روز را سپاس داریم بر آن نیکوئیها که بندگان خویش را مخصوص فرمود الخ.

A few lines of a preface follow in which the names of the author, the translator, and the Sâmânide prince are quoted, and immediately on the same page the history itself, which is styled here تاریخ نامهٔ بزرگ, begins with the آغاز سخن. It is divided into *two* portions, the *first* of which, on ff. 4b–180a, contains the pre-Muḥammadan history. The *second* begins on fol. 181b with Muḥammad's birth: خبر ولادت پیغامبر ما محمّد مصطفی ..... قال النبی صلّی الله علیه و سلّم وُلِدْتُ فی زمن الملك العادل انوشروان الخ, and goes down, as in most copies, to Almustażhir-billâh.

Fol. 1b is greatly damaged, especially the heading. Slight injuries throughout. The last leaf is partly torn out. Copied for the library of Nawwâbkhân Amînkhân bin 'Azizkhân, A. H. 1013 (A. D. 1604, 1605).

No. 747, ff. 467, ll. 27; Naskhî; size, 12 in. by 7⅝ in.

11

A defective copy of the same.

Three leaves are missing in the beginning; the copy opens abruptly thus (on fol. 8a): ..... از آدم تا نوح واز نوح تا ابراهیم واز ابراهیم الخ, corresponding to No. 2669 3 in this Cat.), fol. 3b, last line.

Account of the creation on fol. 8b. The copy goes down to the reign of the Khalîf Alkâhir (A.H. 320–322 = A.D. 932–934). The proper order of ff. 1–9 is: 8, 7–2 (turned upside down), 1, 9; of ff. 195–202: 195, 200, 201, 198, 196, 197, 202; of ff. 610–613: 610, 613, 612, 611. In a few other places besides these the catchword does not agree with the beginning of the next page. Many corrections in the beginning. Worm-eaten throughout.

No. 2870, ff. 613, ll. 21; Nasta'lîk; size, 11½ in. by 7½ in.

12

A still more defective copy of the same

This copy begins abruptly in the middle of the chronological tables, agreeing with No. 2669, fol 2b middle, and breaks off towards the end of Bâbak's story; the last words on fol. 710b agree with No 2669, fol. 361a, l. 4 ab infra. The account of the world's creation begins on fol. 17a, Muhammad's life on fol. 331a. The proper order of the leaves is this 1–678, 711–732, 757–762, 679–685, 733–756, 686–710

No 1888, ff. 762, ll. 21, clear and distinct Nasta'lîk, size 12½ in by 7½ in.

13

A large fragment of the same

This copy contains only the second half of the work, from Muhammad to the reign of Almustazhir billah, beginning abruptly thus: و حربهای او بسیار است و اندر خلافت عمر گفته شد و تا بدان وقت الخ, corresponding to No 738 (3 in this Cat.), fol. 178a, l 11 The first heading which occurs here, in l. 4, is آغاز بمعاصر ما محمّد مصطفی صلوات الله و سلامه علیه و الخلفاء و السلاطین و الملوک, agreeing with No. 738, fol 178a, l. 14 The redaction of this as well as of the other two defective copies is the same as in Nos 2669, 738, etc.

No date.

No. 340, ff. 396, ll 25; distinct Nasta'lîk; size, 11¾ in by 6½ in.

14

Tabakât-i-Nâsiri (طبقات ناصری).

General history of the world, from the oldest times to A.H. 658 (A.D. 1259, 1260), beginning: الحمد لله الاوّل الذی لا ابتداء لوجوده الآخر الذی لا انتهاء لجوده الخ.

The author's name is partly destroyed by worms; the remaining portion runs here thus: 'Abû 'Amr (عمرو, instead of the usual 'Umar) ....ân ('Uthmân) bin .... (Sirâj-addîn) alminhâj aljûzjânî; comp. Bodleian Cat., No. 16; Rieu i. p. 72; W. Morley, p. 21 sq.; J. Aumer, p. 67; Elliot, History of India, ii. p. 259 sq., etc. The work was completed A.H. 658, see fol. 338a, ll. 11 and 12. The twenty-three tabakât are found here as follows:

I. The prophets, on fol. 3a.

II is not marked here; the first four Khalîfs and the Imâms follow without interruption at the close of Muhammad's life, on fol. 42b

III. Here consequently styled الطبقة الثانية: the Banû Umayyah, on fol. 53a.

IV. Correctly styled الطبقة الرابعة (number III is therefore left out altogether): the Banû 'Abbâs, on fol. 58b.

V. Not numbered as tabakah, but simply styled the kings of Persia down to Yazdajird III, subdivided into five tabakât, on fol. 75a.

VI. The Tubba's and kings of Yaman, on fol. 100b

VII. The Tâhirides, on fol. 110a.

VIII The Saffârides, on fol 113b.

IX. The Sâmânides, on fol. 116a.

X. The Bûyides or Dailamîs, on fol. 127a.

XI The Ghaznawides, on fol. 130b.

XII The Saljûks, on fol. 141b.

XIII The Sanjariyyah kings, on fol. 156a.

XIV. The kings of Nîmrûz and Sijistân, on fol. 160a

XV The Kurdish kings, on fol. 167a.

XVI The Khwârizmshâhs, on fol. 174a.

XVII The Shansabânis and kings of Ghûr, on fol 187b

XVIII. The Shansabâniyyah kings of Tukhâristân, on fol 227b

XIX The Shansabâniyyah Sultâns of Ghazna, on fol 230b

XX. The Mu'izzî Sultâns of Hindûstân, on fol 243a

XXI The Shamsiyyah Sultans of Hindûstân, on fol 257a.

XXII The Mulûk-alshamsiyyah, or the vassals and eminent men who served under the Shamsiyyah kings, on fol 289a

XXIII. On the inroads of the infidels, Cingizkhân and his descendants, on fol. 337b

Dated at Sûrat the 8th of Sha'bân, A.H. 1113 (A.D 1702, Jan 8), by Hâji Muhammad Sharîf ibn Mullâ Muhammad Sharîf ibn Mullâ Muhammad Tâhir Hisârî The middle part of the MS. contains a great number of pencil-notes in English and emendations to the Persian text. The first pages greatly injured. The main portions of the work, viz tabakas XI, XVII–XXIII, have been edited by Capt. W. Nassau Lees, Calcutta, 1864 (Bibliotheca Indica, Series III). English translation by Major H G. Raverty (in the same Bibliotheca Indica), London, 1873–1881.

No 2553, ff. 402, ll. 19; Nasta'lîk; size, 9¾ in. by 5 in

15

Another slightly defective copy of the same.

The beginning is missing. The author is called Abû Umar 'Uthmân bin Muhammad bin Sirâj (in the text stood originally al-Minhâj, but this is struck out) aljûzjânî. His usual name, Minhâj bin Sirâj, is quoted here at the end.

The date, given in the last line of the last page, viz.

A.H. 650, is apparently a mistake for A.H. 658, comp. fol. 449a, l. 10: در تاریخ سنهٔ ثمان و خمسین و ستمائه که اتمام آن تاریخ و طبقات است.

The upper half of the first fourteen leaves is entirely torn away; in the following pages the damage is repaired by a later hand. Ff. 341–348 and 436 are also added by later hands. An entry from Rajab-alawwal, A.H. 1157 (A.D. 1744, April–May), on fol. 1a.

No. 1952, ff. 450, ll. 19; Nasta'lîk; size, 9¼ in. by 5¼ in.

16

Nizâm-altawârîkh (نظام التواريخ).

An abridgment of general history from the beginning to A.H. 674 (see the date of the preface, viz. 21st of Muharram, 674 = A.D. 1275, July 17, on fol. 2b, last line but two), by the Kâdî-alkuḍât Nâṣir-almillah wa-aldîn Abû Sa'îd 'Abdallâh bin almaulâ kâdî-alkuḍât Abî-alkâsim 'Umar bin al-Imâm al'allâmah Fakhr-alhakk wa-aldîn Muhammad bin 'Alî al-Baidâwî, the famous commentator of the Kurân (see fol. 2a, l. 8 sq.), and entitled نظام التواريخ (see fol. 2b, ll. 6 and 7). For further details we refer to the Bodleian Cat., Nos. 18–22; Rieu ii. p. 823; Notices et Extraits iv. pp. 672–699; G. Flügel ii. p. 60; Cat. Codd. Or. Lugd. Batav. iii. p. 1; H. Khalfa vi. p. 354; Elliot, History of India, ii. p. 252 sq., etc.

Beginning: حمد بی نهایت وشکر بی غایت مبدعی را که بیك امر کن عالم ارواح و اشباح را پدید کرد الخ

The work is divided into four kisms. Index on fol. 3a.

Kism I on fol. 3b: God's prophets and elects, from Âdam to Noah.

Kism II on fol. 6a: Old Persian kings, in four tabakât (Pishdâdians, Kayânians, Ashkânians, and Sâsânians). This kism breaks off in the fourth tabakah with Nûshirwân bin Kubâd, on fol. 24b, in consequence of a large lacuna after fol. 24, which comprises not only the remainder of this kism, but also the greater portion of the first tabakah of

Kism III (History of Muhammad, the first four Khalîfs, the Umayyades, and the 'Abbâsides, in three tabakât); it opens here on fol. 25a with the end of Alî's reign.

Kism IV on fol. 36b: Minor dynasties (read قسم چهارم instead of طبقهٔ چهارم), in nine tâ'ifas, viz. 1. Saffârides, on fol. 37a; 2. Sâmânides, on fol. 38a; 3. Ghaznawides, on fol. 39b; 4. Dailamîs, on fol. 42b; 5. Saljûks, on fol. 47b; 6. Ismâ'îlîs or kings of Kuhistân, on fol. 52b; 7. Salgharides, on fol. 54b; 8. Khwârizmshâhs, on fol. 60a; 9. Moghuls, on fol. 62b.

No date. On fol. 1a there are seals of former owners, with the dates A.H. 1051 (A.D. 1641, 1642), 1122 (A.D. 1710, 1711), and 1182 (A.D. 1768, 1769).

No. 1346, ff. 63, ll. 12; clear and distinct Nasta'lîk; illuminated frontispiece; size, 7½ in. by 4½ in.

17

Jâmi'-altawârîkh (جامع التواريخ).

The *first* volume of the general history of Rashîd-aldîn Fadl-allâh bin 'Imâd-aldaulah Abû-alkhair bin Muwaffik-aldaulah 'Alî, usually called Rashîd Tabîb, who was born at Hamadân, A.H. 645 (A.D. 1247), and executed A.H. 718 (A.D. 1318). The common title of the work is Jâmi'-altawârîkh, but it is also styled Ta'rîkh-i-Mubârakghâzânî (see fol. 4b, l. 11), in honour of Sulṭân Mahmûd Ghâzânkhân, at whose command the author began this work and finished it in Uljâitû's reign, A.H. 710 (A.D. 1310, 1311). The history is brought down to A.H. 703 (A.D. 1303, 1304); comp. Bodleian Cat., No. 23; W. Morley, p. 1 sq.; Rieu i. p. 74 sq.; G. Flügel ii. pp. 179–181; Elliot, Bibliogr. Index, pp. 1–47, and History of India, i. p. 42, and iii. p. 1 sq.; J. Aumer, p. 69; Journal of the Royal Asiatic Society, vi. pp. 11–41, and vii. pp. 267–272.

This *first* volume, a large portion of which has been published in text and French translation by Etienne Quatremère in his 'Histoire des Mongols de la Perse,' Paris, 1836, contains in *two books* the origin and history of the Turkish tribes and the history of C'ingizkhân, his ancestors and descendants, to the end of Ghâzân-khân's reign. The preface begins here thus: حمد و ثناء فراوان وشکر و سپاس بی پایان مر آفریدگار بیچون و مبدع صانع کن فیکون را جلّ جلاله الخ

First book, on the Turkish tribes, on fol. 6a (باب اوّل از مجلّد اوّل از کتاب جامع التواريخ در بیان حکایات ظهور اقوام اتراك و کیفیّت انشعاب ایشان بقبائل مختلفه و شرح حال آبا واجداد هر قوم در سلسل کلّی), subdivided into a dibâca and four chapters.

Second book, on the history of C'ingizkhân, etc. (باب دوم از مجلّد اوّل از کتاب جامع التواريخ در بیان داستانهای اقوام مغول و اتراك و غیرهم), subdivided into two fasls: 1. C'ingizkhân's predecessors and ancestors, on fol. 56a; 2. History of C'ingizkhân, on fol. 73a (heading is omitted). This book is interspersed with detailed accounts of contemporary dynasties in Îrân, Rûm, Syria, Egypt, Khwârizm, Khurâsân, 'Irâk, Ghazna, Transoxania, etc.; comp. ff. 85a, 100b, and 140a.

On fol. 157a begins the history of C'ingizkhân's sons and successors, viz. Uktâikhân on fol. 157a, Jûjîkhân on fol. 177a, Caghatâikhân on fol. 188b, Tûlûkhân on fol. 194a, Kuyûkkhân on fol. 198a, Munggâkhân on fol. 203a, Kûbilâikhân on fol. 215a, Timûrkhân on fol. 238a, Hûlâgûkhân on fol. 242b, Abâkâkhân on fol. 265a, Sultân Ahmad, i.e. Tâkûdâr bin Hûlâgûkhân, on fol. 283a, Arghûnkhân on fol. 289b, Kaikhâtûkhân on fol. 298a, Ghâzânkhân on fol. 302a. The history of each of these sovereigns is divided into three kisms; the *third* kism of Ghâzânkhân's history consists of the forty حکایات on the virtues and prominent qualities of that monarch, which are quoted by Rieu and Aumer, loc. cit., and begins on fol. 336a. An abridgment of this kism is found in Capt. W. Kirkpatrick's 'Institutes of

Ghazan Khan' (New Asiatic Miscellany, pp. 171–226). The same W. Kirkpatrick presented this copy to the library, May 30, 1894.

No date. Many small blanks. On the fly-leaves indices, written in English.

No. 1784, ff. 394, ll. 21; clear and distinct Nasta'lîk; size, 11⅝ in. by 7 in.

18

Ta'rîkh-i-Banâkitî (تاريخ بناكتى).

General history, abridged from the Jâmi'-altawârîkh of Rashîd-aldîn, by Abû Sulaimân Dâ'ûd bin Abî-alfadl Muhammad albanâkitî, with the surname of Fakhr, completed the 25th of Shawwal, A. H. 717 (A. D. 1317, Dec. 31), and dedicated to Sulṭân Abû Sa'îd bin Sulṭân Muhammad Uljâitûkhân bin Arghûnkhân bin Abâkâkhân bin Hûlâgûkhân bin Tûlûkhân bin Cingîzkhân (see ff. 1b, ll. 4 and 5, and 2a, ll. 9–12). Its full title is given here as: روضة لاولى الالباب فى معرفة التواريخ و الانساب, see fol. 2a, ll 13 and 14. It is divided into nine kisms (an index of which is given on ff. 2a–3a).

First kism. History of the prophets from Âdam to Abraham, on fol 3a.

Second kism: Ancient history of Persia from Gayûmarth to Yazdajir'd III, on fol 13b.

Third kism. History of the Arabs from Muhammad to Almusta'ṣim-billah, the last 'Abbâside Khalîf, on fol. 37b

Fourth kism: History of the dynasties of Îrân, contemporary with the 'Abbâside Khalîfs, on fol 116b.

Fifth kism: History of the Jews from Moses to Zedekiah, on fol. 232a.

Sixth kism: History of the Christians and Europeans from Christ to the author's time, on fol 150a.

Seventh kism: History of the Hindûs to Sulṭân 'Alâaldîn Muhammad Shâh Khiljî, on fol. 170b

Eighth kism: History of the Chinese, on fol. 182a

Ninth kism: History of the Moghuls from Cingîzkhân to Abû Sa'îd, on fol. 193a

For further details see Bodleian Cat., Nos 24 and 25; W. Morley, pp. 25–28; Rieu i. p. 79 sq; G. Flügel ii p. 61; Elliot, Bibliographical Index, p. 70 sq., and History of India, iii. p. 55 sq., etc. The eighth kism was edited with a Latin translation by Andreas Muller, Berlin, 1677; 2nd ed., Jena, 1689.

Beginning: الحمد للّه حقّ حمده و الصلوة على خير خلقه محمّد و آله اجمعين امّا بعد چون حقّ جلّ وعلا توفيق رفيق اين ضعيف گردانيد الخ.

English marginal annotations throughout. No date.

No. 210, ff. 252, ll. 21; close Nasta'lîk; size, 9½ in. by 5½ in.

19

Ta'rîkh-i-Guzîda (تاريخ گزيده).

General history, by Hamd-allâh bin Abî Bakr bin Ahmad bin Nasr Mustaufî of Kazwîn, completed A. H. 730 (A. D. 1329, 1330), and dedicated to the wazîr Ghiyâth-aldîn Muhammad, the son of Rashîd-aldîn; comp. Bodleian Cat., Nos. 26–30; Rieu i. p. 80 sq.; J. Aumer, p. 68; Rosen, Persian MSS., p. 52; Elliot, History of India, iii. p. 60; H. Khalfa v. p. 177.

Contents:

Preface, on fol. 1b, beginning سپاس و ستايش پادشاهى را كه ملك او بى زوالست و مملكت او بى انتقال الخ.

Fâtihah or introduction, on the creation, on fol. 7a.

Bâb I, on the patriarchs and Greek philosophers, on fol. 8a (in two fasls).

Bâb II, on the ancient kings of Persia, on fol. 32a (in four fasls).

Bâb III, on Muhammad, the Imâms, and prophets, on fol. 50a (in six fasls).

Bâb IV, on the minor Muhammadan dynasties, on fol. 132a (in twelve fasls).

Bâb V, on saints and other famous wise men, on fol 215b (in six fasls).

Bâb VI, account of Kazwîn and its celebrated men, on fol 242b (in eight fasls).

Khâtimah or genealogical tables, on fol. 262b

Between the eleventh and twelfth fasls of Bâb IV nearly six pages are left blank; the first nineteen leaves besides are damaged by a hole which runs through all the pages.

This copy is dated 28th of Dhû-alka'dah, A. H. 1043 (A. D. 1634, May 26), by Muhammad Hâshim bin Mîr Muhammad Sâlih alkhwâfî.

No 649, ff 263, ll 18, clear and distinct Nasta'lîk, size, 8¾ in by 5¼ in

20

Another copy of the same.

Fâtihah on fol. 6b, *Bâb I* on fol. 7b, *II* on fol. 31a, *III* on fol. 48b, *IV* on fol. 136b, *V* on fol. 217b, *VI* on fol 241b. The *khâtimah* is entirely missing in this copy

No date.

No 180 ff 261, ll. 20, Nasta'lîk; illuminated frontispiece size, 11⅜ in. by 6⅞ in.

21

Majma'-alansâb (مجمع الانساب).

An abridgment of general history down to the death of Sulṭân Abû Sa'îd, A. H. 736 (A. D. 1335), by Muhammad bin 'Alî bin Shaikh Muhammad bin-al-Hasan bin Abî Bakr (see this full name on fol. 7b, ll. 9 and 10), who began the first sketch of the work in A. H. 733 (A. D. 1332, 1333), see fol. 2b, l. 3, and re-wrote the whole after his MS. had been destroyed in the pillage of the house of the wazîr Ghiyâth-aldîn Muhammad, comp. the two dîbâcas at the beginning of this work, the second of which begins on fol. 6a. He completed it A. H. 743 (A. D. 1342, 1343). Comp. Bodleian Cat., No. 31; Rieu i. p. 83; and W. Morley, pp. 28–30.

Contents:

Mufattih or introduction, containing a short outline of cosmography, anthropology, and geography, on fol. 13

Kism I: Âdam and the other prophets, on fol. 42b.

Kism II: The various dynasties of the world, on fol 47a

A detailed index of this second kism, the subdivisions of which are in great confusion, see in Rieu and Morley. It concludes with the death of Abû Sa'îd, A. H. 736, after which there follows the same enumeration of the Atâbegs of Lûristân down to Nuṣrat-aldîn Pîr Aḥmad, as in Morley's copy.

Beginning: الحمد لله الذى جعل الحمد مفتاحًا لذكره سيفًا للمزيد من فضله الخ.

No date.

No. 2385, ff. 127, ll. 17; Nasta'lîk; size, 8½ in. by 5¾ in.

22

A defective copy of the same.

Beginning the same as in the preceding copy.

Introduction on fol. 1[illegible]a; *kism I* on fol. 55b, but only a short fragment of this part, down to Noah, is found here; *kism II* on fol. 61b, also incomplete, in consequence of a large lacuna between ff. 93 and 94; there is a sudden transition from the short review of the Persian, Arabian, Greek, etc. rulers to the history of C'ingizkhân and his successors The account of the Atâbegs of Lûristân begins on fol 130a.

Dated the 14th of Rajab, A H. 1127 (A. D. 1715, July 16).

No. 827, ff. 133, ll 15-17, Nasta'lîk, small frontispiece, size, 8¾ in. by 5⅝ in.

23

Manâhij-altâlibîn (مناهج الطالبين).

A general history down to Shâh Shujâ' Muzaffarî (who reigned A. H. 760-786, A D 1359-1384), entitled مناهج الطالبين فى معارف الصادقين The last date, which occurs on fol. 653a, is A. H 777 (A D 1375, 1376) The author's name seems not to be mentioned any where. This منتخب, or abridged compendium as it is styled on fol. 3a sq., is chiefly devoted to the history of the prophets, Khalîfs, and Imâms, which fills the *second* kism, or the greater portion of the whole work. It is divided into the following *three* kisms (dealing respectively with the creation, the ancient prophets, Muhammad and the Umayyade and 'Abbâside Khalîfs, and the dynasties contemporary with and posterior to the 'Abbâsides):

قسم اوّل در ابتداى آفرينش عالم و كيفيّت آن, in four bâbs: 1. در بدو فطرت و كيفيّت خلقت عالم, on fol. 4b; 2. در كيفيّت آفرينش آسمان و شمس و قمر و كواكب ثوابت و سيّاره الخ, on fol. 7a; 3. در كيفيّت آفرينش زمين و طبقات آن واعداد بحار الخ, on fol. 18b; 4. در قصّهٔ جابلقا و جابلسا الخ, on fol. 28b.

قسم دوم در احوال انبيا و اوليا و خلفا و ملوك و وقائع وقضاياء ايشان, in twenty-two bâbs: 1. در كيفيّت آفرينش آدم, on fol. 31a; 2. در نبوّت واحوال ادريس, on fol. 47b; 3. در بعثت نوح, on fol. 52b; 4. در نبوّت و قضاياء هود و صالح, on fol. 61a; 5. در بعثت ابراهيم خليل, on fol. 76a; 6. در نبوّت يعقوب و يوسف, on fol. 102a; 7. در نبوّت و صبر ايوب, on fol. 140b; 8. در نبوّت شعيب, on fol. 151b; 9. در بعثت كليم الله موسى, on fol. 154a; 10 در نبوّت يوشع بن نون, on fol. 222a; 11. در نبوّت اشمويل, on fol 232a; 12. در نبوّت داود, on fol. 241b; 13. در نبوّت و مملكت سليمان, on fol. 254a; 14. در نبوّت الياس و اليسع, on fol. 282b; 15. در نبوّت يونس بن متّى, on fol. 292b; 16. در نبوّت ارميّا بن خلقيّا وعزير بن شرحيّا, on fol. 298b; 17. در بعثت عيسى و حديث زكريّا و يحيى و حكايت اصحاب الكهف, on fol. 311a; 18. در بعثت سيّد المرسلين محمّد الخ, on fol. 353a; 19. در خلافت خلفاء الراشدين, on fol. 447a; 20. در اسامىٔ خلفاء بنى اميّه و بنى مروان و بنى عبّاس, on fol. 517a, 21. در مقامات و مراتب اولياء الخ, on fol. 527a; 22. در فوائد و امثال و حكايات متفرّقه الخ, on fol 589a.

قسم سيوم در ذكر ملوك و سلاطين, in four bâbs 1 در ذكر ملوك فرس, on fol 621a (down to Yazdajird III), 2 در ذكر ملوك حماى وافريج, on fol 632b; 3. در تواريخ ملوك و سلاطين كه از عهد خلافت آل عبّاس الى يومنا هذا پادشاهى كرده اند, on fol. 633a (in seven ta'ifas, the last of which contains C'ingizkhân and his successors), 4 در سلاطين و خلافت و اتّام بمملكت پادشاه اسلام ابو الفوارس شاه شجاع, on fol 642

Beginning شكر و سپاس و حمد و ثنا باختصاص پادشاهى را تقدّست اسماؤه و تعظّمت آلاؤه كه مقرّبان الخ

Dated the 12th of Dhû-alka'dah, A. H. 1025 (A. D. 1616, Nov. 21), at Gujarât.

No 1660, ff 657, ll. 17, large and distinct Nasta'lîk, illuminated frontispiece, size, 12 in by 6½ in.

24

Rauḍat-alṣafâ (روضة الصفا)

A complete copy of all the eight volumes of Mîrkhwând's (died A. H 903 = A D 1497) famous universal history, written by many different hands and at very different times. For particulars about this work, which was composed at the request of Mîr 'Alîshîr, we refer to Bodleian Cat., Nos. 36-69; Rieu i. p. 87 sq; W. Morley, p. 30 sq.; J. Aumer, p. 72 sq.; Elliot, History of India, iv. p. 127 sq., etc. etc.; for Mîrkhwând's (or Mîrkhond's) life, to the Encyclopædia Britannica, 9th ed., vol. xvi. p. 499.

Contents:

No. 1505, *Vol. I.* From the creation to Yazdajird III, beginning, on fol. 1b: زيب فهرست نسخهٔ مفاخر انبياء عالى مكان الخ.

No date. Various readings and additions on the margin. The first two pages richly embellished.

No. 1506, *Vol. II.* From Muḥammad to 'Alî, beginning, on fol. 5b: عنوان صحیفهٔ مرادات و فهرست الخ.

A full index of its contents, on ff. 1a–4b.

Modern copy, finished the first Jumâdâ-alawwal, A. H. 1189 (A. D. 1775, June 30), for Mîr Abû 'Alîkhân Bahâdûr, at Farrukhâbâd, by فقیر حقیر سراپا تقصیر جان عالم شیرین, who was engaged nine months in copying it, but wrote also some other works in the same time.

No. 1507, *Vol. III.* The Imâms and Khalîfs to Almusta'ṣim, beginning, on fol. 1b: حمد و ثنای کہ مستجاب ملاء اعلی از ادای شمّهٔ الخ.

Written by the same hand as No. 1505. Notes and various readings on the margin. According to a notice at the end, this MS. was bought A. H. 1117, and collated A. H. 1118 (A. D. 1705 and 1706).

No. 1508, *Vol. IV.* Minor dynasties till Timûr, beginning, on fol. 1b: فهرست نسخهٔ سعاداب ابدی الخ.

No date. A former owner of this MS. was Zain-al'âbidîn ibn Muḥammad 'Alî albusaïnî, who got it A. H. 1194 (A. D. 1780). Some leaves are misplaced, the right order of ff. 12–20 is: 12, 15, 14, 13, 18, 17, 16, 19, 20, of ff. 33–38: 33, 35, 34, 37, 36, 38; and of ff. 79–87: 79, 86, 80–85, 87.

No. 1509, *Vol. V.* Chingizkhân and successors, beginning, on fol. 1b: آرایش دیباچهٔ منافب و مآثر سلاطین رفیع مقدار الخ.

Vol. VIII. The geographical appendix, on fol. 195b. Title: خاتمه در بیان بدائع صنائع ملك صانع وآنچه نگاشتهٔ کلك قدرت حضرت است الخ

Beginning: در رای ارباب خرد واصحاب بصیرت الخ

Both volumes are copied by the same transcriber, Muḥammad 'Azîz Wâḥidbeg, at Shâhjahânâbâd. Vol. V was finished A. H. 1203 (A. D. 1788, 1789), vol. VIII the 7th of Sha'bân, A. H. 1204 (A. D. 1790, April 22). Many water-spots.

No. 1510, *Vol. VI.* Timûr and successors to the death of Abû Sa'îd and the accession of Sulṭân Ḥusain, A. H. 873 (A. D. 1468), beginning, on fol. 1b: جواهر حمد و سپاس و لآلئ شکر بی قیاس الخ

No date. The first eight leaves are badly damaged. A great number of headings are wanting.

No. 1511, *Vol. VII.* History of Sulṭân Ḥusain, beginning, on fol. 1b (rather different from the usual beginning): ای یافته از منزل مه تا ماهی ـ ذرّات جهان از کرمت آگاهی الخ.

No date. The first leaves slightly injured, and the injuries repaired by another hand. Ff. 1b, 121–123, 128, 129, and 142–165 supplied later by different hands, partly in Nasta'lîk, partly in Shikasta.

Nos. 1505–1511. No. 1505, ff. 242, ll. 29; clear Nasta'lîk; size, 13¼ in. by 7¾ in. No. 1506, ff. 410, ll. 21; Nasta'lîk, sometimes like Shikasta; size, 12⅝ in. by 7½ in. No. 1507, ff. 183, ll. 29; clear Nasta'lîk; size, 13¼ in. by 7¾ in. No. 1508, ff. 169, ll. 31; small Nasta'lîk; size, 12¾ in. by 8⅛ in. No. 1509, ff. 256, ll. 25; large Nasta'lîk; size, 13½ in. by 7¾ in. No. 1510, ff. 314, ll. 25; Nasta'lîk; size, 13¼ in. by 7¾ in. No. 1511, ff. 165, ll. 21–24; large Nasta'lîk; size, 12⅝ in. by 7¾ in. Illuminated frontispiece at the beginning of each volume, except the fourth.

25

The same.

The *first six* volumes and the *eighth* volume of the Raudat-alṣafâ; the *seventh* volume is missing here, as in the two following copies, and the geographical appendix must therefore be styled جلد هشتم instead of جلد هفتم (as it is called on fol. 632a).

Vol. I on fol. 1b, *II* on fol. 100b, *III* on fol. 241b, *IV* on fol. 318b, *V* on fol. 412b, *VI* on fol. 496b, *VIII* on fol. 632b. The copy is in a very bad state; many leaves are extremely damaged and spoiled. Fol. 209 is turned upside down.

At the end of the *fourth* volume there appears as date of transcription A. H. 976, end of Ramadân (A. D. 1569, middle of March); the transcriber's name is Kamâl-aldîn bin 'Alâ-aldîn. According to a statement at the end of the *third* volume, the collation of this copy with the original was completed the 24th of Rajab, A. H. 1024 (A. D. 1615, Aug. 19).

No 3290, dim 15. J 10, ff 651, ll 51; extremely small Naskhî, size 11½ in by 6¼ in

26

The same

The same seven volumes (1–6 and 8), written by different hands in different sizes. The seventh volume is missing, just as in the preceding copy.

Contents

No. 373, *Vol I* The first pages are very dirty and slightly injured. No date Many later corrections by another hand.

No. 374, *Vol. II* No date. A few corrections on the margin.

No. 375, *Vol. III.* A few additions on the margin Copied A H. 1007 (A. D. 1598, 1599).

No. 376, *Vol. IV.* The right order of ff. 16–49 is 16, 41–48, 17–40, 49. No date.

No. 377, *Vol V* on fol. 1b, *Vol. VI* on fol. 110b. Both written by the same 'Abd-allaṭîf bin Farîdûn Dâ'ûd bin Mu'in-aldîn of Shîrâz, vol. V finished the 27th of Ṣafar, A. H. 1011 (A. D. 1602, August 16), vol. VI the first of Rajab in the same year (A. D. 1602, Dec. 25). Additions on the margin.

No. 378, *Vol. VIII* (geographical appendix). Copied in the month Ṣafar, A. H. 1212 (A. D. 1797, August). Various readings on the margin. This vol. is wrongly styled the seventh vol. on fol. 1a.

Nos. 373–378. No. 373, ff. 272, ll. 25; clear Nasta'lîk; No. 374, ff. 356, ll. 25, seems to be written by the same hand; size of both vols. the same, 11 in. by 6¼ in. No. 375, ff. 325, ll. 19; large and clear Nasta'lîk; size, 11 in. by 7¼ in. No. 376, ff. 269, ll. 17; Nasta'lîk; size, 9½ in. by 5¼ in. No. 377, ff. 264, ll. 33; small and close Nasta'lîk; size, 11⅛ in. by 8¼ in. No. 378, ff. 136, ll. 14–15; careless Nasta'lîk; size, 9½ in. by 5⅞ in. No ornaments anywhere.

27

The same.

The same seven volumes (1–6 and 8).

No. 1118, *Vol. I.* Beginning: ترتيب فهرست نسخهٔ الخ.

No. 1119, *Vol. II.*

No. 1120, *Vol. III.*

No. 1121, *Vol. IV.* The right order of ff. 22–25 is: 22, 24, 23, 25; and of ff. 162–167: 162, 166, 164, 165, 163, 167. A few pages a little injured. The first two lines of the last page torn away.

No. 1122, *Vol. V.* Dated by Muhammad the father of Sayyidkhân of Bulkhârâ, the 22nd of Dhû-alka'dah, in the 41st year of (? probably) 'Âlamgir's reign, A. H. 1108 (A. D. 1697, June 12).

No. 1123, *Vol. VI.* Slight injuries here and there.

No. 1124, *Vol. VIII* (geographical appendix). Fol. 21 must be read before fol. 20.

All seven volumes were presented by J. Wombwell, Esq., the 10th of April, 1804.

Nos. 1118–1124. No 1118, ff. 307, ll. 20–27; No. 1119, ff. 380, ll. 27–28; both written for the greater part by the same hand in Nasta'lîk; ff. 6, 7, 51, 54, 67, the upper half of fol. 70 and ff. 304–307 of the *first* vol., as well as ff. 379–379 of the *second* vol., supplied later by different hands in a more careless style, size, 12⅝ in. by 7¼ in. No 1120, ff. 296, ll. 17–19, clear Nasta'lîk; ff. 274–296 supplied by another hand in a larger Nasta'lîk; size, 9¼ in. by 5⅞ in. No 1121, ff 167, ll. 33; small but clear Nasta'lîk; size the same as in the *first* and *second* vols No 1122, ff 424, ll 21. Nasta'lîk, ff 1–3 supplied later, ll 18 No. 1123, ff. 552, ll 19; Nasta'lîk, ff 1 8 and 544–552 supplied by another hand No 1124, ff 94, ll 19; careless Nasta'lîk; the size of the last three volumes the same as in No 1120. Illuminated frontispiece at the beginning of each volume

28

The same

An excellent copy of the first *six* volumes of the Raudat-alsafâ.

No. 306, *Vol. I.* Beginning, on fol 1b: زينت فهرست نسخهٔ مفاخر انبياء عالى مكان وابنت الخ.

The original last page of this volume is found on fol 1a of the following one, but supplied at the end of the first by another modern hand.

No. 307, *Vol. II.* The original last page of this volume is likewise found on fol. 1a of the following one, but also supplied by a modern hand at the end of this volume.

No. 308, *Vol. III.* This volume is dated the 4th of Dhû-alhijjah, A. H. 972 (A. D. 1565, July 3), by Muhammad Shams Husain bin Muhammad 'Abdallâh Fakih جهرمى

No. 309, *Vol. IV.*

No. 310, *Vol. V.* Dated by the same Muhammad bin Husain Muhammad bin 'Abdallâh الجهرمى the 20th of Rabî'-alâkhir, A. H. 978 (A. D. 1570, Sept. 21).

No. 311, *Vol. VI.* At the end: تمت هذا الكتاب الخ.

Nos. 306–311, *first* vol. ff. 497, *second* vol. ff. 225, *third* vol. ff. 149, *fourth* vol. ff. 160, *fifth* vol. ff. 150, *sixth* vol. ff. 233, ll. 30–31, clear and equal Nasta'lîk, apparently written by the same hand; illuminated frontispiece at the beginning of each volume; size, 13⅝ in. by 8¼ in.

29

An incomplete copy of the *first* and *second* volumes of the same.

The *first* begins on fol. 1b, the *second* on fol. 291b. The latter goes down to the ذكر غزوهٔ حنين (shortly after the conquest of Makkah), and breaks off with the first two words of this chapter, corresponding to No. 307 (28 in this Cat.), fol. 120a, l. 18.

The *first* volume was finished the 12th of Dhû-alhijjah, A. H. 1030 (A. D. 1621, Oct. 28).

Bought at Allahâbâd for 150 rupees by *Alii Doue*, the 10th of June, 1765. A later owner of this copy was Mr. Richard Johnson.

No. 554, ff. 483, ll. 23; excellent Nasta'lîk; illuminated frontispiece at the beginning of the first as well as of the second book; size, 15⅝ in. by 9¼ in.

30

Another copy of the *first* volume.

Beginning as usual. A full index on the fly-leaves Copied A. H. 1002 (A. D. 1593, 1594), by Diyâ-aldîn Muhammad bin Hâji Mîr Ibrâhîm alhusainî allaskanî (اللسكنى). Haileybury MS.

No. 3411, olim 16. J. 8, ff. 314, ll. 20–21; distinct Nasta'lîk, size, 12½ in. by 7½ in.

31

The same *first* volume.

Beginning: بسم الله الرحمن الرحيم و به نستعين و اعن يا كريم زينت فهرست نسخهٔ مفاخر الخ

Most pages of this copy are badly injured in the first, second, and sometimes also in the third line.

Dated the 13th of Shawwâl, A. H. 1087 (A. D. 1676, Dec. 19).

No. 1110, ff. 435, ll 17; unequal Nasta'lîk by different hands, size, 11½ in. by 6¾ in.

32

The same *first* volume.

Well written; the first eleven and the last three pages supplied by other hands. Colophon: تمام شد دفتر اوّل از تواريخ جلد اوّل روضة الصفا تمام شد در ماه جمادى الاوّل سنهٔ اليه (؟).

The last page a little injured.

No. 1111, ff. 481, ll. 17–21; unequal Nasta'lîk; size, 10⅝ in by 6⅝ in.

33

An incomplete copy of the *first* volume.

There is wanting, both at the beginning and end, about one page; it begins with the words: را بكمال استغنا, agreeing with the preceding copy, fol. 1b, last line but two, and breaks off with the words: متعارف يقينيه فرمايد, corresponding to the same copy, fol. 480b, last line but two. Ff. 11–18 are misplaced, the right order is: 11, 14, 12, 13, 16, 17, 15, 18. Some pages are worm-eaten. A few additions on the margin.

No. 1169, ff. 542, ll. 21; Nasta'lîk; size, 10⅝ in. by 5½ in.

34

Another incomplete copy of the *first* volume.

Many headings omitted. The copy breaks off in the middle of the reign of Ḍaḥḥâk with these words: برون برد و بگرفت ضحّاك تخت, agreeing with No. 306 (28 in this Cat.), fol. 125b, l. 3.

No 1112, ff. 480, ll. 14; large and clear Nasta'lîk, written on paper of different colours; size, 11 in by 6½ in.

35

A very defective copy of the *first* volume.

Nearly half of the whole first volume is missing in this copy, owing to a very large lacuna after fol. 68, comprising about 142 leaves of No 3411 (30 in this Cat.), from fol 92b, l. 5 down to fol. 234b, l 6 The text begins in the first vignette on fol 1b, thus تعلیل فهرست نسخهٔ سعادات ابدی و دساچهٔ مجموعهٔ کرامات سرمدی, is continued in the second vignette on fol. 2a, and having been interrupted by an illuminated frontispiece on fol 2b, bearing the title جلد اوّل روضة الصفا, goes on قهرمان ارادت الخ, agreeing with No 3411, fol. 1b, l 7 sq No date.

No 3272, olim 16 J 1 ff 135 ll 25 in clear and distinct Nasta'lîk, two splendidly gilded vignettes on ff 1b and 2a, an illuminated frontispiece on fol 2b, a little worm eaten and slightly injured here and there, size, 11⅛ in by 7⅞ in

36

Another copy of the *second* volume

Beginning as usual Dated the middle of Muharram A H 1031 (A. D. 1621, beginning of December), at Kurrah, by Mansûr ibn Shaikh Ilahdâd Collated Haileybury MS

No 3412, olim 16 J 9, ff 508, ll 23; Nasta'lîk fol 351 supplied by another hand, size, 11⅜ in by 7⅛ in

37

The same *second* volume.

This copy was finished the last of Rabî' althânî, A H. 1050 (A. D. 1640, Aug. 18) It belonged formerly to Mr. Richard Johnson. The first six leaves are misplaced, the right order is 1, 2, 5, 4, 3, 6.

No 556, ff. 306, ll 25; clear and large Nasta'lîk; illuminated frontispiece; occasionally various readings and additions on the margin; size, 14⅜ in. by 9½ in.

38

The same *second* volume.

Beginning: عنوان این صحیفهٔ مرادات و فهرست مجموعهٔ سعادات الخ.

This copy was finished in the month Safar, A. H. 1075 (A. D. 1664, August–September).

No. 1785, ff. 787, ll. 19; very large Nasta'lîk; some parts at the end seem to be supplied by other hands; illuminated frontispiece on fol. 1a; size, 11¾ in. by 7¾ in.

39

The same *second* volume.

Various readings and additions on the margin. No date. Beginning as usual.

No. 1107, ff 302, ll. 29; clear Nasta'lîk; ff. 206–214 supplied by another hand in smaller Nasta'lîk, ll. 28–30; illuminated frontispiece; size, 13⅜ in. by 8 in.

40

The same *second* volume.

No date. The order of ff. 275–279 is: 275, 278, 276, 277, 279

No. 3273, olim 16, J. 2, ff. 302, ll. 25; small but clear Nasta'lîk, illuminated frontispiece; size, 12 in. by 7 in.

41

An incomplete copy of the same *second* volume.

Beginning عنوان صحیفهٔ مرادات الخ.

It breaks off on fol. 499b in the middle of 'Alî's khilâfat, last words: روی بمصر نهاد چون بآن سر زمین رسید بتقریری حوش, corresponding to the preceding copy, fol 260b, lin penult

A lacuna on ff 471a and b. No date.

No 2412, ff 180–499, ll 22 23, written for the greater part in Naskhî, size, 12⅜ in by 8⅛ in.

42

Another copy of the *second* and *third* volumes

Second vol on fol 1b *third* vol. on fol 261b Written by at least three different hands, and dated the 20th of Muharram, A H 987 (A D 1579, March 19). A second handwriting appears on ff. 97a–116a, a third (perhaps a fourth already) on ff 222–364

No 555, ff 364, ll 21 29 on the first 221 leaves, ll 31 on the rest, clear but very unequal Nasta'lîk by several hands, illuminated frontispiece at the beginning of each vol; Eastern binding, size, 14⅜ in by 9¾ in

43

Another copy of the *third* volume.

Beginning حمد و ثنای که مستحسان الخ. Dated by 'Alî bin 'Abdallâh Alhusainî, the 16th of Dhû-alka'dah, A. H. 1015 (A D. 1607, March 15).

No 3274, olim 16 J 3, ff 224, ll 19; distinct Nasta'lîk; size, 11¾ in by 6⅜ in.

44

The same *third* volume.

Slightly injured throughout. Dated the 17th of Rajab, A. H. 1065 (A. D. 1655, May 23).

No. 987, ff. 248, ll. 20–21; Nasta'lîk; plain frontispiece; size, 9⅞ in. by 5¾ in.

45

The same *third* volume.

Excellent copy, finished the 27th of Jumâdâ-alawwal,

A. H. 1081 (A. D. 1670, Oct. 12), by Muhammad Sharîf ibn Mirzâ Husain of Isfahân at Jahânpûr.

No. 1680. ff. 609, ll. 15; very large and distinct Nasta'lîk; size, 11 in. by 6½ in.

46

The same *third* volume.

This copy was finished the 27th of Sha'bân, A. H. 1151 (A. D. 1738, Dec. 10).

No. 1143, ff. 384; ll. 17; Nasta'lîk; size, 10⅝ in. by 5⅝ in.

47

The same *third* volume.

No date. Copied by Nasîr-aldaulah.

No. 2897, ff. 264, ll. 19; very irregular and careless Nasta'lîk; size, 12⅛ in. by 8¼ in.

48

Another copy of the *fourth* volume.

This excellent copy is dated the 8th of Muharram, A. H. 996 (A. D. 1587, December 9), by Ghulâm-i-Shâh-i-Wilâyat Kamâl ibn Ghiyâth. Beginning فهرست نسخهٔ سعادات الخ. The copy was formerly in Jonathan Duncan's library, from which G. C. Haught . . . . (the name is partly erased) got it in 1818. It was received into the India Office Library March 29, 1878.

No. 3190, ff. 178, ll. 29; Naskhî; illuminated frontispiece, size, 12¼ in. by 8 in.

49

The same *fourth* volume.

Good copy, dated the end of Rajab, A. H. 1073 (A. D. 1663, March 10), by Hâjî Muhammad bin Nûr-aldîn Muhammad Dasht-bayâdî

No. 3275, olim 16. J. 4, ff. 230, ll. 25; clear and distinct Nasta'lîk; size, 11¼ in. by 7⅛ in.

50

The same *fourth* volume.

This very fair copy was completed in Ramadân, A. H. 1081 (A. D. 1671, January–February), by Muhammad Sâdik; the latter half of the copy, particularly towards the end, slightly injured by worms. It was received into the India Office Library March 29, 1878.

No. 3192, ff. 318, ll. 21; Nasta'lîk; size, 10⅛ in. by 6¼ in.

51

The same *fourth* volume.

No date. Good old copy.

No. 988, ff. 207, ll. 27; small but clear Nasta'lîk; illuminated frontispiece; ff. 1b and 4b ornamented; splendid Eastern binding; size, 10¾ in. by 6¾ in.

52

The same *fourth* volume.

Good and correct copy, but a little worm-eaten and slightly injured. No date.

No. 1676, ff. 389, ll. 17; excellent Nasta'lîk; size, 10½ in. by 6¼ in.

53

The same *fourth* volume.

No date. Slightly damaged by worms here and there.

No. 3414, olim 16. J. 11, ff. 199, ll. 27–29; small but clear Nasta'lîk; size, 11¾ in. by 6⅛ in.

54

An incomplete copy of the same *fourth* volume.

This copy, defective at the beginning, opens abruptly thus: ابو علی بامرا واعیان حضرت سایه الخ, corresponding to fol. 22a, l. 8 in the preceding copy. It is styled by mistake on the fly-leaf as well as in the colophon جلد سیوم instead of چهارم. No date. Copied by Muhammad Ibrâhîm at Multân.

No. 3413, olim 16. J. 10, ff. 369, ll. 19; large and distinct Nasta'lîk, size, 11½ in. by 6⅝ in.

55

Another copy of the *fifth*, *sixth*, and *seventh* volumes.

Excellent and correct copy, not dated.

Fifth vol. on fol. 1b, *sixth* vol. on fol. 126b, *seventh* vol. on fol 273b. Beginning of the *seventh* vol. in this copy ذکر مجملی از اوصاف واحوال خاقان منصور مظفر لواء نصر السلطنة الخلافة ابو الغازی سلطان حسین میرزا مشاط انکار سخن و پیرایندهٔ عذار حکایات نو و کهن جواهر مآثر خاقان الخ

No 553, ff. 327, ll 41–42, Nasta'lîk; size, 16¼ in by 9⅝ in

56

Another copy of the *fifth* and *sixth* volumes.

Fifth vol on ff 1b–251b, dated the 10th of Shawwâl, A. H. 1063 (A. D. 1653, Sept. 3), by 'Abd-alrasûl bin 'Abd alrahîm bin 'Abdallâh bin Mullâ Sayyidî.

Sixth vol on ff. 252b–581a, dated by the same the 15th of Muharram, A. H. 1065 (A. D. 1654, Nov. 25).

A little worm-eaten and slightly injured throughout.

No 1108, ff 581, ll 22; very careless Nasta'lîk; size, 12⅝ in by 6⅝ in.

57

Another copy of the *fifth* volume.

Beginning: آرایش دیباچهٔ مآثر الخ. Ff. 309–311 a little injured. Dated the 24th of Jumâdâ-althânî, A. H. 1097 (A. D. 1686, May 18), by Muhammad Badî' bin Muhammad Kâzim of Isfahân. Collated throughout.

No. 3276, olim 16. J. 5, ff. 313, ll. 21; clear and distinct Nasta'lîk; illuminated frontispiece; the first two pages richly adorned size, 11 in. by 6⅛ in.

58

The same *fifth* volume.

Some pages, especially at the end, badly injured.

After fol. 31 must be read fol. 74. No date.

No. 1007, ff. 249, ll. 21; Nasta'lîk; many injuries mended and supplied by a later hand; size, 10⅝ in. by 6¼ in.

59

The same *fifth* volume.

In this copy there are wanting a few lines at the end; it breaks off with the words: دیگر امیر عادل مؤیّد, agreeing with the last page, l. 13, in No. 310 (28 in this Cat.). Well-written MS.

No. 1042, ff. 385, ll. 23; clear and distinct Nasta'lîk; no ornaments, size, 9⅛ in. by 5⅜ in.

60

The same *fifth* volume

Beginning here: آرایش دیباچهٔ مناقب و مآثر سلاطین الخ

No date. Some pages, severely damaged, have been carefully mended

No 2415, olim 16 J 12, ff 288, ll 22-23, Nasta'lîk, some page written by other hands, illuminated frontispiece, size, 10½ in by 5⅜ in

61

The same *fifth* volume

Beginning as in the preceding copy: آرایش دیباچهٔ مناقب الخ

Ff. 111 and 112, although written in a similar hand, are different in size and paper quite brown and torn to pieces, they are lying loosely in this copy, but fit exactly in between ff 110 and 113 No date. Modern copy

No 2412, ff 1-179, ll 25 41, Shikasta, collated, size, 12⅜ in by 8⅝ in

62

The same.

A greatly injured copy without date, formerly belonging to A. Welland (4th Feb, 1810)

Beginning: دیباچهٔ مناقب و مآثر (torn away) ربیع تعداد وستایش وروزنامچهٔ خصائص و مفاخر الخ.

The author styles himself on fol. 1b, l. 11 محمّد بن خاوندشاه (see Rieu i. pp. 87 and 93).

In many pages pieces are torn away; there are besides all headings left blank from fol. 83 to the end.

No. 129, ff. 271, ll. 20; Naskhî; size, 9⅛ in. by 6⅜ in.

63

Another copy of the *sixth* volume.

Beginning: جواهر حمد و سپاس ولآلی شکر بیقیاس الخ.

The proper order of ff. 126–131 is: 126, 128, 130, 127, 129, 131. Dated the 4th of Jumâdâ-alâkhar, A. H. 1074 (A. D. 1664, Jan. 3); the transcriber and owner of this copy was Mîrzâ Kulîbeg Turkmân.

No. 8277, olim 16. J. 6, ff. 560, ll. 18–20; unequal Naskhî; size, 11⅜ in. by 6½ in.

64

The same *sixth* volume.

No date. Many slight injuries everywhere. The right order of ff. 112–134 is: 112, 120–133, 113–119, 134.

No. 989, ff. 559, ll 19–24; written by at least three different hands in unequal Nasta'lîk, size, 9⅛ in. by 5⅝ in.

65

A defective copy of the *sixth* volume.

This copy is incomplete at the end, about two leaves being missing. The last words agree with No. 3277 (63 in this Cat.), fol. 559b, l. 12; besides the text of the last six pages is severely damaged and whole portions torn away. It is worm-eaten throughout, but carefully mended in most places.

No 2851, ff. 384, ll. 23, careless Nasta'lîk; size, 13⅜ in. by 6⅜ in

66

Another defective copy of the *sixth* volume.

This copy is an extraordinarily strange one; the beginning is that of 'Alî Yazdî's Zafarnâma: حمداً کثیراً مبارکاً لمن تولی الملک الخ, and the text of the Zafarnâma goes down without interruption to fol. 56b, last line but one corresponding to No. 2597 (175 in this Cat.), fol. 65a, l 4 In the same line begins quite suddenly, and without any separation, the text of the sixth volume of the Raudat-alsafâ, opening with the chapter ذکر فرستادن صاحب قران گردون توان علامه (علمهٔ) نواحی و مولانا جلال الدین بجانب حوارزم و توجّه آن حضرت برعقب ایشان بعزم رزم corresponding to No. 3277, fol 60a, l 10.

Ff 52–65 are misplaced, the proper order is 52, 57–64, 53–56, 65

No date

No 985, ff 478, ll 20, Nasta'lîk, written by two different hands (the first of which is found on ff 1–66), size, 11⅛ in by 8 in.

67

Part of the *sixth* volume.

This copy goes down to the death of Timûr only, in A. H. 807, and the immediately following events (see fol. 233b sq.) The last words correspond to No. 3277, fol. 296b, l. 8. Bibliotheca Leydeniana.

No 2627, ff. 236, ll. 21; small but clear Nasta'lîk; the first two pages illuminated; size, 9⅛ in. by 6½ in.

68

A fragment of the *sixth* volume

This fragment goes down to the end of A. H. 790, and breaks off with the words: بارگاه سلطنت زانو, corresponding to No. 3277 (26 in this Cat.), fol. 140a, l. 18. There seem to be lacunas after fol. 48 and fol. 56.

No. 1115, ff. 112, ll. 17; written by different hands, partly in Nasta'lîk, partly in Shikasta; many pages badly injured; size, 11½ in. by 7½ in.

69

Another copy of the *sixth*, *seventh*, and *eighth* volumes.
No date.

Sixth vol. on fol. 1b; *seventh* vol. on fol. 264b, beginning: حمد پروردگاریست که ابو البشر را از قبضهٔ خاك آفریده الخ.

Eighth vol. or geographical appendix on fol. 360b, styled: خاتمهٔ تأریخ روضة الصفا, and beginning: در بیان بدائع و صنائع ملك صانعی و آنچه الخ.

No. 552, ff. 404, ll. 27; careless and unequal Nasta'lîk; written by different hands; illuminated frontispiece at the beginning of each volume; size, 16⅝ in. by 9¼ in.

70

Another copy of the *sixth* and *eighth* volumes.
The *sixth* vol. begins on fol. 1b, and is dated on fol. 300a the 2nd of Jumâdâ-althânî, A. H. 1007 (A. D. 1598, Dec. 31); the *eighth* or geographical appendix (here wrongly styled the *seventh*) begins on fol 301b: خاتمه در بدائع صنائع و آنچه گماشته بکلك قدرت اوست الخ.

No date. The real *seventh* volume of the Raudat-alsafâ is not found in this copy.

No. 1522, ff 338, ll 25, Nasta'lîk; partly collated; illuminated frontispiece at the beginning of each volume, size, 12¼ in by 7¼ in.

71

Another copy of the *seventh* and *eighth* volumes.
Beginning of the *seventh* volume on fol. 1b: حصول سعادت دارین حمد پروردگاریست که ابو البشر را از قبضهٔ تیرخاك الخ

Beginning of the *eighth* volume or the geographical appendix on fol 121b: خاتمهٔ تأریخ روضة الصفا فی سیر الانبیا در بیان بدائع و صنائع ممالك ملك صنائعی و آنچه گماشتهٔ کلك قدرة اوست الخ برای ارباب خبرت واصحاب بصیرت الخ

No date. Richard Johnson, 1778. On fol 121a is stated that this copy of the eighth vol was once in the possession of Hâjî Muhammad Ridâ of Isfahân.

No. 3278, olim 16. J. 7, ff. 160, ll. 27; clear and distinct Nasta'lîk; size, 12 in. by 7 in.

72

Another copy of the *eighth* volume or the geographical appendix.
Beginning: بر رای ارباب خبرت الخ. Dated the 12th of Dhû-alka'dah, A. H. 1126 (A. D. 1714, Nov. 19). Slight injuries. On fol. 1a wrongly styled جلد هفتم.

No. 1125, ff. 48, ll. 24; clear Nasta'lîk; size, 12¼ in. by 7¾ in.

73

The same *eighth* volume.
No date. A little worm-eaten.

No. 1908, ff. 86, ll. 15; Nasta'lîk; size, 9⅝ in. by 5⅝ in.

74

The same *eighth* volume.
Beginning: خاتمهٔ تأریخ روضة الصفا در بیان بدائع و صنائع ملك صانع الخ. It is incorrectly styled جلد هفتم on fol. 1a.

No. 990, ff. 33, ll. 19; careless Nasta'lîk, alternating with Shikasta; the last two leaves added by another hand in clear Nasta'lîk; size, 10½ in. by 6⅛ in.

75

The same *eighth* volume.
Another excellent copy of the geographical appendix, beginning: درای ارباب خبرت و اصحاب بصیرت پوشیده نماند که بعضی از علمای تأریخ الخ. On the fly-leaf it is styled سیر البلاد.
No date.

No. 2540, ff 48, ll. 25; Nasta'lîk, size, 13¾ in. by 8 in.

76

Khulâsat-alakhbâr (خلاصة الاخبار).
The quintessence of chronicles, an abridgement of the Raudat-alsafâ, made A. H. 905 (A. D. 1499, 1500), by Ghiyâth-aldîn bin Humâm-aldîn Khwândamir, Mirkhwand's grandson, who was born at Harât about A. H. 880 = A. D. 1475, and died A. H. 941 = A. D. 1534, 1535. Comp. Bodleian Cat., Nos 83–86, Rieu i. p. 96 sq., W. Morley p. 38 sq.; H. Khalfa iii. p 163; Elliot, Bibliographical Index, p 106 sq, History of India, iv p. 141 sq; G. Flügel ii. p 68, etc.

Contents:
Introduction about the creation, on fol. 2b.
First makâlah, the prophets, on fol. 3b.
Second makâlah, the Greek sages, on fol. 38a.
Third makâlah, the kings of Persia, Arabia, etc., on fol 41a.
Fourth makâlah, history of Muhammad, on fol. 69a.
Fifth makâlah, the first four Khalîfs and the Imâms, on fol. 90b
Sixth makâlah, the Umayyade Khalîfs, on fol 108b.
Seventh makâlah, the 'Abbâside Khalîfs, on fol. 126b
Eighth makâlah, minor dynasties contemporary with or subsequent to the 'Abbâsides, on fol. 153b.
Ninth makâlah, Cingizkhân and the origin of his race, on fol. 212b, first line.
Tenth makâlah, Timûr and his descendants, on fol 234a.
Conclusion about Harât and its celebrated men, on fol. 279a.

Beginning: خلاصهٔ کلمات راویان اخبار انبیاء عالیمقدار و نقاوهٔ منشآت واقفان آثار سلاطین الخ.

This copy was finished the 14th of Jumâdâ-althânî, A. H. 970 (A. D. 1563, Feb. 8). Ff. 40–55 supplied by a later hand. Presented by Sir W. Muir, July 18, 1877. The leaves are bound in European fashion from left to right.

No. 3185, ff. 296, ll. 27; Naskhî; size, 9⅝ in. by 6 in.

77

Another copy of the same.

Introduction on fol. 3b; maḳâlah I on fol. 4b, II on fol. 40a, III on fol. 42b, IV on fol. 70b, V on fol. 95a, VI on fol. 114b, VII on fol. 132b, VIII on fol. 158a, IX on fol. 221b, X on fol. 243a; conclusion on fol. 293a.

This excellent copy was finished the 4th of Dhû-alḥijjah, A. H. 985 (A. D. 1578, Feb. 12).

No. 1102, ff. 310, ll. 24; beautifully clear and distinct Nasta'lîḳ; the first two pages luxuriously illuminated; gilt headings from the third maḳâlah to the conclusion; size, 14½ in. by 9 in.

78

The same.

Introduction on fol 3a; maḳâlah I on fol. 4b, II on fol. 54a, III on fol. 57b, IV on fol. 97a, V on fol. 130b, VI on fol. 156b, VII on fol. 181a, VIII on fol. 215a, IX on fol. 305b, X on fol 336a; conclusion on fol. 404a.

No 1995, ff 424, ll. 21; small but clear Nasta'lîḳ; small illuminated frontispiece, size, 8⅔ in. by 6¼ in.

79

Ḥabîb-alsiyar (حبيب السير)

The *first* volume of the well-known general history, called حبيب السير, by the same Khwândamîr, who was engaged in this work from A. H. 927 to 930 (A. D. 1521–1524); comp. Bodleian Cat, Nos. 70–82, Rieu i p 98 sq; W. Morley, p. 42 sq; Elliot, Bibliographical Index, pp. 106–110, and 121–127; History of India, iv. p. 154 sq., G. Flügel ii. p. 70; J. Aumer, p 75 sq., etc.

Edited Ṭaharân, A. H. 1271; Bombay, A. H. 1273.

It is divided into three volumes (مجلّد), each volume comprising four chapters (جزء).

This copy opens with a complete index on ff. 1b and 381a–383b (the leaves being misplaced), beginning: بيان نام اين نامهٔ نامى و تفصيل اقسام اين صحيفهٔ گرامى

The first volume itself begins on fol. 2b: لطائف اخبار لآلئ نثار انبياء عاليمقدار و شرائف آثار معالى الخ.

Iftitâḥ or introduction about the creation, Iblîs, the Jinns, etc., on fol. 9a.

Chapter I, on the old prophets and philosophers, on fol. 12a.

Chapter II, on the ante-Muḥammadan kings, on fol. 115a

Chapter III, on Muḥammad's life and exploits, on fol. 185b.

Chapter IV, on the first four Khalîfs, on fol. 289b.

The volume concludes on fol. 380b. Copied by Mu'min 'Alîbeg. The date seems to be A. H. 1070 (A. D. 1659, 1660).

No. 757, ff. 383, ll. 25; Nasta'lîḳ; illuminated frontispieces on ff. 1b and 2b; size, 10⅜ in. by 6⅛ in.

80

Another copy of the same *first* volume.

Iftitâḥ on fol. 9b; chapter I on fol. 13a, II on fol. 136b, III on fol. 178b, IV on fol. 310b. Dated the 11th of Ramaḍân, A. H. 1087 (A. D. 1676, Nov. 17). Slightly injured in a few places.

No. 163, ff. 425, ll. 19; clear Nasta'lîḳ; ff. 145–425 written by a second hand on much whiter paper; size, 11 in. by 6½ in.

81

The same *first* volume.

Iftitâḥ on fol. 7a; chapter I on fol. 10a, II on fol. 100a, III on fol. 161a, and IV on fol. 258b.

Dated the 1st of Rabî'-althânî, A. H. 1123 (fifth year of Bahâdurshâh's reign)=A. D. 1711, May 19.

No. 2422, ff. 341, ll. 23; Nasta'lîḳ, mixed here and there with Shikasta; ff. 2–6 supplied by another hand, fol. 1 a little injured; collated and annotated throughout; size, 12¾ in. by 7½ in.

82

The same *first* volume.

Iftitâḥ on fol. 9b; chapter I on fol. 13a, II on fol. 133a, III on fol. 216b, IV on fol. 352a. Copied by Maulânâ Nûr-allâh.

No date. A seal from A. H. 1172 (A. D. 1758, 1759) on fol. 1a.

No. 1927, ff. 472, ll. 21; distinct Nasta'lîḳ; illuminated frontispiece; size, 10¾ in. by 6 in.

83

The same *first* volume.

No date. Iftitâḥ on fol. 9a; chapter I on fol. 13a, II on fol. 138a, III on fol. 227a (heading omitted), IV on fol. 367b. The last pages a little injured.

No. 363, ff. 484, ll. 19; clear Nasta'lîḳ; illuminated frontispiece, size, 10⅛ in by 6 in

84

The same *first* volume.

No date. Iftitâḥ on fol. 11a; chapter I on fol. 15a, last line but one; II on fol. 163b; III on fol. 265b; IV on fol. 422b, first line. Various readings and additions on the margin.

No. 1786, ff 560, ll. 19; Nasta'lîḳ; ff. 1–17, 32, 72, 96, 97, 105, 125, 126, 144, 169, 176, 177, 193, 208, 225, 226, 231–234, 288, 353, 356, 559, and 560 supplied by another hand, size, 11 in. by 6⅜ in.

85

The same *first* volume.

No date. Iftitâḥ on fol. 8a; chapter I on fol. 11a, II on fol. 104b, III on fol. 172b, IV on fol. 278b. At the end of the first chapter, after fol. 103, there is a large lacuna, corresponding to No. 757 (79 in this Cat.), fol. 104b, l. 16, to fol. 115a, l. 18.

No. 417, ff, 361, ll. 23; Nasta'lîḳ; size, 9½ in. by 6½ in.

86

Ḥabîb-alsiyar.

The *second* volume of the same work, beginning: الحمد لله الذى جعل للنبيّين لسان صدق عليّا و بعث فى الامين رسولا الخ. Chapter I, history of the twelve

Imâms, on fol. 1b; chapter II, history of the Umayyade Khalifs, on fol. 83a; chapter III, history of the Abbâside Khalifs, on fol. 149b; chapter IV, history of the contemporary dynasties from the Ṭâhirides to the kings of Khwârizm, on fol. 244b.

Copied A. H. 1107 (A. D. 1695, 1696).

No. 1438, ff. 448, ll. 21; Nasta'lîḳ; the first sixteen leaves supplied by a more modern hand, ll. 20; size, 10⅞ in. by 7 in.

87

Another copy of the same *second* volume.

It is a little incomplete at the end; one or two leaves are missing. Its last words, انّ الانسان ليطغى, correspond to the preceding copy, fol. 447b, l. 3. Chapter I on fol. 1b, II on fol. 93a, III on fol. 165b, IV on fol. 275a. Slightly injured. A blank on fol. 427b.

No. 1787, ff. 518, ll. 21; Nasta'lîḳ; size, 11¼ in. by 7⅛ in.

88

Ḥabîb-alsiyar.

The *third* volume of the same work, beginning: يارب ثنای خود سخن‌سازم کن - در گلشن حمد نغمه پردازم کن الخ.

Chapter I, history of the Khâns of Turkistân, of C'ingizkhân and his descendants, on fol. 1b; chapter II, history of the dynasties contemporary with the C'ingizkhânians, on fol. 94b; chapter III, history of Timûr and his descendants, on fol. 146b; chapter IV, history of the Safawî dynasty down to Shâh Isma'îl's death, A. H. 930 (A. D. 1524), on fol. 410b.

Biographical appendix, on fol. 493b

Conclusion (اختتام), on geography and cosmography, on fol. 500a.

No date. A note (from the 2nd of Jumâdâ II, A. H. 1153 = A. D. 1740, August 25) on fol. 1a: جلد سوم حبيب السير باختمه دوم جمادی الثانی سنهٔ ۱۱۵۳ هجری.

No. 1788, ff. 536, ll. 29–30; partly in Nasta'lîḳ, partly in Naskhî; written by three different hands on different paper (ff. 1–286 on a more brown, the rest on a more white one); illuminated frontispiece and ornamented initial pages at the beginning of the first three chapters; size, 12½ in. by 8 in.

89

A slightly defective copy of the same *third* volume.

This copy is incomplete at the end. Beginning as in the preceding copy. Chapter I on fol. 1b, II on fol. 47a, III on fol. 79b (here called by mistake مجلّد چهارم), IV on fol. 209b. Biographical appendix, on fol. 249b. Conclusion, or geographical and cosmographical part (here entitled: جلد آخر تاريخ حبيب السير كه مشهور ومعروفست بعجائب المخلوقات), on fol. 253a. This part breaks off, on fol. 268a, with these words: وچون روز بآخر میرسد آن طیوران مرغان ضعیف را ....., corresponding to the preceding copy, fol. 535a, l. 2.

According to the colophon, on fol. 78a, the second chapter of this volume was finished by 'Abd-almalik ibn 'Imâd-aldîn of Kirmân, the 7th of Jumâdâ-althânî, A. H. 1012 (A. D. 1603, November 12).

No. 1884, ff. 268, ll. 35–38; small Nasta'lîḳ; a few pages supplied by another hand; size, 14 in. by 9⅛ in.

90

Another more defective copy of the same.

The whole conclusion on geography and cosmography is wanting in this copy. Chapter I on fol. 1b, II on fol. 69b, III on fol. 112b, IV on fol. 382b. Good old but undated copy.

No. 1892, ff. 387, ll. 35; small but distinct Nasta'lîḳ; size, 12 in. by 6½ in.

91

Another copy of the first *three* chapters of the *third* volume.

Chapter I on fol. 1b, II on fol. 225a, III on fol. 353a. No date.

No. 846, ff 606, ll. 19, very large and distinct Nasta'lîḳ, some pages a little injured; size, 12⅝ in. by 8 in.

92

Another copy of the *third* chapter of the *third* volume.

Beginning: ای نام تو زیب نامه الخ

No heading. No date. This copy is nicely written, but worm-eaten and slightly injured at many corners

No. 3420, olim 16. J. 15, ff 273, ll. 25, clear and distinct Nasta'lîḳ; size, 11 in. by 7 in.

93

A slightly defective copy of the same *third* chapter

Heading: جزؤ سیوم از مجلّد ثالث در ذکر صادرات افعال و واردات اقوال حضرت صاحب قران میر تیمور گورکان الخ. Beginning as usual. It breaks off with the words: ملاقات فرمود و انواع انعام و احسان ..., corresponding to fol. 409b, first line, in No. 1788 (88 in this Cat.).

No. 590, ff. 564, ll. 19; Nasta'lîḳ; size, 10¼ in. by 5¾ in.

94

A large fragment of the same *third* chapter.

This fragment, which does not contain the history of Timûr or of his immediate successors, begins with A. H. 855, the date of the accession of Mirzâ (or Sulṭân) Abûalḳâsim Bâbar, the son of Mirzâ Baisunghar, and grandson of Shâhrukh. The first heading, with which the copy opens (corresponding to No. 1788, fol. 260b, l. 19), runs thus: ذکر توجّه میرزا ابو القاسم بابر بجانب بلخ و بدخشان و بیان عصیان اویس بیگ بدار الملك خراسان, account of Sulṭân Bâbar's conquest of Khurâsân and Badakhshân. The date of completion, given on fol. 367a, l. 11, is exactly the same as in Ouseley 289 in

the Bodleian Library (Bodleian Cat., No. 77), viz. Dhû-alka'dah, A.H. 929 (بماه ذی قعده سنهٔ تسع و عشرین و تسعمائة)=A.D. 1523, September–October.

This copy was finished the 8th of Rabî'-alawwal, A.H. 1026 (A.D. 1617, March 16). It is collated throughout, and bears numerous traces of correction and amplification. There are some blanks occasionally, and several leaves are misplaced; for instance, the proper order of ff. 55–60 is: 55, 59b, 59a (ff. 59 and 56 being turned upside down), 57, 58, 56b, 56a, 60; and of ff. 251–280: 251, 257, 258, 253–256, 252, 259, 261–268, 260, 269, 270, 278, 272–277, 271, 279, 280.

No. 3019, ff. 368, ll. 19–21; very careless and unequal Nasta'lîk; size, 9⅝ in. by 5¼ in.

95

Another copy of the *fourth* chapter of the *third* volume.

Beginning: جزو چهارم از مجلّد سیم در ذکر طلوع آفتاب دولت و اقبال شاهی و بیان اختصاص یافتن آنحضرت باصناف الطاف عنایت الهی حبیب السیر' ای یافته از منزل مه تا ماهی ـ ذرّات جهان از کرمت آگاهی الخ.

Biographical appendix, on fol. 192b; conclusion, on fol. 208a, first line.

No date.

No. 758, ff. 290, ll. 21, Nasta'lîk, unequally written by different hands; seriously damaged in many pages, especially by worms, size, 9⅜ in. by 5⅞ in.

96

The same *fourth* chapter.

Biographical appendix, on fol. 100a; the احتتام, or geographical conclusion, on fol. 108a margin.

The copy, which is undated (11th–12th century of the Hijrah), was greatly injured, especially in the margin-columns, but has been carefully mended.

Bibliotheca Leydeniana.

No. 2591, ff. 154, ll. 15 in the centre, ll. 28 in the margin-column; Nasta'lîk; size, 8⅜ in. by 5¾ in.

97

A slightly defective copy of the same *fourth* chapter.

The first page is wanting in this copy, which begins abruptly: پادشاه کشور عقبی ...., corresponding to No. 758 (95 in this Cat.), fol. 1b, last line. Biographical appendix, on fol. 152a; conclusion, on fol. 164b. The last pages a little damaged.

The date, written distinctly 832, is impossible; it is probably A.H. 1032 (A.D. 1623).

No. 864, ff. 219, ll. 19; Nasta'lîk; ff. 7–9 and 206–211 supplied by another hand, ll. 35–42; size, 9⅞ in. by 6 in.

98

A more defective copy of the same *fourth* chapter.

Biographical appendix, on fol. 321b; conclusion, on fol. 345a. Of the latter there are only a few pages found in this copy, which breaks off, on fol. 349b, with these words: که سنگ اسفل آن متحرّک است و سنگ اعلی ساکن و از زیر سنگ ...., corresponding to No. 1788 (88 in this Cat.), fol. 501b, l. 8.

No. 2988, ff. 349, ll. 13; Nasta'lîk; size, 10⅛ in. by 6¼ in.

99

Extracts from the Ḥabîb-alsiyar.

Two large extracts from the *second* volume of Khwândamîr's work; the *first*, on ff. 1b–69b, comprises a portion of the fourth chapter, or the history of the dynasties, contemporary with the 'Abbâside Khalîfs, from the Ṭâhirides down to the kings of Ṭabaristân, beginning: بعد از تمهید قواعد محامد پادشاهی الخ; the second, on ff. 73a–245a, contains the whole third chapter of the same volume, or the history of the 'Abbâside Khalîfs, beginning: اصناف حمد و سپاس بیقیاس مالك الملکی الخ; comp. J. Aumer, p. 76, No. 224, III and IV. An index of the 'Abbâside Khalîfs (that is, of the *second* extract) is found on the fly-leaves.

Copied in the month Rabî'-alawwal, A.H. 1210 (A.D. 1795, September–October).

No. 414, ff 245, ll. 15; Nasta'lîk; size, 9⅜ in. by 6⅛ in

100

Khulâsa-i-Ḥabîb-alsiyar (خلاصهٔ حبیب السیر).

The biographies of eminent Shaikhs, Amîrs, 'Ulamas, and poets, which are found in different parts of Khwândamîr's Ḥabîb-alsiyar, collected into one volume and entitled: خلاصهٔ تاریخ حبیب السیر.

These are extracts, not from the second volume of that work (از جلد دویم), as is stated on fol. 1a and in the first heading on fol. 1b, but exclusively from the third. They begin with the time of Tîmûr, and go down to that of the Âk-koyunlû dynasty.

1. خلاصهٔ تواریخ حبیب السیر از مجلّد دوم (!) در ذکر بعضی از سادات و مشایخ و علما و اکابر که معاصر بودند با صاحب قران ستوده مآثر, on fol. 1b.

Beginning: بر ضمائر ارباب اخبر ظاهر و آشکار خواهد بود که الخ.

2. گفتار در ذکر بعضی از سادات و مشایخ و افاضل که معاصر بودند تا خاقان عابد عادل, on fol. 10b.

3. ذکر شمّهٔ از حال مشایخ و افاضل که معاصر بودند بآن پادشاه عادل, on fol. 29b.

4. ذکر بعضی از اعاظم سادات و مشایخ و علما که معاصر بودند با سلطان سعید, on fol. 34b.

5. در ذکر بعضی از سادات و نقبا و مشایخ و علما که معاصر بودند با معزّ السلطنة و الخلافت سلطان حسین میرزا, on fol. 43a.

6. ذکر طائفهٔ از سادات و علما و اشراف که بعضی از ایشان با سلاطین آق قویلوق (!) معاصر بوده و زمرهٔ در

ایّام دولت ابد پیوند شاهی اکتساب فضل و کمال بوده اند, on fol. 76b.

On fol. 91a–104 there is added as خاتمه the description of *Harât* (خاتمه در بیان شمّهٔ از صفات دار السلطنة هراة و عمارات و باغات آن بلدهٔ جنّت آیات و ذکر بعضی از اهل فضل دهر که در ایّام دولت جناب امیر علیشیر عالی گهر درین دیار بوده اند و در ظلّ تربیت و عنایتش آسوده اند).

Beginning: بر رای عالم سالکان مسالك توفیق الخ.

No. 145, ff. 104, ll. 17; large and clear Nasta'lîk; size, 12⅛ in. by 6¾ in.

101

Lubb-altawârîkh (لبّ التواریخ).

General history, from the earliest times to A. H. 948 (A. D. 1541, 1542), by Yahyâ bin 'Abd-allaṭîf Ḳazwînî, who died A. H. 962 (A. D. 1555), see Bodleian Cat., Nos. 88–95; Rieu i. p. 104 sq.; G. Flügel ii. p. 71; Cat. Codd. Or. Lugd. Bat. iii. p. 6; Krafft, p. 87; Elliot, Bibliographical Index, p. 129 sq., History of India, iv. p. 293 sq. H. Khalfa v. p. 307 fixes the author's death in A. H. 960 (A. D. 1553). A Latin translation, with the title 'Medulla Historiarum,' appeared in A. F. Busching's 'Magazin für die neue Historie und Geographie,' vol. xvii., Halle, 1783. It is divided into four ḳisms.

Beginning: حمد و سپاس مر خدای را که سلاطین جهان در آستانهٔ عظمتش الخ

Index on ff. 2a–3a, in which, on fol. 2a, l. 4 ab infra, قسم دویم must be read instead of قسم اوّل, and l. 3 ab infra, فصل اوّل instead of قسم دویم. The *third* ḳism has here as well as in the text only *two* maḳâlas instead of the usual three, corresponding to the *second* and *third* in Rieu i. p. 105, so that the first (Abû Bakr, 'Umar, and 'Uthmân) is omitted, probably because the copyist, being a Shî'ite, felt conscientious scruples about mentioning these enemies of 'Alî.

Ḳism I in two faṣls: faṣl I, Muḥammad, on fol. 3a; faṣl II, the twelve Imâms, on fol. 9a.

Ḳism II: The ante-Muḥammadan kings in four faṣls: 1. Pîshdâdians, on fol. 19b; 2. Ḳayânians, on fol. 23a; 3. Mulûk-alṭawâ'if, on fol. 29a; 4. Sâsânians, on fol. 30b.

Ḳism III: The post-Muḥammadan rulers in two maḳâlas: 1. Banû Umayyah, on fol. 40b; 2. Banû 'Abbâs, on fol. 44a; and six bâbs, viz. 1. Dynasties contemporary with the 'Abbâsides, in eleven faṣls, from the Ṭâhirides to the Ḳarâkhitâ'ls of Kirmân, on fol. 53a; 2. Moghuls, from Čingizkhân to Abû Sa'îd, on fol. 92b (here باب دوم to be read instead of باب اوّل); 3. Successors of Abû Sa'îd in Îrân, in five faṣls, from the Čûpânians to the Sarbadârs, on fol. 106b (on fol. 109a, فصل دوم to be read instead of فصل چهارم, and فصل پنجم instead of فصل ششم on fol. 128a; the third faṣl, not marked, begins on fol. 111b); 4. Tîmûr and his successors in Îrân, on fol. 132b; 5. Ḳarâ-koyunlû and Âḳ-koyunlû Sulṭâns, on fol. 156a, without heading, in two faṣls; 6. Uzbegs of Transoxania and Khurâsân, on fol. 172a (باب ششم to be read instead of باب چهارم).

Ḳism IV: Ṣafawîs, on fol. 174a. Accession of Ṭahmâsp, on fol. 191a. A small lacuna after fol. 191.

Dated at Lâhûr, Ramaḍân, A. H. 1031 (A. D. 1622, July–August).

No. 1986, ff. 192, ll. 15; Nasta'lîk; worm-eaten and damaged, particularly on the last twenty-six leaves; size, 8⅜ in. by 4⅝ in.

102

The same.

Beginning as in the preceding copy. Index on ff. 2b–3b.

Ḳism I in two faṣls, on ff. 3b and 10a.

Ḳism II in four faṣls, on ff. 22a, 25b, 31a, last line, and 33a.

Ḳism III, here in three maḳâlas, as in Rieu i. p. 105, on ff. 43b (Abû Bakr, 'Umar, 'Uthmân, and 'Alî), 44b (Banû Umayyah), and 49b (Banû 'Abbâs); and six bâbs, on ff. 57a (read here باب اوّل instead of فصل اوّل in l. 4), 90a, 101b, 125a, 145b, and 160b.

Ḳism IV on fol. 162a. Beginning of Ṭahmâsp's reign, on fol. 181a.

No date. Eleventh century of the Hijrah. The copy belonged formerly to Mr. Richard Johnson.

No. 526, ff. 184, ll. 15 on ff. 1–51, ll. 17 on ff. 52–184, Nasta'lîk by different hands, as it seems, worm-eaten throughout, size 7 in. by 4½ in.

103

The same.

The index is wanting in this copy; there appears besides a most peculiar date, viz. A. H. 977 (حالا که سنهٔ سبع و سبعین و تسعمائه است), on fol. 225b, l. 7, due no doubt to a later addition, as foreign to the original as the date 963 in the second copy of Rieu's Cat., p. 105.

Ḳism I on fol. 4b, II on fol. 26a, III on fol. 51b (where سوم must be read instead of دوم), IV on fol. 225b. Dated the 25th of Shawwâl, A. H. 1053 (سنهٔ ثلاث و خمسین) = A. D. 1644, Jan. 6, at Jahângîrnagar by Khwâjah Muḥammad bin 'Abd-alrasûl bin Khwâjah Ḥamîd-alkhâlidî. The last three leaves of this MS., from fol. 262b to 264b, are filled with a ḳaṣîdah on the bow and arrow, تیر و کمان, by Ṭâhir of Balkh (see the third bait), which begins:

ای برسر نشانه نشان کرد شانه را
وی شانه را ده تبر زده یا نشانه را

This copy was presented by J. H. Peile, Esq., and received 19th of September, 1818; transferred to Civil College 9th of August, 1819.

No. 3394, olim 14. J. 24, ff. 264, ll. 11; large and distinct Nasta'lîk; size, 8½ in. by 5½ in.

104

Ta'rikh-i-Ibrâhîmî (تاريخ ابراهيمى).

A general history of the world, of a rather desultory character, from Âdam to A.H. 956 (A.D. 1549), see this date on fol. 206b, l. 7 (compare the following copy, fol. 218b, l. 13), or even to A.H. 957 (A.D. 1550), see Bodleian Cat., No. 97 (identical with this work). In Elliot's History of India, iv. pp. 213–217, and Rieu iii. pp. 1013a and 1046a, A.H. 952 (A.D. 1545, 1546) is given as final date of the composition of this work, because the history of Humâyûn's reign is brought down to that year, see fol. 238b, l. 5. Another title of this history is تاريخ همايونى, because it was compiled in Humâyûn's reign. The author's name is given on fol. 1a of the following copy as Ibrâhîm bin Harîr (probably *Jarîr*, since on fol. 1b the great Tabarî is likewise called Muhammad bin Harîr instead of Jarîr). In Beale's 'Oriental Biographical Dictionary,' Calcutta, 1881, p. 115, the author is styled Ibrâhîm bin Harîrî, and the work is said to have been dedicated to Bâbar (!)

The preface, which begins on fol. 1b: بعد از حمد الهى و نعت حضرت رسالت پناهى نموده ميشود الخ contains only a few lines, and gives neither title, date, nor author's name. It starts at once with a discussion on ante Muhammadan chronology, the age of the world, etc.

History of the Israelites (old prophets, Jewish kings, etc.), beginning with Âdam, on fol. 3a; Jesus, on fol. 22b, Seven Sleepers, on fol. 25a.

Old philosophers (شمّهٔ از احوال حكما), from Luqmân to Buzurjmihr, on fol. 27b.

Old Persian kings, from Gayûmarth to Yazdajird III, on fol. 32a.

History of Muhammad, his family, children, companions, the first four Khalîfs and the twelve Imâms, on fol. 53b.

Umayyade Khalîfs, on fol. 103b.

'Abbâside Khalîfs, on fol. 118b (interspersed with short biographical accounts of contemporary shaikhs, poets, etc.; for instance, Abû-alhasan Kharaqânî, on fol. 135b; Abû Sa'îd bin Abû-alkhair, on fol. 138b).

Minor dynasties: Tâhirides and Saffârides, on fol. 158b; Sâmânides, on fol. 159a; Ghaznawides, on fol. 162b; Khwârizmshâhs, on fol. 165b; Atâbegs, on fol. 167b; Ghûrides, on fol. 170a; Kurt kings, on fol. 174a; notices of renowned shaikhs, etc., on fol. 176b.

C'ingizkhân, his ancestors, children, and successors, going down to A.H. 956, on fol. 178b; Qarâ-qoyunlû, on fol. 195a; Âq-qoyunlû, on fol. 199a; Safawîs, on fol. 202b.

History of India, beginning with a general survey of the kings of Dihlî (ملوك هند) from the time of Qutb-aldîn Aibak, on fol. 206b. Kings of Gujarât, beginning with Muzaffarshâh, and other minor dynasties, on fol. 211b.

History of Timûr and his successors, with notices of shaikhs and poets of the same time, on fol. 213a

Sultân Bâbar, on fol. 234b, last line. Birth of Humâyûn, and account of his reign to A.H. 952, on fol. 235b.

Dated the 4th of Safar, A.H. 1096 (A.D. 1685, Jan. 10).

No. 1874, ff. 239, ll. 17; Nasta'lîq; size, 10½ in. by 6¼ in.

105

Another defective copy of the same.

This copy is in a very precarious state, it is not only incomplete at the end (about three pages wanting here, the last words agreeing with fol. 238b, l. 14, in the preceding copy), but defective in many other places, and greatly damaged in the first 150 leaves. Fol. 79 is almost completely torn away; considerable lacunas after ff. 134 and 137 (the first corresponding to the preceding copy, fol. 122b, l. 1, to fol. 126a, l. 9; the second to fol. 129a, l. 3, to fol. 129b, last line, chiefly comprising the biographical account of Bâyazîd Bistâmî). A great number of leaves are like cinder, and almost fallen to pieces. Beginning the same as in the preceding copy.

History of the Israelites, etc., on fol. 3a.

Old philosophers, on fol. 31a.

Old Persian kings, on fol. 36a.

Muhammad, etc., on fol. 60a.

Umayyade Khalîfs, on fol. 114a.

'Abbâside Khalîfs, on fol. 130b (Kharaqânî, on fol. 144b; Abû Sa'îd bin Abû-alkhair, on fol. 147b).

Minor dynasties: Tâhirides and Saffârides, on fol. 169a, Sâmânides, on fol. 170a; Ghaznawides, on fol. 173b, Khwârizmshâhs, on fol. 177a; Atâbegs, on fol. 178b, last line, Ghûrides, on fol. 181b, Kurt kings, on fol. 185b. Notices of renowned shaikhs, etc., on fol. 188b.

C'ingizkhân, etc., on fol. 190b; Qarâ-qoyunlû, on fol. 207b, l. 3; Âq-qoyunlû, on fol. 211a, l. 2; Safawîs, on fol. 215a, l. 4 (the latter three without headings).

History of India, etc., on fol. 218b; kings of Gujarât, etc., on fol. 223b.

Timûr, etc., on fol. 224b; Bâbar, on fol. 247b, Humâyûn, on fol. 248a.

No date. An entry from A.H. 1069 (A.D. 1658, 1659), on fol. 1a.

No. 428, ff. 251, ll. 19; Nasta'lîq; ff. 240–251 are written by another hand; size, 9 in. by 4½ in.

106

Nusakh-i-Jahânârâ (نسخ جهان آرا).

General history of the world from the oldest times to A.H. 972 (A.D. 1564, 1565), commenced A.H. 971 (A.D. 1563, 1564) by Qâdî Ahmad bin Muhammad Alghaffârî of Rai (who died A.H. 975 = A.D. 1567, 1568). The title of the book is a chronogram, see fol. 3a, l. 5; author's name on fol. 2a, l. 11. It is dedicated to Abû-almuzaffar Shâh Tahmâsp Safawî, and divided into one عنوان and three نسخه; comp. Bodleian Cat., No. 98; Rieu i. p. 111 sq.; Elliot, History of India, iv. p. 298 sq.; G. Flügel ii. p. 72; H. Khalfa ii. p. 658, etc.

Contents:

Preface, on fol. 1b, beginning: شده نامور نامت نسخ جهان آرا الخ

Index, on ff. 3a–4b.

'Uniuân or introduction, on fol. 4b, in two حرف; 1. age of the world; 2. meaning of the word 'prophet.'

First Nuskhah: God's prophets and elects (در احوال انبیا و اوصیا), subdivided into two آیت: 1. prophets before Muhammad, beginning with Âdam (در ذکر انبیا و مرسلین), on fol. 5a; 2. Muhammad and the Imâms (احوال حضرت خاتم الانبیا صلّی اللّه علیه و حضرت [حضرات] اوصیا علیهم التحیّة والثنا), on fol. 13a, in two نص: (a) Muhammad's life; (b) the twelve Imâms.

Second Nuskhah. the kings of the world down to the Karâ-koyunlû and Âk-koyunlû (در احوال سلاطین عالم و حکّام بنی آدم), on fol. 22a, in two صحیفه.

Sahîfah I (در فرقه قبل از اسلام), in two صفحه: 1. Persian kings from Gayûmarth to Yazdajird III (در ملوک عجم), on fol. 22a, in four سطر; 2 from the kings of Babylon to the Khâkâns of the Turks (در سلاطین غیر عجم), on fol. 26a, in six سطر.

Sahîfah II (در ملوک بعد از اسلام), in twenty صفحه. 1. the Umayyade Khalîfs (در بنی امیّه), on fol. 31a, in two حرف; 2. the 'Abbâside Khalîfs (در بنی عبّاس), on fol. 34a, in two سطر, with an offshoot (فروع عبّاسیّه), containing the vassals of the 'Abbâsides, in five حرف, viz. the Tâhirides, Banû Aghlab, Tûlûnîs, Ikshidis, and Âl-i-Hamdân; 3 the Sayyids (در حصراب سادات که ولایات بوده اند), on fol. 42a, last line, in six سطر, viz the Sulṭâns of Spain, the Sultâns of Yaman, the Sharîfs of Makkah, the Isma'îlis of Egypt, with offshoots, the Sulṭâns of Gîlân and Mâzandarân, with offshoots, viz Âl-i-Ziyâr, Âl-i-Buwaih, and Kâkûyah, etc., and the Musha'sha's of Khûzistân, with offshoots; 4 the Saffârides (صفّاریّه), on fol. 65b; 5. the Sâmânides (در آل سامان و سبکتگین), on fol. 68b, with their offshoots, in four سطر, viz. Alptigîns, Sabuktigîns, Khwârizmshâhs, and Banû Ilyâs; 6. the Saljûks of Îrân, Tûrân, Syria, and Kirmân (در آل سلجوق), on fol. 74b, in four سطر; offshoots of the Saljûks in two حرف; (a) Mawalî or Freedmen, in seven کلمه; (b) A'âlî or Amîrs, in four کلمه; 7. the Âl-i-Ayyûb of Egypt, Syria, and Yaman (در آل ایّوب), on fol. 95b, in two سطر; 8. the Ghûrides (در ملوک غور), on fol. 100b, in two سطر; offshoots in two حرف; (a) Ghulâmân or slaves of Sulṭân Shihâb-aldîn; (b) A'âlî or Amîrs, in two کلمه, 9. the Sulṭâns of Maghrib (در سلاطین مغرب), on fol. 107a, in four سطر; 10. the 'Arab Amîrs (در امرای عرب), on fol. 109b, in three سطر; 11. the Greek emperors (در قیاصرهٔ روم), on fol. 112b; 12. the rulers of Turkistân and Transoxania (در حکّام ترکستان و ماوراء النهر), on fol. 115b, in two سطر; 13. the rulers of the Kurds and Lûrs (در حکّام اکراد و الوار), on fol. 118b, in two سطر; 14. the kings of Tabaristân and Rustamdâr (در ملوک طبرستان و رستمدار), on fol. 123b, in two سطر; 15. the kings of the borders (در سلاطین اطراف), on fol. 132b, in four سطر; 16. the Moghul Sulṭâns (در سلاطین مغول), i. e. C'ingizkhân and successors, on fol. 137b, in four سطر; 17. the Gûrgânis (در سلاطین گورگانیّه), i. e. Tîmûr, his ancestors and his sons, on fol. 160a; descendants in four سطر; (a) descendants of Mirzâ Jahângîr; (b) Shâhrukh and descendants; (c) descendants of 'Umar Shaikh; (d) Mîrânshâh and descendants; 18. race of 'Uthmân (در سلاطین آل عثمان), on fol. 175a; 19. the Karâ-koyunlû (در سلاطین قرا قوینلو), on fol. 180a; 20. the Âk-koyunlû (در سلاطین آق قوینلو), on fol. 183b.

Third Nuskhah: the Safawî dynasty (در سلاطین ایدقریں علیّه علویّه صفویّه), especially from A. H 906 to 972 (A D. 1500–1564), on fol. 190b.

No date. Worm-eaten throughout.

No 28, ff. 226, ll 19, Nasta'lîk; size, 9¾ in by 5¼ in.

107

An incomplete copy of the same

This copy is extremely defective, not only in the beginning, but in many places in the text, where extensive lacunas are found. The first leaf is missing The author's name appears on fol. 1b, l 3: Ahmad bin Muhammad alkâdî Ghaffârî; the dedication to Abu al muzaffar Shâh Tahmâsp Bahâdurkhân on fol 2a, last line, and the title on fol 2b, l. 6. Index on ff 2b–4b

'Unwân or introduction, on fol. 4b, in two harfs

First Nuskhah, in two âyas, on fol. 5a The larger portion of the *first* âyah is missing, as well as the beginning of the *first* nass of the *second* (comprising the life of Muhammad), in consequence of a large lacuna after fol. 7; see the preceding copy, ff 5b–13b and the following copy, No 101, ff. 10–16. The *second* nass of the *second* âyah begins on fol. 8a.

Second Nuskhah Sahîfah I, in two safhas, on ff. 14b and 18b. *Sahîfah II*, in twenty safhas 1 on fol 24a; 2. on fol. 27b; 3 on fol. 36b; 4. on fol. 65a, 5 on fol. 68a, 6 on fol. 75b; 7. on fol. 104b (read here هفتم instead of هفدهم); 8. on fol. 110a; the end of the first and the beginning of the second kalimah of the second harf of the offshoots (A'âlî or Amîrs) are missing in consequence of a lacuna after fol. 115, corresponding to the following copy, No. 101, fol. 110b, l. 8, to fol. 111b, last line; 9. on fol. 116b, 10 on fol. 119a; the larger portion of the third satar (Banû Asad) is missing, as there is again a lacuna after fol. 121 corresponding to No. 101, fol. 118b, l. 9, to fol 120b, middle of l. 3 ab infra; 11. on fol. 122a; beginning missing in consequence of the same lacuna; 12. on fol. 124a; again a lacuna after fol. 127, which comprises the few concluding words of the second satar and the beginning of the thirteenth safhah, corresponding to No. 101, fol. 127a, l. 3 ab infra, to fol. 128a, lin. penult.; 13. on fol. 128a; beginning missing, second satar on fol. 128b; 14. on fol. 132b; again a lacuna after fol. 135, comprising a portion of the first satar, corresponding to No. 101, fol. 138a, l. 8, to fol. 139a, l. 7; the second satar begins on fol. 136a;

a lacuna after fol. 141, comprising the end of the second saṭar and the beginning of the fifteenth ṣafḥah, corresponding to No. 101, fol. 145ᵃ, l. 11, to fol. 147ᵇ, l. 8, middle; 15. beginning missing; 16. on fol. 145ᵃ; a very large lacuna after fol. 147, comprising almost the whole four saṭars and a portion of the seventeenth ṣafḥah, corresponding to No. 101, fol. 153ᵃ, l. 9, middle, to fol. 178ᵇ, first line; 17. opens abruptly in the history of Timûr's ancestors, on fol 148ᵃ; the first saṭar of the descendants, which begins on fol. 153ᵃ, is defective owing to a lacuna after fol. 153, corresponding to No. 101, fol. 183ᵇ, l. 10, to fol 184ᵃ, end of l. 9; the second saṭar is for the same reason defective in the beginning; 18. on fol. 168ᵇ; 19. on fol. 174ᵃ, breaking off on fol 177ᵇ; a large lacuna after fol 177, corresponding to No. 101, fol. 196ᵇ, l. 3, to fol. 210ᵇ, l. 3, comprises the end of the nineteenth safḥah, the whole of the twentieth (the Âk-koyunlû), and the beginning of the

Third Nuskhah, which opens abruptly, on fol 178ᵃ, in the reign of Shâh Isma'îl The record of events from A H 906 to 972 begins here on fol. 179ᵃ. The copy breaks off on fol. 234ᵇ, in A H 972, after the first twelve lines, just as in Rieu i p 115

The remainder of this copy, viz ff 235ᵃ–259ᵇ, contains a fragment of Amîr Yahyâ bin 'Abd-allatîf al-Husainî al-Kazwinî's Lubb-altawârîkh (compiled A H 948, see above, 101–103 in this Cat), beginning with the *fifth bâb* of the *third* kism (the Karâ and Âk-koyunlû), and breaking off in the reign of Shah Isma'îl Safawî; the *sixth* and *last bâb* of the *third* kism (the Uzbegs) is found here on fol 247ᵃ, the beginning of the *fourth* kism (the Safawî dynasty) on fol 248ᵇ

This defective copy belonged formerly to Mr Richard Johnson.

No 61, ff 259, ll 19, clear and distinct Nasta'lîk, ff 235 259 written by several other hands, size, 9 in by 4¼ in

108

Another equally defective copy of the same

It begins abruptly on fol 3ᵃ in the preface First words: ملال ردوده و پایهٔ قدر الخ, corresponding to the preceding copy, fol. 1ᵃ, middle of l. 2.

Author's name on fol 3ᵇ, l 1; dedication to Tahmâsp on fol 4ᵇ, l. 3 sq ; title on fol 4ᵇ, ll. 7 and 8. Index on ff. 4ᵇ–7ᵃ, first line.

'Unwân on fol 7ᵃ.

Nuskhah I, first âyah, on fol 7ᵇ, last line; a lacuna after fol 9, comprising *one* leaf (Yâfeth to Ishâḳ). *Second âyah*, first nass, on fol. 14ᵇ; this part breaks off on fol. 16ᵇ, in consequence of a very extensive lacuna after fol. 16, which comprises the end of the *first naṣṣ* and almost the whole *second naṣṣ*, together with the *first Ṣaḥîfaḥ* of Nuskhah II, except a short portion of the *second naṣṣ*, the beginning of the *first Ṣaḥîfah* of Nuskhah II (on ff. 1 and 2), and the portion from the end of the fourth saṭar of the second safḥah to the end of the sixth saṭar of the same (on ff. 17ᵃ–20ᵃ). These small remnants, which are preserved here, correspond to the preceding copy, fol. 13ᵇ, l. 7, to fol. 15ᵇ, l. 3, and fol. 21ᵃ, l. 1, to fol. 24ᵃ, l. 14.

The *second Ṣaḥîfah* of Nuskhah II, in twenty safḥas, is found here: 1. on fol. 20ᵃ; 2. on fol. 23ᵇ; 3. on fol. 33ᵇ; 4. on fol. 60ᵇ; 5. on fol. 63ᵇ, l. 6 (heading omitted); 6. on fol. 70ᵇ; 7. on fol. 98ᵃ; 8. on fol. 103ᵇ (read هشتم instead of ششم, and غوریه instead of قوریه); 9. on fol. 113ᵃ; 10 on fol. 115ᵇ, last line; 11. on fol. 119ᵇ, first line, 12 on fol. 123ᵃ; 13. on fol. 127ᵃ; 14. on fol. 133ᵃ, 15 on fol. 145ᵇ, first line, 16 on fol. 151ᵃ; 17. on ff 177ᵃ–187ᵇ and 223–231ᵃ; 18 on ff. 231ᵃ, 231ᵇ, 188ᵃ–193ᵃ (read هژدهم instead of سیردهم); 19 on fol 193ᵃ; 20. on fol. 196ᵇ.

Nuskhah III, on ff. 204ᵇ–222ᵇ and 232ᵃ–244ᵇ. There is a lacuna after fol. 222, corresponding to the preceding copy (No 61), fol. 190ᵃ, last line, to fol 191ᵇ, l 2. On fol. 244ᵇ this Nuskhah breaks off in A H. 936, corresponding to No 61, fol 207ᵇ, l. 4 ab infra, so that the final portion of No. 61 (viz. ff. 208–234) is entirely missing here. But there is another lacuna on the last page, between ll 1 and 2, where the copyist probably found a gap in the MS, from which he transcribed this, corresponding to No. 61, fol. 205ᵃ, lin. penult, to fol 207ᵃ, lin penult. A seal of A.H 1188 (A D 1774, 1775) on the fly-leaf

The proper order of the leaves is: 3–16, lacuna, 1, 2 lacuna, 17–187, 223–231, 188–222, lacuna, 232–244, lacuna

No 101 ff 244 ll 15 Nasta'lîk, greatly injured and part totally destroyed by the worms, size, 8⅝ in by 4½ in.

109

Mirât aladwâr (مرآت الادوار)

General history from Âdam to A H 974 (A D 1566, 1567), by Muhammad Muslih aldîn al Lârî al Ansarî, who died at Âmid in Diyârbakr, A H 979 (A D 1571, 1572), see Rieu i pp 116 and 117, H Khalfa i p 241, G Flügel ii p 74 (where it is wrongly styled مختصر تاریخ لاری), etc As five leaves are missing at the beginning of this copy, the author's name does not appear It is divided into ten bâbs, viz

1 Âdam and the first prophets, imperfect at the beginning 2 The Pishdâdians of Persia and the prophets and holy men of their time, on fol 4ᵇ 3 The Kayânians and their contemporaries, on fol 27ᵇ 4. The Sâsânians and their contemporaries, on fol 47ᵇ 5. Origin and rise of the Islâm, history of Muhammad, the first four Khalifs, the Imâms, the Umayyades, and the 'Abbâsides, on fol 65ᵇ 6. The other dynasties contemporary with and posterior to the 'Abbâsides, on fol. 216ᵇ, in eight ṭabaḳas, viz. (*a*) the Ṣaffârides, on fol. 216ᵇ; (*b*) the Sâmânides, on fol. 219ᵃ; (*c*) the Dailamîs, on fol. 223ᵃ; (*d*) the Ghazmawides, on fol. 230ᵇ; (*e*) the Saljûḳs, on fol. 246ᵃ; (*f*) the Khwârizmshâhs, on fol. 280ᵇ; (*g* and *h*) the Isma'îlîs of Maghrib and Îrân, on fol. 287ᵇ. 7. Cingizkhân and his successors, on fol. 300ᵃ. 8. Timûr and his successors in Îrân, on fol. 354ᵇ. 9. Ḥasanbeg and his successors (the Âḳ-koyunlû), beginning not marked. The brief mention of the Ṣafawî rulers, Shâh Isma'îl and Shâh

Tahmâsp, is found on ff. 426b and 427a. 10. The first 'Uthmânî or Turkish Sulṭâns from their origin to A. H. 974, the date of the death of Sulaimân I and the accession of Salîm II, on fol. 428b.

No date.

The abrupt beginning runs thus: قابیل رسم نکاح را ترك کردند و شقوق فجور و فسوق بظهور آوردند الخ.

No. 166, ff. 451, ll. 21; Nasta'lîk; size, 10⅝ in. by 6½ in.

110

Ta'rîkh-i-Alfî (تاریخ الفی).

The *first half*, or about the *first* two volumes of the very rare and valuable general history, which is known as the Ta'rîkh-i-Alfî, and gives a detailed account of the millennium after Muḥammad's death to A. H. 997 (A. D. 1589). It was commenced, by order of the emperor Akbar, in A. H. 993 (A. D. 1585), by Mullâ Aḥmad Tatawî, and continued, after his assassination on the 15th of Ṣafar, A. H. 996 (A. D 1588, January 15), see below, No. 3293 (112 in this Cat.), fol. 2c, l. 9 sq., by Âṣafkhân. The final revision of the first two volumes was undertaken by Badâ'ûnî in A. H. 1000 (A. D. 1591, 1592), that of the third by Âṣafkhân; comp. Bodleian Cat., No. 99; Rieu i. p. 117 sq.; Elliot, Bibliographical Index, p. 143 sq.; and History of India, v. pp. 150–176. This copy comprises the first five hundred years, and goes down to A. H. 510.

Beginning of the *first* volume, on fol. 1b: آغاز کتاب در بیان امورییکه واقع شده بود در سال اوّل از رحلت حاتم النّبیّین که چون حاتم النّبیّین رحلت فرمودند اهل بیت آغاز گریه و زاری کردند الخ.

The *second* volume begins here, on fol. 254b, with the 135th year of the Riḥlat or death of Muḥammad (=A. H. 145): و از جملهٔ وقائع این سال آنکه ابراهیم عبد اللّه الخ.

The copy is very badly written, and extremely incorrect in dates. There is the greatest confusion in the headings, but the text seems to be in proper order and uninterrupted.

Dated the 5th of Rajab, A. H. 1058 (A. D. 1648, July 26).

No. 836, ff. 602, ll. 27–32; very unequally written in different kinds of careless Nasta'lîk and Shikasta by many different hands; some pages seriously damaged; illuminated frontispiece; size, 13¾ in. by 8 in.

111

The same.

Another copy of the *second* volume, beginning exactly like the preceding copy with the 135th year of the Riḥlat, but going down to the middle of the 506th year of the same era (A. H. 145–516), that is, six years further than No. 836. It comes to an abrupt end with the words: .... قرار بآن داد که روز نهم. The 500th year of the Riḥlat (the end of the *second* volume in the preceding copy) concludes here on fol. 253b, l. 3.

Most of the last thirty-eight leaves are severely damaged.

No. 10, ff. 262, ll. 30; clear and distinct Nasta'lîk; size, 14 in. by 8¾ in.

112

The same.

The *second, third,* and *fourth volumes* of the Ta'rîkh-i-Alfî.

Second volume (No. 3291) begins here (much later than in the two preceding copies) with the Khilâfat of Muḥammad Amîn bin Hârûn-alrashîd, in the year of the Riḥlat, 183 (=A. H. 193), and goes down to that of Al-Muktafî (Abû 'Abdallâh bin almustażhir) in the year of the Riḥlat, 520 (=A. H. 530), that is, twenty years further than No. 836.

Third volume (No. 3292) begins with the year of the Riḥlat, 521 (=A. H. 531), and breaks off in the year of the Riḥlat, 682 or 683 (=A. H. 692 or 693); there are besides two large lacunas in this volume, viz. between ff. 312 and 313 (eight blank leaves being inserted), and between ff. 409 and 410 (six blank leaves).

Fourth volume (No. 3293) begins, after the preface of the continuator Âṣafkhân, with the end of the year of the Riḥlat, 684 (=A. H. 694), and goes down to the year of the Riḥlat, 987 (=A. H. 997).

This excellent copy was finished the 14th of Rabî'-althânî, A H. 1015 (A. D. 1606, August 19).

No 3291, ff. 442; No. 3292, ff. 415; No. 3293, ff. 494, ll. 27; clear and distinct Nasta'lîk; size, 12–12½ in. by 8–8¼ in.

113

The same.

The *second half* or the *third and fourth volumes* of the Ta'rîkh-i-Alfî, together with a small portion of the second volume, incomplete at the end. It begins in the midst of the 484th year of the Riḥlat (=A. H. 494): در آن سعی و اجتهاد نمودند اثری الخ, corresponding to No. 10 (111 in this Cat.), fol. 221a, first line, and goes down to the beginning of the 975th year of the Riḥlat (=A. H. 985). The *second half* (or the 501st year of the Riḥlat = A. H. 511) begins on fol. 33b, l. 4. There is a lacuna after fol. 59. Ff. 85 and 542–549 are severely damaged. The right order of ff. 141–149 is this: 141, 143–148, 142, 149; and of ff. 183–187 this: 183, 186, 184, 185, 187. Most of the headings and dates are missing.

No. 312, ff. 549, ll. 30; clear and distinct Nasta'lîk; size, 14½ in by 8¾ in.

114

The same.

A large portion of the same *second half*, beginning in the midst of the 545th year of the Riḥlat (=A. H. 555): مابعد از چند روز زین الدین الخ, and going down to the end of the 974th year of the Riḥlat (=A. H. 984). It breaks off with these words: و یکهزار دویست کس ازیشان بقتل آوردند مجملا درین روز ....., corresponding to No. 3293 (112 in this Cat.), fol. 493a, l. 9.

Many headings are omitted.

No. 121, ff. 495, ll. 30; clear Nasta'lîk; size, 14½ in. by 8¾ in.

115

The same.

Another portion of the *second half* of the Ta'rîkh-i-Alfî, beginning in the midst of the 585th year of the Rihlat (=A. H. 595): متوجّه قطع و قطع مادّة ملاحدة اسمعيليّه الخ, corresponding to No. 312 (113 in this Cat.), fol. 127a, l. 26, and going down to the midst of the 974th year of the Rihlat (=A. H. 984). It breaks off with the words: .... يازده كس از نسل شاه اسمعيل, corresponding to No. 312, fol. 548b, last line.

A full index of this copy's contents is found on the fly-leaves.

No. 316, ff. 476, ll. 29–30; written in good and distinct Nasta'lîk by at least three different hands; size, 13¾ in. by 8⅜ in.

116

The same.

Another portion of the same *second half*, beginning with the 553rd year of the Rihlat (=A. H. 563) دكر وقائع سال پانصد وپنجاه و سيوم از رحلت سيّد البشر عليه و آله التحيّة من الملك الخ, and going down to the end of the 932nd year of the Rihlat (=A. H. 942). It breaks off with these words: محمّد سلطان و سلطان حميد برلاس ضبط خزائن دهلي مأمور شدند و آنحضرت, corresponding to No. 3293 (112 in this Cat.), fol. 388b, first line.

No. 152, ff. 211, ll. 31; small, but clear Nasta'lîk; illuminated frontispiece, slightly worm-eaten throughout, size, 13¾ in. by 7½ in.

117

The same.

A smaller portion of the *second half*, or the *third volume* of the Ta'rîkh-i-Alfî, beginning with the 501st year of the Rihlat (=A. H. 511): دكر وقائع سال پانصد و يكم از رحلت سيّد بشر .... در اوائل اين سال سلطان سنجر الخ, and going down to the middle of the 679th year of the Rihlat (=A. H. 689). It breaks off with the words: .... بجانب روم فرستادند و پادشاه, corresponding to No. 316 (115 in this Cat.), fol. 147b, l. 5. Blanks on ff. 186b, 196a, 196b, 199a, 199b (entirely blank), 200a, and 215a.

No. 835, ff. 320, ll. 29; clear and distinct Nasta'lîk; illuminated frontispiece; size, 13½ in. by 8½ in.

118

Muntakhab-i-Ta'rîkh-i-Alfî (منتخب تأريخ الفي).

Extracts from the Ta'rîkh-i-Alfî, comprising:

1. Account of the Russians, on fol. 1b.
2. Extract from the history of Shâhrukh and account of Khotan and Khotâ, in the years 806 and 812, on fol. 9b.
3. Extract from the history of Sulṭân Sa'îdkhân and account of Tibet, in the year 929, on fol. 22b.
4. Account of Kashmîr, on fol. 27b.
5. Account of the fortress of Kangra and its capture in 1029, on fol. 33a.
6. Account of Mâlwah, Gujarât, Fathpûr, etc., on fol. 35b sq.

No. 1719, ff. 46, ll. 15; Shikasta; size, 9⅝ in. by 5½ in.

119

Majâmi'-alakhbâr (مجامع الاخبار).

A compendium of general history, from the beginning to A. H. 1000 (A. D. 1591, 1592), by Muḥammad Sharîf alḥusainî, known as Wuḳû'î, who entered a second time the service of the emperor Akbar in A. H. 998= A. D. 1590 (see fol. 3b, l 3 ab infra). The title, written here incorrectly as مجامع الجبار, appears on fol. 4a, l. 5. On fol. 1a the work is simply called: تأريخ محمّد شريف وقوعى.

Beginning ستايش سعادت اساس مالكى را سزد كه ملك قديمش بزوالست الخ.

There is no proper subdivision to be found in this copy; we only learn from fol. 64b and other occasional headings, that it comprises two maḳâlas of very unequal proportion, the first comprising the ante-Muḥammadan, the second the post-Muḥammadan history.

First maḳâlah (not marked) begins with a short sketch of the usefulness of historiography (بيان فوائد علم تأريخ), on fol. 4a, after which follow

Old prophets, kings of the Israelites, etc., on fol. 4b, beginning with Âdam and ending with Khâlid bin Sinân (Jesus on fol. 21b, Seven Sleepers on fol 23a, St. George on fol. 23b, Simeon on fol 24b).

Old philosophers and sages, on fol 25b, ending with Buzurjmihr

Old Persian kings, on fol 29a, in four ṭabakât, from Gayûmarth to Yazdajird III.

Banû Lakhm in the Arabian 'Irâk, on fol 56a

The Ghassânians in Syria, on fol 57b

The Tubba's in Yaman, on fol. 58b.

Second maḳâlah, on fol. 64b, beginning with the history of Muḥammad's life, his genealogy, wives, children, etc.; the first four Khalîfs, the twelve Imâms, the Aṣḥâb, etc. (Abû Bakr on fol. 74a, 'Umar on fol 70a, 'Uthmân on fol. 78b, 'Alî on fol. 83a, the Imâms on fol. 90b).

The Umayyade Khalîfs, on fol. 92b.

The 'Abbâside Khalîfs, on fol. 114a.

Minor dynasties, contemporary with the 'Abbâsides: Ṭâhirides, on fol. 204a; Ṣaffârides, on fol. 205a; Sâmânides, on fol. 206a; Dailamîs, on fol. 209a; Ghaznawides, on fol. 214a; Ghûrides, on fol. 217a; Kurt kings, on fol. 219b; Saljûḳs, on fol. 221a (Saljûḳs of Kirmân, on fol. 229b; Saljûḳs of Rûm, on fol. 230a); Khwârizmshâhs, on fol. 230b; Isma'îlîs, on fol. 237b (this part is curiously styled باب از مقالهٔ اوّل); Ḥasan Ṣabâḥ, on fol. 240b; Karâkhitâ'îs of Kirmân, on fol. 242b; Atâbegs of Fârs, Diyârbakr, and Adharbaijân, in three shubahs, on fol. 243a; Atâbegs of Lûristân, on fol. 246a

Moghuls, on fol. 246b, to Tughâtimûrkhân.

(History of Cingîzkhân begins on fol. 249a; a short

hapter on the Sulṭâns of Egypt, on fol. 255ᵃ; reign f Sulṭân Abû Sa'îdkhân, on fol. 260ᵇ.)

Sulṭâns who ruled after the Moghuls in some of the ilâd-i-jibâl, that is, the local dynasties of the Cingiz-hânîs, in five ṭâ'ifas, of which however only four are istinctly marked, viz. Cûpânîs, on fol. 263ᵇ; Îlkânîs, n fol. 264ᵃ; Muẓaffarîs, on fol. 266ᵃ (preceded on fol. 65ᵃ by the history of Amîr Shaikh Abû Isḥâḳ, the ist Înjûking, which is probably reckoned as third ṭâ'ifah); and Sarbadârs, on fol. 268ᵇ.

The Tîmûrides in Îrân and Tûrân, beginning with 'îmûr himself, on fol. 271ᵃ, and ending with a short ketch of the Cagḥatâikhâns of Tûrân, on fol. 304ᵇ.

History of India, *first part*, beginning on fol. 306ᵃ with abuktagîn; Ḳuṭb-aldîn Aibak, and the following kings f Dihlî, on fol. 306ᵇ, down to Sulṭân 'Alâ-aldîn Maḥ-mûdshâh bin Sulṭân Muḥammadshâh, the last of the ayyids, and the rise of the house of Lûdî.

Kings of Gujarât, from the early Râjahs to A. H. 999, n fol. 334ᵇ.

Bahmanî kings of the Dakhan, on fol. 336ᵇ.

Kings of Bangâlah, on fol. 338ᵃ

Rulers of Mâlwah, on fol. 340ᵃ.

Rulers of Jaunpûr, on fol. 342ᵇ.

History of India, *second part*, from Bahlûl Lûdî to brâhîm Lûdî, on fol. 343ᵇ.

Sketch of the reign of the Karâ-ḳoyunlû, on fol. 44ᵇ; of the Âḳ-ḳoyunlû, on fol. 352ᵃ; of the Uzbegs, n fol. 360ᵃ; of the Ṣafawis, on fol. 364ᵇ (accession of shâh 'Abbâs, on fol. 383ᵃ); and of the 'Uthmânî Sulṭâns, n fol. 385ᵃ.

History of India, *third part*, beginning with Bâbar, n fol. 389ᵇ (a portion of his history has been told lready in the chapter of the Safawis, on fol 369ᵇ sq.), irst reign of Humâyûn, on fol 391ᵃ, Shîrkhân, etc., n fol. 393ᵃ, second reign of Humayûn, on fol 398ᵃ; Akbar, on fol. 398ᵇ. The history of this emperor is brought down to A. H. 1000.

No date. The oldest entry on fol. 1ᵃ is from A. H. 1027 (A. D. 1618), so that the copy of this rare work, not met with anywhere else, is comparatively old. Other dates from A. H. 1169, 1192, 1198, etc.

No 1758, ff 410, ll 23; very small Nasta'lîk, worm-eaten and occasionally damaged besides, particularly on fol 55 size, 10 in. by 5¼ in

120

General history.

An anonymous universal history from the beginning of the world to A. H. 1001 = A. D. 1592, 1593 (the last date found here, on fol. 537ᵇ), and the conquest of the Dakhan by Akbar. The copy is defective, both at the beginning and in many parts of the context; in fact, it is impossible to state how many lacunas there may be, and how many leaves are misplaced by the binder, as there are no catchwords at all, and the contents of the book are in the most hopeless state of confusion imaginable. No strict subdivision is visible anywhere. To give an idea of the pell-mell character of this book, we subjoin the principal headings in the order in which they appear:

Fragments of a general index, on ff. 1 and 2, with a lacuna both after fol. 1 and fol. 2.

Part of the history of the Khalîf 'Uthmân, on fol. 3ᵃ (the story of his death appears on fol. 533ᵇ!). Again a lacuna after fol. 5.

Part of the history of 'Alî, on fol. 6ᵃ (the beginning of 'Alî's Khilâfat appears on fol. 532ᵇ in the middle of the page!).

History of Ḥasan, on fol. 15ᵇ; of Ḥusain, on fol. 18ᵃ; of 'Alî ibn Al-Ḥusain and the following Imâms, on fol. 19ᵇ sq.

Khilâfat of Mu'âwiyah, on fol. 27ᵃ; of Yazîd, on fol. 29ᵇ. History of the martyrs of Karbalâ, on fol. 32ᵃ.

The other Umayyade Khalîfs, on fol. 32ᵇ.

Abû Muslim, on fol. 56ᵇ.

'Abbâside Khalîfs in Asia, on fol. 58ᵃ sq.

'Abbâsides in Egypt, on fol. 83ᵇ.

Kings of Yaman, on fol. 90ᵃ.

Ghassânians in Syria, on fol. 100ᵇ.

Banû Umayyah in Maghrib, on fol. 103ᵃ.

Banû Aghlab in Afrika, on fol. 103ᵇ.

Mulaththamîn, on fol. 106ᵇ.

The Ṭûlûnîs, on fol. 108ᵃ.

The Ikhshîdîs, on fol. 108ᵇ.

The Ḥamdânîs, on fol. 109ᵃ.

The Ṭughtiginîs, on fol. 110ᵇ.

The Dânishmandîs, on fol. 111ᵃ.

The Urtuḳîs, on fol. 111ᵇ.

The Saliḳîs, on fol. 112ᵃ.

The Isma'îlîs in Afrika, Egypt, and Syria, on fol. 112ᵃ

Sharîfs of Makkah, on fol. 116ᵇ.

The Banû Kilâb of Ḥalab, on fol. 118ᵃ; the Banû 'Ukail, on fol 118ᵇ; the Banû Asad, on fol. 119ᵇ.

The Musha'sha' Sayyids, on fol. 120ᵃ.

The Atâbegs, on fol. 121ᵃ

The Ayyûbites, on fol 128ᵇ. History of Ṣalâh-aldîn Yûsuf and his successors, on fol. 129ᵃ.

Mamlûk kings of Egypt, etc., on fol. 145ᵇ.

Old Persian kings, on fol. 175ᵃ-sq.

Mulûk-aṭṭawâ'if, on fol. 192ᵇ.

Kings of Ṭabaristân, on fol. 205ᵇ; Husâm-aldaulah and successors in Mâzandarân, on fol. 207ᵇ. Rulers of Gîlân, on fol. 211ᵇ; of Rustamdâr, on fol. 212ᵇ. Kings of Dailam or Bûwaihides, on fol. 216ᵃ.

Washmgîr and his successors, on fol. 222ᵇ.

The Ṭâhirides in Khurâsân, on fol. 224ᵃ.

The Ṣaffârides, on fol. 226ᵃ.

The Ghaznawides, on fol. 228ᵃ (the Sâmânides follow on fol. 382ᵇ, between the Âl-i-Jûji and the Âl-i-Afrâsiyâb!).

The Saljûḳs, on fol. 235ᵃ.

Rulers of Khwârizm, on fol. 245ᵃ.

The Ghûrides, on fol. 255ᵃ.

Rulers of Kurdistân, on fol. 268ᵇ; of Lâr, on fol 269ᵇ; of Hurmuz, on fol. 273ᵇ; of Shîrwân, on fol. 274ᵇ

Atâbegs of Adharbaijân, on fol. 275ᵇ.

Salgharîdes, on fol. 276ᵃ.

Rulers of Kirmân, on fol. 280ᵃ.

Ḳarâkhitâ'î rulers in Kirmân, on fol. 281ᵇ.

Muẓaffarides in Fârs, on fol. 283ᵃ.

Sarbadârs in Khurâsân, on fol. 295ᵃ.

Kurt kings in Harât, on fol, 297ᵃ.

Shâhrukh, on fol. 300ᵃ.

The Âḳ-ḳoyunlû, on fol. 314ᵃ; the Karâ-ḳoyunlû, on fol. 315ᵇ.

Shaikh Ṣafî-aldîn and successors, on fol. 318b.
Shâh Isma'îl, on fol. 320a.
Shâh Ṭahmâsp, on fol. 331b.
Rulers of Khaṭâ or China in thirty-six ṭabaḳât, but arranged in a very queer and incomprehensible manner; it begins with a ninth ṭabaḳah on fol. 339b; after the twenty-first suddenly a new series of ṭabaḳât sets in on fol. 346a, and a third series again on fol. 347b.
The descendants of Yâfeth bin-Nûh, on fol. 352b (immediately after the thirty-sixth ṭabaḳah of the Chinese rulers).
The emperor Humâyûn, on fol. 354b.
Cingizkhân, on fol. 364a.
Sulṭâns of Transoxania after Muḥammadkhân, on fol. 369b.
Âl-i-Jûjî in Khwârizm, on fol. 372b.
The Sâmânides (see above), on fol. 382b
Âl-i-Afrâsiyâb, on fol. 389a.
Sulṭâns of Transoxania before Timûr, on fol 391b.
Timûr, on fol. 392a, last line sq.; his death, on fol. 410a, his successors in Transoxania, on fol 410b sq
The emperor Bâbar, on fol. 415a.
History of the Israelites after Joshua, on fol 424b
History of the Ptolemies in Egypt, on fol 430a
Âdam and the patriarchs (Âdam's history pretends to be the European version, according to the people of Frangistân; the author says, God created Âdam in Frangistân (sic!), and brought him then to the paradise), on fol 431a
Jesus' birth and life, on fol. 433a.
Roman emperors, on fol 433b.
Saljûḳs in Rûm, on fol. 449b
The 'Uthmânî dynasty, on fol 452b
Ante-Muḥammadan rulers of India, on fol 470b
Shâkmûnî, on fol. 473b
Post-Muḥammadan rulers of India, on fol. 479b
Khiljî dynasty, on fol. 482b; Tughluḳshâhs, on fol 489b; the Sayyids, on fol. 496b, house of Lûdî, on fol 502b; Shîrkhân Afghân and his successors, on fol 506a
Sulṭâns of Gujarât, beginning with Muẓaffarshâh, on fol. 509a.

After fol. 512 a large lacuna; rulers of Rûm appear again on fol. 513a, beginning with منجيائيل; on fol. 514a the history of Iskandar bin Ḳarâ Yûsuf begins, on fol. 415a the history of Gujarât continues, and goes down to the abdication of Muẓaffar III, A.H. 980.
Rulers of Mâlwah, on fol. 523a.
Lacuna after fol. 527. Portion of the history of the Râjahs of Kashmîr, on fol. 528a.
Again the emperor Bâbar, on fol. 530b.
On fol. 532b suddenly appears the Khilâfat of 'Alî (see above); on fol. 533b the death of 'Uthmân; on fol. 534a an account of Ṭalḥah and Zubair.
On fol. 535a continuation of Indian history. On fol. 537b the last date, A.H. 1001, and a short statement about the conquest of the Dakhan.

The following pages are more or less seriously injured: ff. 1, 21, 22, 175, 176, 184b, 185a, 190b, 191a, 192b, 193a, 257, 258, 282b, 283a, 323, 324a, 341, 342b, 343, 344a, 368, 370a, 380, 381, 386–388, 397b, 398, 399, 403, 404, 408b, 409, 446b, 447a, 513, and 537. The upper half of fol. 105 is glued together with fol. 106.
Bibliotheca Leydeniana. No date.

No. 2370, ff. 537, ll. 19; clear Nasta'lîḳ; size, 8⅝ in. by 4¾ in.

121

Ma'din-i-akhbâr-i-Aḥmadî (معدن اخبار احمدى).

Part of the *second* volume of the general history of the world by Aḥmad bin Bahbal bin Jamâl Kamgû, commonly known as Kanbû, who compiled it in Jahângîr's reign, about A.H. 1023 (A.D. 1614); see Rieu iii. p. 888, where a large portion of the first volume, going down to the reign of Ibrâhîm Lûdî, is described. This *second* volume comprises the history of the Caghatâi dynasty and the rulers of India from Timûr to Jahângîr, see the beginning of our copy, on fol. 1b: تأريخ معدن اخبار احمدى در بيان خلافت سلسلهٔ شريفهٔ چغتيه و بعضى از سلاطين ديار هند تا عهد خلافت ظلّ الله نور الدين محمّد جهانگير پادشاه غازى الخ. It is divided into many ذكر, like the first volume (see Rieu, loc. cit.), but only four are properly numbered, viz. the fortieth on fol 115b, the forty-first on fol. 127a, the forty-second on fol. 128a, and the forty-third on fol. 146b where a new section begins.

Contents

Reign of Timûr, on fol. 2a; Timûr's descendants, on fol. 27a, beginning, on fol. 27b, with 'Umar Shaikh Mîrzâ, Bâbar, on fol. 31b, *first* reign of Humâyûn, on fol 49a, Akbar's birth in A.H. 949, on fol 63b; Shîr Shâh Sûr, on fol 95b, Islâmshâh bin Shîrshâh, on fol. 115b, Fîrûzshah bin Islâmshâh, on fol 129b, Muḥammad 'Âdil Sûr, Ibrahîm Sûr, and Sikandar Sûr, on fol. 128b, *second* reign of Humayûn, on fol 139a, Akbar, on fol 146b

This copy breaks off in the thirty-seventh year of Akbar's reign, A.H. 999 (A.D. 1590, 1591)

The copy belonged formerly to Sir Barry Close.

No. 814, ff. 343, ll. 14, large and very distinct Nasta'lîḳ; size, 12¾ in. by 7¼ in.

122

Ṭirâz-alakhbâr (طراز الاخبار).

The *first* volume of a large and extensive general history of the world, composed by Najm-aldîn Aḥmad bin Faḍl-allâh of Khûzistân, called Aḥmadbegkhân alisfahânî, and dedicated to the emperor Aurangzîb (see fol. 2a, ll. 17 and 18, and fol. 2b, l. 3 ab infra). The title is a chronogram, and gives as date for the commencement of this work A.H. 1052 (A.D. 1642, 1643); see fol. 2b, l. 14, and comp. Rieu iii. p. 1056a.

This first volume contains:

1. A large cosmographical introduction, styled افتتاح, and beginning, on fol. 3b, last line: افتتاح در معرفت علم و بيان معنى وجود و اثبات واجب الوجود و آگاهى دادن از اوّلين مخلوق در سلسلهٔ ممكن الوجود و تحقيق موجودات روحانى و جسمانى و تفصيل مراتب مخلوقات از جواهر و اعراض. This introduction comprises the whole range

of astronomical, physical, geographical, philosophical, and psychological sciences in the same manner, as, for instance, Kazwînî's cosmography. Beginning, on fol. 1b: طراز کارنامهٔ اخبار عوالم ابداع بنام اقدس حیّ قدیم رواست که بقیومیّت ذات کاملهٔ قوام انتظام اجناس جواهر موجودات الخ.

2. The *first* bâb of the whole work, styled باب آغاز (see fol. 60a), and introduced by a preface, entitled مفتاح, on the Jinns and the creation of Âdam and Eve, on fol. 57b (ذکر خلق بنی جانّ و احوال ایشان و تخمیر طینت ابو البشر تا هبوط آنحضرت از روضات جنان). The first bâb itself is divided into two لحت, the *first* of which comprises the whole biblical history in four چمن: (1) from Âdam to Jacob, on fol 60a; (2) from Joseph to Khidr, on fol 81a; (3) from Joshua, the son of Nûn, to David, including an account of Lukmân, on fol. 104b; (4) from Solomon to Jesus, St. George, the Seven Sleepers, etc., on fol 113a The second لحت comprises the old Persian dynasties, the Pishdâdians, the Kayânians, the Mulûk-altawâ'if, the Sâsânians, etc., together with short accounts of contemporary ante-Muhammadan rulers; likewise in four چمن: (1) on fol. 142a, (2) on fol. 150a, (3) on fol. 157b, (4) on fol. 159a, introduced by an ethical chapter on the duties and qualities of a Pâdishâh Beginning of his *first* bâb, on fol 57b سرآغاز هر نامهٔ نامی اسم سامی واجب الاعظامی زند که قولش از شائبهٔ صوب و حرف مبرّاست الخ.

No. 733, ff 195, ll 23, Nasta'lîk, size, 15⅝ in by 9⅝ in

123

Intikhâb-i-Muntakhab (انتخاب منتخب)

An abridgment of Muhammad Yûsuf bin Shaikh Rahmat-allâh al-Ataki al-Kan'ani's general history, entitled منتخب التواریخ, and completed A H 1056, 15th of Dhû-alhijjah (A D. 1647, January 22), a detailed description of which is given in Rieu i. pp 122-124 This extract, which is styled انتخاب منتخب تواریخ, or simply انتخاب منتخب (see fol. 2b, l. 9), was made, as far as the bad handwriting allows us to decipher, by Abd-alshakûr (see fol. 2a, l. 8), and finished under Âlamgîr, A. H. 1084 (A D. 1673, 1674). It goes down, like the original, to the accession of Shâhjahân, A. H. 1037, and is divided into the same five kisms.

Beginning: انتخاب منتخب کلام ابلغ النظام و خلاصهٔ مقاصد و مرام سلاطین ذی الاحترام الخ.

Dated the 25th of Rajab, in the twenty-fourth year of Muhammadshâh's reign (=A. H. 1155, not 1149, as here is written, A. D. 1742, September 25).

No. 170, ff. 144, ll. 20; Shikasta; size, 10⅝ in. by 5⅝ in.

124

Mirât-al'âlam (مرآت العالم).

General history, from the oldest times to A. H. 1078 (A. D. 1667, 1668), usually ascribed to Bakhtâwarkhân (who died A. H. 1096 = A. D. 1685), but composed in fact by Shaikh Muhammad Baqâ; see below in the Mirât-i-Jahânnumâ. For further details we refer to Bodleian Cat., Nos. 114-116; Rieu i. pp. 125-127 and iii. pp. 890 and 1080a; W. Morley, p. 52 sq.; and Elliot, History of India, vii. p. 145 sq.

It is divided into a muqaddimah and seven Ârâyish (see the index on ff. 3a-5a), viz.:

Muqaddimah, on the creation, on fol. 5a.

Ârâyish I, on ante-Muhammadan history, on fol. 35a, in four numâyish.

Ârâyish II, history of Muhammad, the first four Khalîfs, etc., on fol 54b, in twelve numâyish.

Ârâyish III, history of the Umayyade and 'Abbâside Khalîfs, as well as of the other contemporary and succeeding dynasties to Timûr, on fol 141a, in eight numâyish.

Ârâyish IV, history of Timûr and his descendants, of the Turks in Asia Minor, and the Safawî dynasty, on fol. 215a, in five numâyish.

Ârâyish V, history of India to the accession of Bâbar, on fol. 235b, in nine numâyish.

Ârâyish VI, history of Bâbar, Humâyûn, Akbar, Jahângîr, and Shâhjahân, on fol. 298a, in five numâyish.

Ârâyish VII, history of Aurangzib and his contemporaries, probably beginning on fol 459a (the heading is missing), in three pairâyish.

The conclusion, containing the biographies of poets in alphabetical order, which is usually in other copies, and likewise in the index of this copy, called the خاتمهٔ کتاب, forms here the *fourth* نمود of the third پیرایش of the seventh Ârâyish. At the end is a short addition by another author, fixing the death of Bakhtâwarkhân in A H 1096

Beginning of this copy. الحمد للّه الذی منّ علی المؤمنین اذ بعث فیهم رسولا منهم یتلو علیهم آیاته و اوضح لهم الخ

Copied by Ghulâm Muhammad, but not dated. Collated throughout. Ff. 130b, 151b, 152a, 156b, 380b, and 435b a little injured.

No 986, ff 613, ll. 21, Nasta'lîk, illuminated frontispiece, size, 11⅛ in by 7 in.

125

A fragment of the same Mirât-al'âlam.

Beginning: برتریں گوهری که تاجداران کشور فصاحت و تحت‌نشینان حلّهٔ بلاغت را پیرایهٔ افتخار باشد حمد و ثنای یگانه ایست الخ.

Detailed index, on ff 4a-7a.

This fragment consists of two incoherent portions, written by two different hands, and contains:

The preface, on fol. 1b.

The index, on fol. 4a.

The muqaddimah or introduction, on fol. 8a.

The beginning of the first Ârâyish, on fol. 9b, which breaks off already on fol. 11a.

An index of the 250 poets, whose short biographies are given in the khâtimah of this work, on ff. 12b-16b.

The greater portion of the *seventh* Ârâyish, containing the history of 'Âlamgîr's reign from A. H. 1068–1078 (A. D. 1658–1668), that of the contemporary rulers, amîrs, shaikhs, etc., together with a topographical and statistical account of Hindûstân, etc., on ff. 17ᵃ–153ᵇ, defective both at the beginning (where two leaves are missing) and at the end (where a large lacuna of forty-seven leaves is found after fol. 153).

The last words of the *khâtimah*, on fol. 154ᵃ.

Consequently there are missing in this copy: the greater portion of Ârâyish I, the entire five Ârâyish from II–VI inclusive, the beginning and end of Ârâyish VII, and the whole *khâtimah* or tadhkirah of Persian poets, except the last few lines.

The greater part of this copy, viz. ff. 17–154, was written by Muhammad Manṣûr, A. H. 1131 (A. D. 1719). A marginal note on fol. 4ᵃ tells us that the mukaddimah and first six Ârâyish formed *one* volume, and the rest the *second*; therefore ff. 1–12 (or 1–16) belong to that *first*, the rest to the *second* volume.

Several leaves are greatly injured, many parts quite effaced and illegible.

No 899, ff 154, ll 24–25; Nasta'lîk, by two different hands, size, 9¾ in. by 5¾ in.

126

Mirât-i-Jahânnumâ (مرآت جهانما).

An almost complete copy of the extremely rare Mirât-i-Jahânnumâ or general history of the world, an enlarged edition of the Mirât-al'âlam, which is due, like the shorter work, to the authorship of Shaikh Muhammad Bakâ (born A. H. 1037 = A. D. 1627. 1628, died A. H. 1094 = A. D. 1683), and not to Bakhtâwarkhân, as Rieu has proved in his Cat., iii pp 890 sq and 1018ᵃ, see also Elliot, History of India, vii pp 145–165. The usual edition of this work is that by the author's nephew Muhammad Shafî', A. H. 1095 (A. D. 1684). Our copy wants a portion of the introduction (two leaves being missing in the beginning, and leaving the question who the editor was uncertain), all the rest is complete, but the division into Ârâyish differs considerably from that in Rieu's incomplete copy, especially as there are eleven instead of seven, although the contents are exactly the same. Minor differences appear in the subdivisions of the various Ârâyish, and it is not unlikely that we have got here the later edition of Muhammad Bakâ's younger brother Riḍâ, see Rieu iii. p. 1018. It opens in the elaborate index (on ff. 1ᵃ–5ᵃ) with the *first* Pairâyish of the *first* Ârâyish.

Contents:

Muḳaddimah, on fol. 5ᵃ, on creation, in five Guftâr.

Ârâyish I, ante-Muhammadan history, in three Pairâyish: 1. On fol. 11ᵃ, old prophets, in forty-nine Numâyish, from Âdam to the Seven Sleepers, St. George, the monk Jarîh, and Khâlid bin Sinân. 2. On fol. 63ᵃ, old philosophers, in sixteen Numâyish, from Luḳmân to Democritus and Buzurjmihr. 3. In two Numâyish: (*a*) on fol. 66ᵃ, old Persian kings, from Gayûmarth to Yazdajird III; (*b*) on fol. 71ᵇ, kings of Yâman and Syria before the Islâm.

Ârâyish II, history of Muhammad, the first four Khalîfs, and the Imâms, in nine Pairâyish: 1. On fol. 72ᵇ, Muhammad's life from his birth to the flight, in nine Numâyish. 2. On fol. 88ᵃ, Muhammad's life from the flight to his death, in thirteen Numâyish. 3. On fol. 133ᵇ, his wives, children, scribes, etc., in three Numâyish. 4. On fol. 138ᵇ, the first four Khalîfs, in four Numâyish. 5. On fol. 161ᵃ, the Imâms, in twelve Numâyish. 6. On fol. 166ᵇ, the Aṣḥâb, etc., alphabetically arranged in twenty-seven Numâyish. 7. On fol. 173ᵇ, the Tâbi'în and the four Mujtahidîn, beginning with Abû Ḥanîfah, in two Numâyish. 8. On fol. 176ᵃ, the seven readers of the Ḳurân and the traditionists, in two Numâyish. 9. On fol. 178ᵃ, renowned Shaikhs, Saints, Ḥakîms, etc., in four Numâyish.

Ârâyish III, the Umayyade and the 'Abbâside Khalîfs, together with the contemporary minor dynasties, in eight Pairâyish: 1. On fol. 230ᵃ, the Umayyades. 2. On fol. 234ᵃ, the 'Abbâsides. 3. On fol. 239ᵇ, minor dynasties, from the Ṭâhirides to the Karâkhitâ'îs of Kirmân, in eleven Numâyish. 4. On fol. 251ᵇ, kings of Rûm, from the Caesars to the Osmanlîs, in eight Numâyish. 5. On fol. 256ᵇ, Sharîfs of Makkah and Madînah. 6. On fol. 257ᵃ, Khâns of the Turks, in four Numâyish. 7. On fol. 258ᵇ, Ch'ingizkhân and his descendants, in seven Numâyish. 8. On fol. 266ᵇ, Sulṭâns who ruled in Îrân after Abû Sa'îd Bahâdurkhân, from the Ch'ûpânîs to the Sarbadârs, in five Numâyish.

Ârâyish IV, Tîmûr and his successors in Îrân and Tûrân, the Karâ-koyunlû and Âk-koyunlû, and the Safawîs, down to Sulaimanshâh bin 'Abbâs II, on fol 269ᵇ, in five Pairâyish.

Ârâyish V, history of India in ten Pairâyish. 1. Early Rajahs on fol 277ᵇ. 2. Emperors of Dihlî from Shihâbaldîn Ghûrî to Ibrâhîm Lûdî, on fol 282ᵃ. 3. Sulṭâns of the Dakhan, on fol 294ᵇ, in six Numâyish. 4. Kings of Gujarat, on fol 299ᵇ. 5. Rulers of Sind, on fol 302ᵃ, in two Numâyish. 6. Kings of Bangâlah on fol 304ᵇ. 7. Sulṭâns of Mâlwah, on fol 306ᵃ. 8. Rulers of Khândîs, on fol 309ᵃ. 9. Rulers of Jaunpûr on fol 310ᵃ. 10. Kings of Kashmîr, on fol 310ᵇ.

Ârâyish VI, from Babar to Shâhjahân, in five Pairâyish. 1. Bâbar, on fol 313ᵇ. 2. Humâyûn, on fol 315ᵇ. 3. Akbar, on fol. 324ᵃ. 4. Jahângîr, on fol 327ᵇ. 5. Shâhjahân, on fol. 335ᵇ.

Ârâyish VII, Aurangzîb 'Âlamgîr, in five Pairâyish. 1. His early life and the first ten years of his reign, on fol. 345ᵇ. 2. His eminent qualities, on fol. 375ᵇ. 3. His children, on fol. 377ᵇ. 4. Extent of his empire, on fol. 378ᵃ. 5. Contemporary Sulṭâns, on fol. 379ᵃ.

This Ârâyish corresponds in its contents to the first Pairâyish, and the *first four* Numâyish of the second Pairâyish of the seventh Ârâyish in Rieu's copy, iii. p. 891.

Ârâyish VIII, in two Pairâyish: 1. Celebrated wazîrs from the first four Khalîfs to the time of 'Âlamgîr, on fol. 379ᵇ, in fourteen Numâyish. 2. 'Ulamâs and other eminent men of 'Âlamgîr's time, on fol. 391ᵇ.

This Ârâyish corresponds to the fifth Numâyish of the second Pairâyish, and the first Numûd of the third Pairâyish of the seventh Ârâyish in Rieu's copy.

Ârâyish IX, in two Pairâyish: 1. Famous calligraphers, on fol. 395ᵃ. 2. Strange occurrences, on fol. 399ᵇ.

This Ârâyish corresponds to the second and third Numûds of the third Pairâyish of the seventh Ârâyish in Rieu's copy.

Ârâyish X, on fol. 409ᵃ, account of the author's ancestors, beginning with Khwâjah Ḍiyâ-aldîn, who came from Harât to India A.H. 754 (A.D. 1353) and became governor of Multân, corresponding to the fourth Numûd of the third Pairâyish of the seventh Ârâyish in Rieu's copy.

Ârâyish XI, on fol. 414ᵇ, notices of Persian poets, arranged alphabetically in twenty-eight Pairâyish, beginning with Abû Sa'îd bin Abû-alkhair and Abû 'Alî Ibn Sinâ. This corresponds to the *first* section of the *khâtimah* in Rieu's copy.

Khâtimah, on fol. 515ᵃ, life of the author, Shaikh Muḥammad Baḳâ, corresponding to the *second* section of the *khâtimah* in Rieu's copy.

Dated the 19th of Dhû-alḳa'dah, A.H. 1148 (the seventeenth year of Muḥammadshâh's reign) = A.D. 1736, April 1. From the rather defective colophon we learn that it was written for Mîrzâ Murshid Kulibeg Khânṣâḥib Tabrîzî (or as he is styled on the fly-leaf, Murshid Ḳulikhân Bahâdur Tabrîzî, governor of Oudh). One of the copyists (probably the last) was Muḥammad Ḥusainbeg Khwâjû Gîlânî, living in Bangâlah. This copy belonged formerly to Mr. A. Welland (February 4, 1810).

No 1497, ff. 519, ll. 25; Naskhî on ff. 1-277, parts of 299 and 301, 304-331, and 340-348; the rest in Nasta'lîḳ by various other hands; worm-eaten; size, 14¼ in. by 10¼ in.

127

Tanḳîḥ-alakhbâr (تنقيح الاخبار).

The sifting of the chronicles, a concise general history of the world, based on the best authorities, down to A.H. 1125 (A.D. 1713) in Farrukhsiyar's reign (see fol. 409ᵃ, lin. penult., and the following copy, No. 1648, fol. 335ᵇ, l. 3), by Mullâ Muḥammad Mâh (so the name is written on the fly-leaf and on fol 1ᵃ, in the text we have not succeeded in finding it), who began this work A.H. 1117 (A.D. 1705, 1706), see fol. 3ᵇ, ll. 10 and 11. The title occurs on fol. 4ᵃ, l. 7 It begins سبحان ربّى الاعلى اين چه استحقاق سجدهٔ مطلق وعبادت على الاطلاق است الخ, and contains a *muḳaddimah* on the origin of the world and mankind, on fol. 5ᵇ, seven *taḥrîrs* (تحرير), and a *khâtimah*.

The seven تحرير treat of the following subjects:

1. History of the old prophets and sages, the ante-Muḥammadan kings of Persia down to the last of the Sâsânians, the rulers of Yâman, the Greek emperors, and the Mulûk-alṭawâ'if, on fol. 8ᵇ.

2. History of Muḥammad, his companions and followers, the Imâms, the first four Khalîfs, and other famous men of the same time, partly in alphabetical order, on fol. 51ᵇ.

3. History of the Umayyade and 'Abbâside Khalîfs and all the contemporary and posterior dynasties down to the successors of Cingizkhân, the Muẓaffarides, Sarbadârs, and Kurt kings, on fol. 115ᵇ.

4. History of Timûr and his successors, the Ḳarâ koyunlû and Aḳ-koyunlû, and the Ṣafawis, on fol. 207ᵇ.

5. The minor Indian dynasties of the Dakhan, Gujarât, Sind, Multân, Bangâlah, Mâlwah, Khândîs, Kashmîr, etc., and the kings of Dihlî down to Ibrâhîm Lûdî, on fol. 219ᵇ.

6. History of the five emperors, Bâbar, Humâyûn, Akbar, Jahângîr, and Shâhjahân, on fol. 258ᵇ.

7. *First section*, history of the first ten years of 'Âlamgîr's reign (taken from the 'Âlamgîrnâma), to which are added noteworthy dates of the later years of the same emperor's life, of Bâhâdurshâh's reign, and the first year of Farrukhsiyar, on fol. 383ᵇ.

Second section, tadhkirah of the most famous Shaikhs (on fol. 410ᵃ), Ḥakîms (on fol. 434ᵃ), 'Ulamâs (on fol. 436ᵇ), and poets (on fol. 459ᵃ) of the Islâm, for the greater part in alphabetical order. This copy was made from the author's autograph by Muḥammad Afḍal, and finished the third of Jumâdâ-alâkhar, A.H. 1108 (so is here written, but as the work itself goes down to A.H. 1125, it is undoubtedly a clerical error for A.H. 1128, which is rightly styled the *fourth* year of Farrukhshâh's reign, that is, of Muḥammad Farrukhsiyar) = A.D. 1716, May 25. Sayyid Khair-allâh finished the perusal of this copy the 9th of Rabî'-alawwal, A.H. 1132 (A.D. 1720, January 20).

No. 579, ff. 516, ll. 15, collated; large and distinct Nasta'lîḳ, illuminated frontispiece, size, 11⅝ in. by 7⅛ in.

128

A defective copy of the same.

This copy is incomplete both at the beginning and end. In the beginning there are missing thirty leaves It opens abruptly in the *first taḥrîr* with these words . . بنابر تصرّفش در ممالك الخ, corresponding to the preceding copy, fol. 35ᵃ, l 8. Taḥrîr II, on fol. 15ᵇ, III, on fol. 66ᵇ; IV, on fol. 151ᵇ; V, on fol. 163ᵇ; VI, on fol. 202ᵃ; VII, first section, on fol. 313ᵇ The *second* section begins on fol. 336ᵃ and breaks off in the beginning of the short tadhkirah of *poets* (چهارم بيان احوال شعرا), corresponding to the preceding copy, fol 459ᵇ, first line. Collated throughout.

No. 1648, ff. 376, ll 17; Nasta'lîḳ; slightly damaged in many pages, especially towards the end; size, 12⅝ in. by 7 in.

129

Miḥakk-alsulûk u miṣḳalat-alnufûs (محك السلوك و مصقلة النفوس).

A curious work on general history, intermixed with theological and esoteric discussions, compiled by a former companion of prince Muḥammad Mu'aẓẓam, that is, the emperor Bahâdurshâh, A.H. 1133 (A.D. 1721), see fol. 6ᵇ After the usual praises of the prophet, the معراج, the first four Khalîfs, and the explanation of the reasons for this work's composition, a long exposition of mystical philosophy follows, dealing with the نفس امّاره, توبه, معرفت, شكر, فضيلت خلفا, معرفت گروه مبداء, اقسام گروه بدعتيان, امّت چون خوارج وروافض

معنیٔ قضا و قدر, خلقت, and similar topics. After this introductory part the real work begins, a compendium of general history in fifteen makâlas and a khâtimah, all interspersed with theological and philosophical aphorisms. The contents are as follows:

Makâlah I: The oldest prophets, from Âdam to Nûḥ, on fol. 72a.

Makâlah II: Old Persian kings down to Jamshîd including the story of Hûd, Ṣâliḥ, etc.), on fol. 87a.

Makâlah III: From Ḍaḥḥâk to Farîdûn (including Nimrûd, Ibrâhîm, Lûṭ, Ya'ḳûb, and Yûsuf), on fol. 94a.

Makâlah IV: From Minûćihr to Alexander the Great Shu'aib, Mûsâ, Khiḍr, Ilyâs, Samuel, David, Luḳmân, Solomon, Daniel), on fol. 102a.

Makâlah V: Mulûk-alṭawâ'if and contemporary prophets (Zechariah, Yaḥyâ, the Seven Sleepers, Jesus, Jonah), on fol. 142a.

Makâlah VI: The Sâsânian kings down to Nûshirwân, on fol. 162b.

Makâlah VII: History of Muḥammad and the first four Khalîfs, on fol. 189a.

Makâlah VIII: The Umayyade Khalîfs, on fol. 256a.

Makâlah IX: The 'Abbâside Khalîfs, on fol. 291a.

Makâlah X: Rise of Islâm in India, and first Muhammadan rulers in that country (Maḥmûd of Ghazna, etc.), on fol 360a

Makâlah XI: Emperors of Dihlî down to Ibrâhîm Lodî (slave kings, fol. 381a; house of Khiljî, fol. 390a, house of Tughluḳ, fol. 399a; Khiḍrkhân, fol. 405a, house of Lûdî, fol. 407b), on fol. 377b.

Makalah XII: From Bâbar to Shâhjahân, on fol. 410a.

Makâlah XIII: 'Âlamgîr and Bahâdurshâh, on fol 428

Makâlah XIV: Jahândârshâh and Farrukhsiyar, on fol 496b

Makâlah XV: Rites and duties of Islâm (واجبات اسلام), on fol. 542b.

Khâtimah: Conclusion of the history of Farrukhsiyar, Rafî'-aldarajât, Rafî'-aldaulah, and accession of Muhammadshâh. At the end a series of miscellaneous matters, short review of the great poets of Persia, Jalâl-aldîn Rûmî, Sanâ'î, Farîd 'Aṭṭâr, Firdausî, Anwarî, Sa'dî, Khâḳânî, Nizâmî, Amîr Ḥusainî, Ḥâfiẓ, Ni'mat-allâh Walî, Jâmî, etc., on fol. 649a. It is incomplete at the end; one or two leaves missing.

Beginning: منّت و سپاس حضرت بیچون لا یزالی راست
اوجب که ایجاد موجودات بکن میکون الخ.

An endless number of marginal and also interlinear glosses and additions. The MS. is in some portions very badly preserved; many lines effaced or partly torn away. A complete index on the fly-leaves. The proper order of ff. 624–649 is: 624, 641–648, 625–640, 649.

No 1012, ff. 704, ll. 17; very careless and inelegant Nasta'lîḳ; size 9¾ in by 5½ in.

130

Mirât-alṣafâ (مرآت الصفا).

The *second* volume (دفتر دویم) of Muḥammad 'Alî bin Muḥammad Ṣâdiḳ alḥusainî's work on general history, from the rise of Timûr to A.H. 1169 (A.D. 1755, 1756). The present copy is the author's autograph (see the colophon: محمّد علی الحسینی مؤلّف و کاتب کلام), finished in the same year 1169, the second of Ramaḍân (A.D. 1756, May 31), and represents undoubtedly the first sketch of this volume which was afterwards revised and continued to A.H. 1179 (A.D. 1765, 1766), as the copy in Rieu i. pp. 129–131 proves. The dedication therefore to Ṣamṣâm-aldaulah Shâhnawâzkhân Bahâdur Ṣamṣâmjang (the author of the Maâthir-alumarâ, who was put to death A.H. 1171 = A.D. 1758), which in Rieu's copy is only found in the preface, appears here a second time at the end, immediately before the colophon, as the patron was still alive in 1169 This second daftar is subdivided into two bâbs

First bâb, on fol. 3b: Timûrides of Îrân and Tûrân, from Timûr to Muḥammad Zamân (A.H. 920).

Second bâb, on fol. 24a: Timûrides of India from Timûr and Mirzâ Mîrânshâh (born A.H. 769) to A.H. 1169, the third year of 'Âlamgîr II's reign. The latter part of this bâb is very detailed, and narrates the events in full from year to year. *Bâbar*, on fol. 25a; *Humâyûn*, on fol. 27a; *Akbar*, on fol. 32b; *Jahângîr*, on fol. 38b, *Shâhjahân*, on fol. 40b, *'Âlamgîr Aurangzîb*, on fol. 44b, *Bahâdurshâh*, on fol. 50b, *Mu'izz-aldîn Jahândârshâh*, on fol. 56b, Muhammad *Farrukhsiyar*, on fol. 60b, *Rafî'-aldarajât*, on fol 66b; *Rafî'-aldaulah*, on fol. 67a, *Muhammadshâh* on fol 67b; *Aḥmadshâh*, on fol. 136b, *'Âlamgîr II*, on fol. 168b.

Undoubtedly for the sake of selling the MS. at a higher price, a clumsy forger's hand has effaced the proper title on fol. 3a, ll. 1 and 2, مرآت الصفا, by writing over it رقعات عالمگیری (Letters of 'Âlamgîr), and the same nonsensical description appears on fol. 1a

Beginning: مبتدای هر شی حمد و ثنای نگاه ایست
بی ابتدا و منتهای الخ

No 3038, ff 175, ll 14, Nasta'lîḳ, size, 8¾ in by 5½ in

II. History of Muhammad, the Khalîfs, and Imâms.

131

Kitâb-i-Futûḥ (کتاب فتوح).

Persian translation of the Arabic work فتوح ابن اعثم, or history of Islâm from Muḥammad's death to the death of Ḥasan and Husain and the accession of Yazîd in A.H. 60 and 61 (A.D. 680), by Khwâjah Abû Muḥammad Aḥmad bin A'tham al-Kûfî, who died about A.H. 314 (A.D. 926). The translation was undertaken in or soon after A.H. 596 (A.D. 1199, 1200) by Muḥammad bin Aḥmad al-Mustaufî al-Harawî, chiefly encouraged and supported by a nobleman of Khwârizm and Khurâsân, see ff. 1b, l. 6 and 2a, l. 12. As we learn from Ouseley 284 in the Bodleian Library, this first translator died when he had only finished a small portion of the work, viz. the greater part of Abû Bakr's Khilâfat, and was succeeded by Muḥammad bin Aḥmad bin Abî Bakr al-Kâtib al-Mâbarnâbâdî, who carried the translation

to an end. Comp. for fuller details, Bodleian Cat., Nos. 124–126; Rieu i. p. 151 sq.; W. Morley, p. 16, etc.

Beginning: الحمد لله الملك القديم المنّان الكريم الرؤف الرحيم هو الاوّل و الآخر و الظاهر و الباطن الخ.

The right order of ff. 1–54 is: 1–44, 53, 45–52, 54. Dated the 16th of Rabî'-alawwal, A. H. 1013 (A. D. 1604, August 12), at Kol (كول), by one of the sons of Shaikh Jamâl, called Shâms-al'ârifîn, who was himself an offspring of Khwâjah Abû 'Ubaidah ibn aljarrâḥ Khalîl ibn Shaikh Râzî.

No. 1341, ff. 345, ll. 25; Naskhî; size, 10 in. by 5¾ in.

132

The same.

Beginning: الحمد لله المنان الكريم الرؤف الرحيم هو الاوّل و الآخر و الظاهر و الباطن الخ.

Dated the 9th of Rabî'-althânî, in the thirtieth (or thirty-first) year of, probably, 'Âlamgîr's reign (= A. H. 1098 or 1099), A. D. 1687, February 22, or 1688, February 12. College of Fort William, 1825.

No. 2027, ff. 603, ll. 13; large and distinct Nasta'lîk, illuminated frontispiece; size, 9¾ in. by 5⅝ in.

133

The same.

Beginning الحمد لله الملك القديم المنّان الرؤف الرحيم هو الاوّل و الآخر الخ.

This copy was finished the 17th of Sha'bân, A. H. 1103 (thirty-fifth year of 'Âlamgîr's reign) = A. D. 1692, May 4.

No. 921, ff. 438, ll. 12–15; very careless and irregular Nasta'lîk, written, as it seems, by different hands, illuminated frontispiece, size, 9 in. by 5¾ in.

134

Ta'rîkh-i-Futûh-i-Shâm (تأريخ فتوح شام).

Persian translation of an Arabic history of the conquest of Syria, perhaps—although no author's or translator's name appears in the text—of Muhammad bin 'Umar al-Wâkidî's (died about A. H. 207, A. D. 822) كتاب المغازى or rather Pseudo-Wâkidî's فتوح الشام, a Turkish translation of which is described in G. Flügel ii. p. 134. It begins under Abû Bakr and ends under 'Umar, comprising altogether forty-two غزوات or battles. It is interspersed with many Arabic verses. As title appears, on fol. 1a, تأريخ فتح شام and تأريخ فتوح شام.

Beginning: بعد حمد مر خداى معطىٔ جزيل بر غزا و صلوة مصطفىٔ مستخلف خلفاى گويد بندهٔ اميدوار برحمت پروردگار چون حق تعالى خواست الخ.

No date.

No. 248, ff. 244, ll. 17; Nasta'lîk; small illuminated frontispiece; size, 8¾ in. by 5 in.

135

Tarjuma-i-Siyar-alnabî (ترجمهٔ سيّر النبى).

A Persian translation of Muḥammad ibn Isḥâk Almuṭṭalibî's Arabic biography of the Prophet. The anonymous translator made the first acquaintance with this famous book in Egypt in the majlis of Ḳâḍî امام ركن الدين ابن حسّان (in the copy of the Bodleian Library, Walker 96: زكى الدين ابن حيّان, see Bodleian Cat., No. 127) and Ḳâḍî امام ابن محلى (see fol. 2b, ll. 9 and 10), and began after his return to Persia to put it into a Persian garb, at the request of the Atâbeg Sa'd bin Zangî, Sa'dî's patron, A. H. 620 (در شهور سنهٔ عشرين و ستّمائة = A. D. 1223; the Bodleian copy has A. H. 612 = A. D. 1215). It is divided into the following thirty bâbs:

1. در نسب پيغامبر ما عليه السلام تا آدم, on fol. 8b, l. 1
2. در تفصيل نسب پيغمبر ما از اسمعيل تا عبد الله, in seven bâbs, on fol. 8b.
3. در تعاقب ولايت بخانهٔ كعبه و ترتيب ولايت ايشان, on fol. 53b (in the Bodleian copy the *first* and *second* bâbs are contracted into one; from that arises the apparent inconsistency in the numbering of the following chapters there)
4. در ظاهر شدن چاه زمزم ديگر بار بر دست عبد المطّلب, on fol. 59a.
5. در ذبح عبد الله پدر پيغمبر الخ, on fol. 62a
6. در مولد پيغمبر ما, on fol. 64b.
7. در رضاع پيغامبر ما, on fol. 65a
8. در كفالت ابو طالب سيّد را, on fol. 68a
9. در اوصاف و اخلاق پيغامبر ما پيش از حدّ بلوغ on fol. 69b.
10. در تقديم قريش پيغامبر ما پيش از مبعث on fol. 72b
11. در خبر دادن احبار يهود و رهبانيّهٔ عرب و نصارى از مبعث پيغامبر, on fol. 73b.
12. در مبعث پيغامبر ما, on fol. 81a.
13. در اسلام حمزه رضى الله عنه, on fol. 95a.
14. در ماجراها كه ميان پيغامبر و رؤساء قريش گذشته, on fol. 96b
15. در هجرت صحابه رضى الله عنهم بجانب حبشه باذن سيّد, on fol. 107b.
16. در معراج پيغامبر ما, on fol. 123a.
17. در وفات خديجه رضى الله عنها و وفات ابو طالب الخ, on fol. 126b.
18. در رفتن پيغامبر بطرف طائف و نصرت طلبيدن از قوم, on fol. 128a.
19. در عرض دادن سيّد عليه السلام خود را در موسم حاجّ (؟ حجّ) بر قبائل عرب, on fol. 129b.
20. در بيعت انصار با پيغامبر و احوال آن, in three faṣls, on fol. 130b.
21. در هجرت سيّد عليه السلام بمدينه, on fol. 135b.

22. در هجرت صحابه رضی الله عنهم اجمعین بمدینه, on fol. 136b (this bâb does not appear at all in the Bodleian copy).

23. در ظاهر کردن یهود عداوة سیّد علیه السلام, on fol. 144a.

24. در مناظرهٔ سیّد علیه السلام والتحیّة با یهود, on fol 145b.

25. در مناظرهٔ نصاری نجران (read نجران) با سیّد علیه السلام, on fol. 147b.

26. در مغازیٔ پیغامبر ما علی التفصیل (twenty-seven battles according to the index, twenty-eight in the text), on fol. 149b (this is the twenty-fourth bâb in the Bodleian copy).

27 در ذکر وفود عرب که بطوع و رغبت باسلام آمدند بی دعوت, on fol. 216a.

28 در حجّ الوداع, on fol. 217b.

29 در فرستادن سیّد علیه السلام لشکر باطراف بلاد on fol 219a.

30 در وفات پیغامبر, on fol. 220b (this is the twenty eighth bâb in the Bodleian copy, bâbs twenty-nine and thirty of that MS., which are to deal, according to the index, with the prophet's wives and Abû Bakr, are not found here).

Beginning حمد و ستایش آفریدگاری را که کسوت وجود در تن عالم از آثار قدرت الخ.

Dated the twenty-second of Dhû-alka'dah, A H 1030 (A D 1621, October 8)

No 1581, ff 225, ll 15, distinct Nasta'lîk, size, 9 in by 4½ in

136

Siyar-alnabi (سیر النبی)

A large portion of another detailed history of Muhammad's life, deeds, and exploits, no doubt translated from some Arabic original like the preceding work and divided into thirty fasls, but defective at the beginning and injured throughout, especially in the first leaves, which are moreover misplaced The contents of the thirty fasls are as follows:

1 در سبب ایراد موجودات, on fol. 1a

2 در بیان اسماء مبارك گرامیٔ رسول امّی و فضیلهٔ همه و (read نامی) نامی, on fol. 11b.

3 در ذکر بشارات رسل سالفه و اشارات کتب سابقه بوجود آنحضرت, on fol. 14b.

4. در ذکر اخبار متقدّمان و کاهنان و جنّیان و خوابهاء بعضی از مردمان بظهور سیّد عالمیان, on fol. 24b.

5. در بیان انتقال نور فائض السرور وجود مودود الخ, on fol. 30b.

6 در امارات حمل حبیب الله و وفات پدرش عبد الله, on fol. 46b.

7 در بیان کیفیّت ولادت آن صاحب هدایه; on fol. 49a.

8. در ذکر حوادثی که در شب ولادت آن افتخار برج سعادت ظاهر شده, on fol. 56b.

9. در بیان ارضاع و کیفیّت احوال مرضعهٔ او, on fol. 60a.

10. در بیان شقّ صدر شریف و شرح سینه با سکینهٔ آن الطف از هر لطیف, on fol. 67b.

11. در وفات آمنه و کفالهٔ عبد المطّلب آن حضرت الخ, on fol. 70b.

12. در وفات عبد المطّلب و کفاله کردن ابو طالب الخ, on fol. 74a.

13. در بیان تجارهٔ آن حضرت بمضاعهٔ خدیجه و مزاوجهٔ او با خدیجه, on fol 78a.

14. در بیان تعمیر کعبه و کیفیّت بناء آن, on fol. 83a

15 در زمان بعث آنحضرت و کیفیّت بدایهٔ وحی بر آن صاحب درایه, on fol. 95b

16 در بیان کیفیّت نزول وحی, on fol. 102a

17 در بیان اخبار احبار اهل کتاب و هواتف و جنّیان و وحوش بیابان بظهور آن حضرت و طلوع نور نبوّت او, on fol 103b.

18 در بیان حوادثی که در زمان بعثه وقوع یافته, on fol 110l

19. در اظهار دعوهٔ خیر البریّه الخ, on fol. 115a.

20 در بیان هجرهٔ عصابهٔ صحابه بحبشه, on fol. 125b

21 در بیان محاورهٔ قریش با آنحضرت و اقتراحات ایشان ازو الخ, on fol. 129a

22 در بیان وقائع سال هفتم از نبوّة و غالب آمدن فارس بر روم و معاهدهٔ قریشیان الخ, on fol 135a

23 در بیان وفات ابو طالب و خدیجه و توجّهٔ آن حضرت بطائف و دعوة جنّ و کیفیّت آن و مزاوجهٔ سوده و عائشه الخ, on fol 139a

24 در بیان معراج آن سراج وهّاج الخ, on fol. 146b.

25 در ذکر بیعه با اهل مدینة, on fol 165b.

26 در بیان مشاورهٔ قریشیان در شان آنحضرت و ذکر کیفیّت هجرهٔ آنحضرت بمدینهٔ میمونه با خیر الاصحاب در سال چهاردهم از بعثه, on fol. 168a.

27. در بیان کیفیّت نزول حضرت با سکینه بمدینهٔ میمونه و استقبال اهل آنجا الخ, on fol 176a.

28. در ذکر واقعات سال دوم از هجرة و تزویج فاطمه الخ, on fol. 188a.

29. در بیان جهاد و مراتب او و اعداد مغازی حضرت نبوی الخ, on fol. 192a.

30. در بیان سال سیوم هجرة از غزاء سویق و قتل کعب بن اشرف الخ, on fol. 206b.

With the third year of the Hijrah this work ends. The chief authorities quoted are: کتاب; کتاب وفا; جواهر; کتاب فصل خطاب.

Beginning missing. No date.

No. 1209, ff. 219, ll. 31; distinct Nasta'lîk; size, 9 in. by 5¼ in.

137

Siyar-alnabî (سير النبى).

The last part of a very extensive history of the prophet's life and actions, with many traditions about his companions and successors. Since this MS. comprises fasls 32–45 and the khâtimah of the whole work and begins with the 5th year of the Hijrah, it is very likely that it forms the continuation and conclusion of the immediately preceding copy, the thirtieth or last fasl of which deals with A. H. 3. It goes down to Muhammad's death.

Beginning: (!) الحمد للّه ربّ العالمين و الصلوة والسلم الاتمّان الاكملان الامجدان على خير خلق اللّه محمّد رسول اللّه اللهمّ صلّى و سلّم و بارك على سيّدنا محمّد صاحب النبوّة .... فصل سى دوم در ذكر وقائع سال پنجم از غزوات الخ. The 6th year of the Hijrah begins on fol. 18b, the 7th on fol. 35b, the 8th on fol. 40b, the 9th on fol. 54a, the 10th on fol. 68b, the 11th on fol. 103b. The story of Muhammad's illness and death begins on fol. 123b, the chapter about his companions and successors on fol. 153a, the khâtimah on fol. 222a.

Dated A. H. 871 (A. D. 1466, 1467). This copy is injured at many places, especially in the last half, and worm-eaten.

No 1337, ff. 226, ll. 21, Nasta'lîk; size, 9⅞ in by 5⅝ in.

138

Ma'ârij-alnubuwwah (معارج النبوّة).

The detailed biography of the prophet, composed by Mu'în almiskîn, who died A. H. 907 (A. D. 1501, 1502), and divided into a mukaddimah, four rukns, and a khâtimah; comp. Bodleian Cat., Nos. 128–130; Rieu i p. 149 sq.; J. Aumer, p. 100; G. Flügel ii. p. 391; see also H. Khalfa iii. 20 and 513; v. 12, 251, and 608. According to Rieu the work was commenced A. H. 891 (A. D. 1486), but a note in Ouseley 364 in the Bodleian Library proves beyond doubt that already, A. H. 866 (A. D. 1461, 1462), a considerable portion of it existed in a copy, corrected and revised by the author himself.

Beginning: ربّنا آتنا من لدنك رحمة وهيّئ لنا من امرنا رشدا حمدى كه صحائف لطائف الخ.

Mukaddimah, on the praise of God, invocations, prayers, etc., in five fasls (فصل اوّل در تحميدات فصل دوم در مناجات فصل سيوم در نعوت و مناقب ذات و صفات حضرت سيّد المرسلين فصل چهارم در فضائل خصائص حضرت رسالت پناهى فصل پنجم در فضيلت و ثواب صلوات و محامد و مناجات الخ), on ff. 6b, 16b, 29b, 44a, and 64b. Copied A. H. 1008 (A. D. 1599), by Khwâjah 'Alî Ibn Mîrkâ of Samarkand.

Rukn I, on the former prophets, Âdam, Sheth, Idrîs, Nûh, Hûd, Ibrâhîm, on 'Abd-almuttalib and 'Abdallâh, Muhammad's father, through all of whom the prophetic light has transmigrated into Muhammad himself, in eight bâbs, on ff. 77b, 83a, 104a, 111b, 113a, 121a, 124b, and 160a. Dated by the same the 5th of Jumâdâ-althânî, A. H. 1008 (in the text ١٠٠٧, 1007, which seems to be a mistake for ١٠٠٨)=A. D. 1599, December 23.

Rukn II, on Muhammad's life, from his birth to his prophetic mission, i. e. to his fortieth year, in seven bâbs, on ff. 171b, 188b, 191a, 207a, 211a, 216b, and 222b. Dated by the same, end of Muharram, A. H. 1009 (A. D. 1600, August 11).

Rukn III, on Muhammad's life, from his prophetic mission to his flight, in five bâbs, on ff. 227b, 244b, 257a, 272a, and 340a. Dated by the same the 1st of Rabî'-althânî, A. H. 1009 (A. D. 1600, October 10).

Rukn IV, on Muhammad's life, from his flight to his death, in fourteen bâbs (here and in all the other copies there is stated at the beginning of the Rukn that it contains twelve bâbs only, but the internal arrangement in many copies is incompletely concealed by an arbitrary omission of numbers, or by the repetition of the same numbers in two places), on ff. 345b, 354a, 360b, 366b (correctly styled باب چهارم), 388a, 391b (correctly styled باب ششم), 407b, 414b, 433b, 448a, 458a (correctly styled باب يازدهم), 483a (correctly styled باب دوازدهم), 499a, and 507a (correctly styled باب چهاردهم). Dated by the same the 9th of Safar, A. H. 1010 (A. D. 1601, August 9).

Khâtimah, on Muhammad's miracles and marvellous deeds, on fol. 529b.

The whole copy was finished by the same at Samarkand, the 18th of Jumâdâ-alawwal, A. H. 1011 (A. D. 1602, November 3). Printed in Lucknow, A. H. 1292. A Turkish translation has appeared in Constant. A. H. 1257, under the title: دلائل نبوّت محمّدى.

No. 122, ff. 564, ll. 27; excellent Nasta'lîk; many additions on the margin; illuminated frontispiece at the beginning of the mukaddimah, the khâtimah, and each of the four rukns; a vignette on fol. 1a, ff. 1b and 2a splendidly adorned; size, 14⅞ in. by 8½ in.

139

Another complete copy of the same.

Beginning as in the preceding copy. It consists of *two* parts, the *first* comprising the mukaddimah and the first two rukns, the *second* the last two rukns and the khâtimah.

Mukaddimah, in five fasls, on ff. 10a, 27a, 49a, 71b, and 102b.

Rukn I, in eight bâbs, on ff. 120a, 129b, 165b, 178b, 181b, 195b, 201a, and 261a. Title: ركن اوّل در ذكر خلقت وجود باجود محمّدى صلى اللّه عليه و سلم از حين خلقت نور تا بوقت ولادت آنحضرت.

Rukn II, in seven bâbs, on ff. 278a, 306a, 309b, 333a, 338b, 346b, and 355a. Title: ركن دوم در ذكر ولادت حضرت صلّى اللّه عليه و سلّم و مقدّمات آن از دلائل و شواهد نبوّت و واقعاتى كه در حين ولادت حضرت رسالة بوقوع پيوسته و ارضاع و وقائعى (!) تا بحين نزول وحى.

Rukn III, in five bâbs, on ff. 361b, 389b, 411a, 438b, and 561a (the last bâb is not marked). Title: ركن سيوم

در وقائعی که از سال چهلم از مولدت حضرت رسالت بظهور پیوسته تا بوقت هجرت آنحضرت بمدینه.

Rukn IV, here only in twelve bâbs, on ff. 566ᵃ, 577ᵇ, 588ᵇ, 640ᵃ, 645ᵃ, 678ᵃ, 711ᵃ, 739ᵃ, 757ᵃ, 798ᵃ, 823ᵇ, and 835ᵃ. Title: رکن چهارم در ذکر هجرت آن حضرت از مکّه بمدینه و درین رکن واقعاتی که از هجرت تا وفات آنحضرت بوقوع پیوسته.

Khâtimah, on fol. 864ᵃ. Title: خاتمة الکتاب فی المعجزات (!) النبی.

Dated A. H. 1029 (A. D. 1620). A full index on the fly-leaves.

No 1259, ff. 928, ll. 19-21; Nasta'lîk, written by many different hands; size, 11½ in. by 6½ in.

140

Another slightly defective copy of the same.

Beginning as usual.

Mukaddimah, in five faṣls, on ff. 6ᵃ, 16ᵃ, 28ᵇ, 40ᵇ, and 59ᵃ.

Rukn I, in eight bâbs, on ff. 70ᵇ, 76ᵃ, 96ᵃ (heading of the bâb omitted), 101ᵇ (called by mistake فصل), 103ᵃ (again فصل instead of باب), 111ᵃ, 114ᵃ (on fol 141ᵇ فصل هفدهم must be read instead of پنجم, and on fol. 142ᵃ فصل هژدهم instead of ششم, being the last two of the eighteen faṣls of the seventh bâb), and 145ᵇ. Title of this rukn here: رکن اوّل در بیان ایجاد نور حضرت محمّدیّه صلعم از عین حلقب الخ.

Rukn II, in seven bâbs, on ff. 154ᵇ, 169ᵇ, 171ᵃ, 184ᵃ, 187ᵃ 191ᵇ, and 196ᵇ. Title here: رکن دوم این کتاب معارج النّبوّت در ذکر ولادت حضرت رسالت صلعم شواهد نبوّت و واقعاتی که در حین ولادت بوقوع پیوسته و ارضاع و وقائع دیگر تا حین نزول وحی.

Rukn III, in five bâbs, on ff. 199ᵇ, 213ᵇ, 224ᵃ, 236ᵃ, and 294ᵃ (here the number of the bâb is omitted). Title here رکن سیم در وقائعی که از سال چهلم از مولود حضرت رسالت صلعم بظهور پیوسته تا بوقت هجرت آنحضرت بمدینهٔ سکنه.

Rukn IV, in fourteen bâbs, on ff. 297ᵇ, 304ᵇ, 310ᵇ, 315ᵇ (*no* number of the bâb), 322ᵇ, last line, 335ᵇ, 348ᵃ, 352ᵇ, 366ᵇ, 378ᵇ (*no* number), 386ᵇ (*no* number), 406ᵇ (here called دهم, the tenth, dealing with the 9th year of the Hijrah, so that the previous two bâbs, the 7th and 8th years of the Hijrah, have not been counted at all), 419ᵇ (10th year of the Hijrah, called the eleventh bâb), and 425ᵇ (11th year of the Hijrah, called the twelfth bab). Title here: رکن چهارم درذکر هجرت آنحضرت صلعم از مکّهٔ متبرّکه بمدینهٔ سکینه و درین رکن واقعات که از هجرت تا ایّام وفات آنحضرت صلعم بوقوع رسید مبیّن گردد. The fourth bâb of this rukn has here seven faṣls (in other copies only six, the first of which is split here into two).

Khâtimah, on fol. 442ᵇ. Title here: خاتم (!) الکتاب فی المعجزات (!) النبی صلعم.

This copy is slightly incomplete at the end; although the lacuna is disguised, the last words of it agree with No. 3264 (143 in this Cat.), fol. 465ᵃ, l. 13.

Copied by Muḥammad Ṣâliḥ bin Bâbâ bin Ḥusain, A. H. 1025 (A. D. 1616), at Balkh.

No. 3262, ff 471, ll 25; Nasta'lîk; illuminated frontispieces on ff. 1ᵇ, 70ᵇ, 154ᵇ, 199ᵇ, 297ᵇ, and 442ᵇ; size, 15¼ in. by 9¾ in

141

The same without the khâtimah.

This copy is very much injured on many pages, and contains only the mukaddimah and the four rukns.

Mukaddimah, on fol. 5ᵇ, in five faṣls, on ff. 6ᵃ, 16ᵃ, 28ᵃ, 41ᵃ, and 59ᵃ.

Rukn I, in eight bâbs, on ff 70ᵃ, 76ᵃ, 98ᵃ, 106ᵇ, 108ᵇ, 117ᵃ, 120ᵇ, and 157ᵃ.

Rukn II, in seven bâbs, on ff. 167ᵃ, 177ᵃ, 181ᵃ, 186ᵃ 188ᵃ, 191ᵇ, and 195ᵇ

Rukn III, in five bâbs, on ff 246ᵇ, 261ᵃ 271ᵇ, 198ᵃ, and 243ᵃ (by mistake ff 198–245 are placed before ff 246–283)

Rukn IV, here for once in fifteen bâbs (in the heading as well as in the text), on ff. 284ᵇ, 290ᵃ, 295ᵇ, 301ᵃ, 320ᵃ, 323ᵃ, 337ᵃ, 342ᵇ, 358ᵇ, 372ᵃ, 375ᵇ, 377ᵇ, 393ᵇ, 408ᵇ, and 415ᵃ

Copied A H 1022 (A D 1613) by Muhammad Husain bin Khâkrah bin Khâkpâi bin Naurûz Muhammad bin 'Abd Muḥammad bin Nazar Muhammad بهلاى

No 566, ff 434, ll 27, Nasta'lîk, illuminated frontispiece at the beginning of the preface and of every rukn, size, 14½ in by 9 in

142

The same without the mukaddimah

Rukn I, in eight bâbs, on ff 1ᵇ, 7ᵃ, 26ᵇ, 33ᵇ, 35ᵇ 43ᵃ, 46ᵇ, and 79ᵃ

Rukn II in seven babs, on ff 89ᵇ, 103ᵇ, 105ᵇ 118ᵃ 120ᵃ, 125ᵃ, and 130ᵃ

Rukn III, in five bâbs, on ff 133ᵇ, 146ᵇ (no heading), 156ᵃ, 169, and 217ᵃ

Rukn IV, in fourteen bâbs (although there are mentioned in the heading of this rukn, as usually, only twelve), on ff. 220ᵇ, 227ᵃ, 232ᵇ, 237ᵇ, 254ᵇ (styled by mistake باب چهارم, instead of باب پنجم), 257ᵇ, 270ᵃ, 275ᵇ, 289ᵇ, 302ᵃ, 310ᵃ, 329ᵃ (comprising the events of the 9th year of the Hijrah, and wrongly styled باب دهم, although the immediately preceding bâb is rightly called باب یازدهم, and the immediately following باب سیزدهم), 341ᵇ, and 347ᵇ.

Khâtimah, without a heading, on fol. 363ᵇ, beginning: باب در بیان معجزات و واقعهٔ معجزات آنحضرت صلعم امّا در بیان معجزات حسّی الخ. From these introductory words it is apparent that the first portion of the khâtimah is entirely missing, viz. ff. 442ᵇ–445ᵇ,

ll. 11, of No. 3262 (140 in this Cat.), altogether six and a half pages.

No date; probably 11th century of the Hijrah. Two seals of a former owner, 'Abd-alkhâlik, with the date A. H. 1162 (A. D. 1749), on fol. 1a.

No. 3258, olim 23. J. 4, ff. 384, ll. 27; large and distinct Nasta'lîk; illuminated frontispiece at the beginning of each rukn; size, 15 in. by 9 in.

143

Another copy without the mukaddimah.

Rukn I, in eight bâbs, on ff. 1b, 6b, 26b, 34a, 35b, 43a (heading omitted), 46a, and 82b (heading omitted, but partly restored on the margin).

Rukn II, in seven bâbs, on ff. 93b, 110a, 112b (heading added on the margin), 127a, 130b, 136a, and 142a.

Rukn III, in five bâbs, on ff. 146b, 164a, 177a, 193a, and 268b.

Rukn IV, in twelve bâbs, on ff. 272b, 281a, 288a, 294b, 317a, 320b (with four fasls only, although there are stated to be five in the beginning of the bâb; the fourth and last here corresponds to the usual fifth, so that the proper fourth fasl is missing), 335a (wrongly called پنجم), 341a (wrongly called ششم), 359b (wrongly called هفتم), 405a (styled دهم, the tenth, and dealing with the 9th year of the Hijrah; consequently the 7th and 8th years of the Hijrah are, as in No. 3262, included in the previous ninth bâb), 415a (eleventh bâb), and 428a (twelfth bâb).

The *khâtimah* begins (without any heading), on fol. 439a, exactly in the same abrupt way as the preceding copy.

After the conclusion of the khâtimah there follow here, on ff. 467b–469a, eulogiums on the prophet, فی نعت النبی صلعم الخ, the first of which begins: بهترین نغمه‌نوائی که بلبلان گلستان فصاحت و عندلیبان بوستان بلاغت الخ.

No date. Dûst Alî ibn Maulânâ 'Alî Muhammad is mentioned as scribe on fol. 467a, margin. Various seals of a former owner, Diyâ-aldîn bin Kâdî Khwâjah Kalân.

No. 3264, ff. 469, ll. 25; Nasta'lîk, Arabic quotations in Naskhî; size, 15⅝ in. by 9⅛ in.

144

The *first half* of the same.

This copy contains only the mukaddimah and the first *two* rukns, preceded by a detailed index of the whole work, on ff. 1b–10b (without, however, any mention of the khâtimah). Beginning of the preface on fol. 11b.

Mukaddimah, in five fasls, on ff. 18a, 30a, 45a, 61b, and 87b. This part is dated the last of Muharram, A. H. 1015 (A. D. 1606, June 7).

Rukn I, in eight bâbs, on ff. 102b, 110b, 141a, 151a, 153b, 164a, 168b, and 216b.

Rukn II, in seven bâbs, on ff. 230b, 250b, 253a, 271a, 276a, 282a, and 289b.

No. 3266, ff. 293, ll. 25; clear and distinct Nasta'lîk; a splendid vignette on fol. 11a; ff. 9b and 12a are most luxuriously ornamented, all the lines being surrounded by a gorgeous framework of variegated colours, in the highest style of Eastern ornamental art; illuminated frontispieces besides on ff. 102b and 230b, and a similar illumination at the end of the first rukn, on fol. 230a; size, 15 in. by 9⅛ in.

145

Raudat-alahbâb (روضة الاحباب).

Amîr 'Atâ-allâh bin Fadl-allâh Jamâl al-Husainî's famous history of Muhammad, his family, companions, followers, and successors, the first book of which was finished by the author already on the 11th of Dhû-alhijjah, A. H. 888 (A. D. 1484, January 10), as we learn from a subscription at the end of the first maksad on ff. 287a, last line, and 287b, first line, and from the colophon of No. 1674 (149 in this Cat.); comp. Rieu i. p. 148a, first line. The whole work was completed A. H. 900 (A. D. 1494, 1495), and dedicated to Mîr 'Alîshîr. The author died A. H. 926 (A. D. 1520); comp. Bodleian Cat., Nos. 131–133; Rieu i. p. 147 sq., and iii. p. 1081b; W. Morley, p. 15; Cat. des MSS et Xyll p. 298; G. Flügel ii. pp. 368 and 369; Dorn, Das Asiatische Museum, p. 348; H. Khalfa iii. p. 495, etc. It is divided into *three* books or maksads.

Contents:

Maksad I, beginning on fol 1b: الحمد لله الذی من علی المؤمنین اذ بعث رسولا منهم یتلو علیهم آیاته و اوضح لهم مناهج الصدق الخ It contains the history of Muhammad's life and exploits, and is subdivided into a *mukaddimah* (در بیان ابتداء آفرینش و آنکه اوّل مخلوقات نور نبوّت آن حضرت بوده), on fol. 3a, and three *bâbs*, the first (در بیان نسب اطهر پیغمبر) on fol. 4a, the second (در ذکر تاریخ ولادت آن سرور و بیان مکان ولادت و کیفیّت آن و ذکر شمّهٔ از عرائب که در حین تولّد وی بظهور آمده و ذکر بعضی از حوادث که در شب ولادت آن سرور واقع شده و شرح نبذهٔ از احوال و وقائع که در مدّت حیوة آنحضرت روی نموده) on fol. 28a, the third (در متمّمات و مکمّلات دال سیرت) on fol. 230b, in eight fasls. A part of fol. 271a, and the whole of fol. 271b, left blank. Dated by Abû-almafâkhir Nasîm-aldîn Muhammad bin Jamâl-aldîn Husainî, known as Mîrakshâh, in Jumâdâ-alâkhar, A. H. 954 (A. D. 1547, July–August).

Maksad II, beginning on fol. 288b: لك الحمد یا مسبّب الاسباب و لك الشکر یا مفتّح الابواب علی التوفیق للشروع فی تألیف الدفتر الثانی الخ. It contains the history of the first three Khalîfs, or the first three صحابه. According to the preface in the first maksad, it is subdivided into *two* bâbs (باب اوّل در معرفت رجال صحابه and باب دوم در معرفت نساء صحابه); but here, as in fact in most copies extant, only the *first bâb* is

found, beginning on fol. 293ᵃ and going down to the death of 'Uthmân, A. H. 35 (A. D. 655); the *second bâb* seems not to have been completed by the author.

Maḳṣad III contains the history of 'Alî, the twelve Imâms, and all the other famous followers of the prophet, and is subdivided, according to the preface in the first maḳṣad, into *three* bâbs (باب اوّل در ذكر تابعين باب دوم در ذكر تبع باب سيوم در ذكر جماعتى كه بعد از تبع بوده اند); but there is found, instead of this third maḳṣad, first a large fragment of another work, by the same author, on the virtues and eminent qualities of Muḥammad, 'Alî, Fâṭimah, etc., entitled: تحفة الاحبّا فى مناقب آل العبا, and beginning, on fol. 406ᵇ: الحمد لله الذى جعل فوق فرق الفرقدين اقدار اهل البيت و اطلع من سماء السعادة الخ. It is divided into two maṭlabs (مطلب اوّل در ذكر فضائل و مناقب و احوال سيّد سادات عالم و منبع سعادات دمادم سرور اولاد آدم رحم جميع طوائف امم الخ مطلب دوم در ذكر مناقب نساء الجنّة التى حرّمها وحبّ اولادها من احسن وقاية و جُنّة الملقّبة بالزهراء البتول الخ), and the first maṭlab is subdivided again into a muḳaddimah (در بيان امتنان خداوند تعالى برين امّت بوجود بار جود پيغمبر خويش و بعث وى در ميان ايشان و برداشتن الخ) and two ḳisms (قسم اوّل در ذكر فضائل و مناقب و احوال سيّد المرسلين قسم دوم در ذكر فضائل و مناقب و احوال امير المؤمنين). This fragment contains only a part of the muḳaddimah, and breaks off on fol. 441ᵇ. Then follows, on ff. 444ᵇ–473ᵃ, a portion of the *third book* of the Raudat-alaḥbâb, beginning: كلام در نعت انام با امير المؤمنين على بن ابى طالب, and corresponding to ff. 10ᵇ, l. 22–47ᵃ, l. 20, in No. 557 (157 in this Cat.), the only complete copy of this *third* maḳṣad. Many various readings and additions on the margin. An index of the whole contents of this copy on the four fly-leaves. A Turkish translation of the Raudat-alaḥbâb has been published in Constantinople, A. H. 1268.

No. 1703, ff. 473, ll. 29–30; Nasta'lîk; illuminated frontispieces on ff. 1ᵇ, 288ᵇ, and 406ᵇ; size, 9¾ in. by 6½ in.

146

Another copy of the same.

Maḳṣad I:

Muḳaddimah on fol. 4ᵇ.

Bâb I on fol. 7ᵇ, II on fol. 56ᵃ, III on fol. 424ᵇ.

Maḳṣad II:

Muḳaddimah on fol. 586ᵇ.

Bâb I on fol. 592ᵃ.

The second bâb is wanting, see the preceding copy.

Maḳṣad III on fol. 728ᵇ. No subdivision.

Beginning of all the three maḳṣads the same as in the preceding copy. The *third maḳṣad* is nearly as incomplete here as there.

Dated the 19th of Jumâdâ-alâkhar, A. H. 1121 (A. D. 1709, August 26).

No. 1656, ff. 780, ll. 19; Naskhî, by different hands; size, 11½ in. by 7 in.

147

Another copy of the *first maḳṣad* of the same work.

Good old copy, written A. H. 984 (A. D. 1576, 1577). Muḳaddimah on fol. 4ᵇ, *first* bâb on fol. 7ᵇ, *second* on fol. 51ᵃ, *third* on fol. 388ᵇ. Large waterspots; many pages slightly injured at the corners.

No. 1150, ff. 480, ll. 19; Naskhî; size, 9¾ in. by 6⅞ in.

148

The same *first maḳṣad.*

Good copy, finished the 3rd of Sha'bân, A. H. 1044 (A. D. 1635, January 22), by 'Abd-alraḥmân bin almarḥûm Ṭayyib bin almaghfûr 'Abdallâh bin Ya'ḳûb bin 'Abd-alraḥmân.

Muḳaddimah on fol. 3ᵇ, *first* bâb on fol. 6ᵃ, *second* on fol. 42ᵃ, *third* on fol. 332ᵃ. The proper order of ff. 65–72 is: 65, 71, 67–70, 66, 72. A blank on fol. 388ᵃ. A few notes and additions on the margin.

No. 562, ff. 412, ll. 25; Naskhî; size, 11⅞ in. by 7⅛ in.

149

The same.

Muḳaddimah on fol. 5ᵃ, *first* bâb on fol. 8ᵃ, *second* on fol. 56ᵇ, *third* on fol. 397ᵇ. It has no date of its own, but reproduces in the colophon the date of the original composition of this maḳṣad, viz. the 11th of Dhû-alḥijjah, A. H. 888; see No. 1703 (145 in this Cat.).

No. 1674, ff 496, ll. 24–25; written in Nasta'lîk by three or four different hands, illuminated frontispiece; size, 10¾ in. by 5⅞ in.

150

The same.

Muḳaddimah on fol. 3ᵃ, *first* bâb on fol. 5ᵃ, *second* on fol. 37ᵇ, *third* on fol. 234ᵇ. An index on the fly-leaves, written very carelessly by another hand.

No date.

No. 1390, ff 293, ll. 25; large, unequal Nasta'lîk; size, 13½ in. by 7¼ in.

151

A defective copy of the same.

The greater part of fol. 247ᵃ and the whole of fol. 247ᵇ are left blank; there are also blanks on ff. 249ᵇ and 250ᵃ. At the end about half a page is wanting; the last words here, ترا دريای رحمت پيش از آنست, agree with No. 1703 (145 in this Cat.), fol. 287ᵃ, l. 7.

Muḳaddimah on fol. 3ᵃ, *first* bâb on fol. 4ᵇ, *second* on fol. 26ᵇ, *third* on fol. 210ᵇ.

No date.

No. 1513, ff. 261, ll. 23; excellent Nasta'lîk; size, 13¼ in. by 8¼ in.

152

A still more defective copy of the same.

There are two lacunas in this copy, a larger one after fol. 195, corresponding to No. 1703, fol. 200ᵃ, last line, to fol. 236ᵇ, l. 16; and a smaller one, comprising about

half a page, in the middle of the text on fol. 31b, l. 6, between the words الواحد and جمهور, corresponding to No. 1703, fol. 27b, l. 23, to fol. 28a, l. 15. Fol. 181a is left blank, but the text is uninterrupted; ff. 227b, 228a, and a part of fol. 227a are also left blank.

Muḳaddimah on fol. 3b, first line; the *first* bâb on fol. 5a; the headings of the *second* and *third* bâbs are not to be found, because they just fall into the smaller and larger lacunas.

No date.

No. 866, ff. 243, ll. 25; clear Nasta'lîk; slight injuries in many places; illuminated frontispiece; size. 10½ in. by 6¾ in.

153

Another copy of the *second maḳṣad* of the same work.

Beginning as in No. 1703; the *second* bâb is missing here, as in all the other copies. Muḳaddimah on fol. 1b; *first* bâb on fol. 7b.

Dated the 4th of Rabî'-alawwal, A. H. 1094 (A. D. 1683, March 3).

No. 1266, ff 264, ll. 24; Nasta'lîk; size, 11⅝ in. by 7½ in.

154

The same *second maḳṣad*.

Quite agreeing with No. 1703 and the preceding copy. The right order of ff. 313–319 is: 313, 318, 314–317, 319. The *first* bâb begins on fol. 13a.

No date.

No. 1462, ff 323, ll 15; ff 168–175 supplied later; clear and distinct Nasta'lîk, illuminated frontispiece; size, 10½ in. by 6½ in

155

The same.

The right order of ff. 1–7 is: 1, 2, 4–6, 3, 7; and after fol. 2 there is a lacuna, corresponding to No. 1703, fol. 289b, l. 11, to fol. 290a, last line but two. Ff. 49–54 are also misplaced, and must be read in this order. 49, 51, 50, 53, 52, 54.

No date. The last pages injured.

No. 1275, ff. 141, ll. 25; clear Nasta'lîk; illuminated frontispiece; size, 10½ in. by 6¾ in.

156

The same.

At the beginning there is wanting one leaf, containing the first ten or eleven lines of the second maḳṣad. It begins abruptly: من الصلوة اتمّها و من التسليمات اعمّها, agreeing with No. 1703, fol. 288b, l. 11. The *first* bâb begins on fol. 8b. It concludes on fol. 211b in the usual manner, and then follows immediately a part of the third maḳṣad, beginning like No. 1703, fol. 444b, with كلام در بيعت انام, and breaking off, on fol. 246b, with these words: گفتند كه ما ازين اتفاق. This fragment of the *third* maḳṣad corresponds to the following copy, No. 557, fol. 10b, l. 22, to fol. 36a, l. 20. Fol. 247 does not belong at all to the preceding or following pages, ff. 248 and 249a are left blank, and ff. 249b–273b contain again a fragment of the *first* maḳṣad of this work, with the usual beginning: الحمد لله الذى من الخ; it comprises the *muḳaddimah* (on fol. 252a), and the greater part of the *first* bâb (on fol. 254b).

No. 385, ff. 273, ll. 19; very careless and unequal Nasta'lîk, sometimes quite like Shikasta; size, 10¼ in. by 6⅞ in.

157

Another copy of the *third maḳṣad* of the same work.

This copy, the only complete one of the *third* maḳṣad, begins, without any heading or introduction, immediately with the history of 'Alî's life and exploits. ارباب سير رحمهم الله آورده اند كه حضرت امام المتّقين و امير المؤمنين اسد الله الغالب على ابن ابيطالب عليه التحيّة و الثنا امام اوّل است الخ. After 'Alî, who represents the first Imâm, follow the other eleven: Abû Muḥammad al-*Ḥasan* (on fol. 100b), Abû 'Abd-allâh *Ḥusain* (on fol. 108b), Abû-alḥasan 'Alî *Zain-al'âbidîn* (on fol. 197a), Abû Ja'far *Muḥammad albâḳir* (on fol. 200b), *Ja'far bin Muḥammad* bin 'Alî bin alḥusain (on fol. 202a), Abû-alḥasan Mûsâ *al-Kâẓim* (on fol. 205a), 'Alî ibn Mûsâ *al-Riḍâ* (on fol. 207a), *Muḥammad ibn 'Alî al-Riḍâ* (on fol. 212a), *'Alî ibn Muḥammad* bin al-Riḍâ (on fol. 213b), *Ḥasan ibn al'askarî* (on fol. 215b), and *Abû-alḳâsim* Muḥammad bin al-Ḥasan (on fol. 216b). To these is added as thirteenth, *Imâm Mahdî*, who is styled آخر الزمان (on fol. 222b) This maḳṣad is concluded by an alphabetical list of famous companions and followers of Muḥammad, beginning on fol. 224a with Ḥamzah ibn 'Abd-almuṭṭalib, the prophet's uncle. The subdivisions, which are quoted in the general preface of the first maḳṣad, are not found.

Dated the 5th of Muḥarram, A. H. 1107 (A. D. 1695, August 16).

No 557, ff. 245, ll. 25; Nasta'lîk; ff. 80–88 supplied by another hand in Shikasta, ll. 24–26; size, 13½ in. by 7½ in.

158

Rauḍat-alshuhadâ (روضة الشهدا).

A detailed history of the martyrdom of 'Alî and his family, especially of Ḥasan and Ḥusain, composed by Ḥusain bin 'Alî alwâ'iẓ alkâshifî, the author of the Anwâr-i-Suhailî, who died A. H. 910 (A. D. 1505), comp. Bodleian Cat., Nos. 134–137; Rieu i. p. 152, etc. It has been printed in Lahore, A. H. 1287.

Beginning: اى شربت درد تو دواى دل ما - آشوب بلاى تو عطاى دل ما - از نامهٔ حمد تو شفاى دل ما - وزنام حبيب تو صفاى دل ما الخ. It is divided into ten bâbs and a khâtimah, but the last part of the tenth bâb and the whole khâtimah are missing in this copy. The contents of the ten bâbs are as follows:

باب اوّل در ابتلاى جمعى از انبيا, on fol. 8b.

باب دوم در جفاى قريش با سيّد ابرار و افضل ملك الجبّار و شهادت حمزة و جعفر طيّار, on fol. 62b.

باب سیوم در وفات حضرت سرور کائنات, on fol. 92a.

باب چهارم در مناقب حضرت فاطمهٔ زهرا از وقت ولادت تا زمان وفات, on fol. 115b.

باب پنجم در اخبارات قاتل کفّار شیر الملك الجبّار صاحب دلدار ذو الفقار اسد اللّه الغالب علی ابن ابیطالب از ولادت تا وقت شهادت, on fol. 143b.

باب ششم در احوال امیر المؤمنین امام حسن بن علی ابن ابیطالب از ابتدای ولادت تا وقت شهادت, on fol. 172b.

باب هفتم در احوال امیر المؤمنین امام حسین از ابتدای ولادت و بعضی از احوالش بعد از وفات برادرش, on fol. 188a.

باب هشتم در شهادت مسلم بن عقیل بن ابیطالب و قتل بعضی از فرزندان او, on fol. 207a.

باب نهم در عزیمت امیر المؤمنین امام حسین بجانب کوفه و رسیدن بدشت کربلا, on fol. 236b.

باب دهم از آنچه بعد از شهادت امام مظلوم بر اهل بیت واقع شده, on fol. 345a.

This last bâb contains two fasls, and in the middle of the second the copy breaks off. This work was translated into Turkish by Muhammad bin Sulaimân albaghdâdî with the takhallus Fudûlî, and entitled, حدیقة السعدا; comp. H. Khalfa iii. p. 500, No. 6648, and p 41, No. 4456; Flügel ii. p. 378, etc.

No 482, ff. 391, ll. 15; Nasta'lîk, unequally written; size, 8¼ in. by 5¼ in.

159

Another copy of the same.

Beginning as in the preceding copy. Of the *ten* bâbs there are marked here only the sixth: باب ششم در شهادت امام حسن, on fol. 77b; the seventh (corresponding to the eighth in the preceding copy): باب هفتم در شهادت مسلم بن عقیل و فرزندان, on fol. 88b; and the tenth. باب دهم در وقائعی که اهل بیت را بعد از واقعهٔ کربلا واقع شد, on fol. 201a. Of all the other bâbs we have only a few indications in form of chapter-headings marked on the margin, viz.: قصّهٔ حضرت آدم, on fol. 4a; قصّهٔ نوح پیغمبر, on fol. 10a; قصّهٔ خلیل پیغمبر, on fol. 13b; قصّهٔ ذبیح اسمعیل, on fol. 14b; قصّهٔ یوسف, on fol. 21a; قصّهٔ ایّوب, on fol. 33a; قصّهٔ زکریّا و یحیی, on fol. 34b; وفات سرور حضرت, on fol. 43a; وفات حضرت فاطمه, on fol. 58b; قصّهٔ حضرت علی ابن ابی طالب, on fol. 63b; and حکایت عبّاس بن علی بن ابی طالب, on fol. 184b.

The *khâtimah*, in two مقصد, begins on fol. 238b (مقصد ثانی on fol. 245b).

No date. College of Fort William, 1825.

No. 2240, ff. 256, ll. 19; distinct Nasta'lîk; the last page supplied by another hand; large waterspots throughout; many pages slightly damaged by the worms; size, 10¼ in. by 6¼ in.

160

Muntakhab-i-Raudat-alshuhadâ (منتخب روضة الشهدا).

An extract from the Raudat-alshuhadâ, or history of the martyrdom of 'Alî's family, similar to, but not at all identical with, the Dah Majlis (see Bodleian Cat., Nos. 136 and 137, and Rieu i. p. 155). Beginning the same as in the original work, viz.: بسم اللّه الرحمن الرحیم و علیك الاعتماد یا کریم رباعی ای شربت دردی (!) تو دوای دل ما - اندوه بلایتو عطای دل ما الخ.

It is probably divided into ten majlis, like the ده مجلس, but only seven of these are indicated in our copy. The *first* is not marked at all (identical in its contents with the first in Rieu's copy of the ده مجلس, and the first three in the Bodleian copy); the *second* deals with Fâtimah: در وفات حضرت خیر النّسا فاطمهٔ زهرا, on fol. 19b; the *third* with 'Alî: در بعضی از اخبار امیر المؤمنین و امام المتّقین ... علی بن ابی طالب, on fol. 31b; the *fourth* with Ḥasan: در وفات حضرت امام حسن, on fol. 46a; the *fifth* and *sixth* with Ḥusain and Muslim bin 'Aḳîl: در مناقب امام حسین و بعضی از احوالش و شهادت مسلم بن عقیل, on fol. 58b, and سر قصّهٔ مسلم بن عقیل و حضرت امام حسین, on fol 70a; the *seventh* with the children of Muslim bin 'Aḳîl: در فضیلت فرزندان مسلم بن عقیل و شهادت ایشان, on fol. 83b; and the *eighth* with some other martyrs of Karbalâ: در بعضی احوال شهدای کربلا که بعد از قتل حرم برادر و پسرش و غلام (غلمان؟) واقع شده, on fol 111b. No further subdivision appears

This copy was written in A H. 996 (A. D. 1588) College of Fort William, 1809

No 2267, ff. 158, ll. 12-17; clear Nasta'lîk, size, 8¼ in. by 4⅞ in.

161

The same.

The same Muntakhab or abridgment of the Raudat-alshuhadâ, arranged in a far greater accordance with the ده مجلس of Rieu's Cat. (i. p. 155) than the preceding copy, but defective at the end, and injured more or less seriously by worms, from fol. 130 down to the end. Beginning the same as in No. 2267.

Majlis I: Muḥammad (در ذکر وفات حضرت سیّد الانام علیه التحیّة و السلام), on fol. 1b (there is no preface whatever).

Majlis II: Fâṭimah (در ذکر حضرت فاطمه علیه (!) السلام), on fol. 23b.

Majlis III: 'Alî (در بعضی اخبار از شهادت حضرت امیر المؤمنین و امام المتّقین ... علی ابن ابی طالب الخ), on fol. 38a.

Majlis IV: Ḥasan and his children (در ذکر شهادت حضرت امام حسن و احوال اولادش), on fol. 56a.

Majlis V: Ḥusain's noble qualities and Muslim bin 'Aḳîl's martyrdom (در مناقب سبط نبی الثقلین ابی عبد

الله الحسين و بعضی از شرح حالات آن حضرت و شهادت (مسلم بن عقيل بعد از وفات پدر), on fol. 72a.

Majlis VI: Muslim bin 'Akîl's children (در شهادت فرزندان مسلم بن عقيل), on fol. 103a.

Majlis VII: Husain's history (شمّه از قصّهٔ پرغصّهٔ امير المؤمنين حسين الخ), on fol. 117b.

Majlis VIII:. The martyrs of Karbalâ (در بعضی احوال شهدای کربلا), on fol. 143b.

Majlis IX: Continuation of the same, and death of Husain (در تتمّهٔ اخبار اولاد حضرت امام حسين و سائر شهدا و شهادت امام حسين), on fol. 164a.

Majlis X: Events subsequent to Husain's martyrdom (... (آنچه بعد؟) از قتل امام شهيد مظلوم واقع شد), on fol. 187b. This chapter breaks off on fol. 195b, corresponding to the preceding copy, fol. 152b, l. 2; consequently 6–7 leaves are missing.

Bibliotheca Leydeniana.

No. 2812, ff. 195, ll. 13; Nasta'lîk, mixed in some pages with Shikasta; size, 7⅔ in. by 4⅔ in.

162

Raudat-alshuhadâ (روضة الشهدا).

A poetical paraphrase of the same in Dakhnî verses, by a poet with the takhallus Walî, as it appears, beginning:

کرون تا میکوں بسم الله سوں آغاز
اجیوں تا مین فصاحت مین سر فراز

The subdivisions are called majlis, as in the Persian original, but their number is rather uncertain; there seem to be eleven. The arrangement of the subjects less resembles that in the Raudat-alshuhadâ than that in the Muntakhab-i-Raudat-alshuhadâ; see the two preceding copies, or Rieu's Dah Majlis (i. p. 155). The eight majlis, which are indicated in the text itself, deal with the following members of Muhammad's and 'Alî's families: I, on fol. 2b, Muhammad; II, on fol. 10b, Fâtimah; III, on fol. 19a, 'Alî; IV, on fol. 30a (not numbered), Hasan; V, on fol. 38b, and VI, on fol. 58b, Husain and Muslim bin 'Akîl; VII, on fol. 67b, and VIII, on fol. 88b, Muslim's children and other martyrs of Karbalâ. After these eight, there follow at least three chapters without heading and number, viz. on ff. 111b, 150b, and 165b, comprising the materials of the last two majlis and the khâtimah of the Raudat-alshuhadâ, together with a great number of marthiyyas and similar lyrical poetry, in mournful remembrance of 'Alî's family and the later Imâms. Part of fol. 183b and the whole of fol. 184 are left blank. A lacuna after fol. 176. Bibliotheca Leydeniana.

Dated by Sayyid Ja'far, known as Miyân-Sâhib, the 25th of Sha'bân, A.H. 1216 (A.D. 1801, December 31)

No. 2380, ff. 1–186, two columns, each ll. 13 (on ff. 1–8), ll. 15 (on ff. 9–114 and 177–186), ll. 11 (on ff. 115–176); written by various hands in Nasta'lîk and Shikasta; size, 8⅔ in. by 5⅓ in.

163

Matâli'-alanwâr (مطالع الانوار).

A history of Muhammad and his four immediate successors, together with a short sketch of the Umayyade Khilâfat, and a long dogmatic treatise on eschatology, by 'Afîf Nûr-i-Kâshânî (see fol. 7b, l. 3; Rieu iii. p. 1037a, calls him 'Afîf Nawâ Kâshânî, and Ouseley 260 in the Bodleian Library, 'Afîfah Nûr-i-Kâshânî), who became a Hanafite lawyer in his twenty-first year, and applied himself to the study of the history of Muhammad; comp. Bodleian Cat., Nos. 141 and 142. The work is divided into twenty-one fasls, nineteen of which belong to the historical, and two to the dogmatical part, viz.: 1. در ولادت سيّد المرسلين, on fol. 10a; 2. از (در) ابتدای نزول وحی وبيعت ياران, on fol. 13b; 3. در اظهار دعوت و جفای اهل قريش, on fol. 22b; 4. در ذکر هجرت حبشی, on fol. 28b; 5. در معراج سيّد المرسلين و هجرت مدينه, on fol. 35b; 6. در باز آمدن ياران از حبشه در مدينه (the index on fol. 9a adds ونکاح امّ حبيبه), on fol. 40b; 7. در بيان معجزات سيّد عليه السلام, on fol. 41b; 8. در جنگ بدر, on fol. 48b; 9. در جنگ احد, on fol. 52b; 10. در جنگ احزاب, on fol. 54b; 11. در هرب (read حرب) بنی قريظه, on fol. 56a; 12. در حرب تبوک, on fol. 56b; 13. در فتح خيبر, on fol. 58b; 14. در فتح مکّه, on fol. 60a; 15. در فتح حنين, on fol. 66a; 16. در فتح طائف, on fol. 67b; 17. در کيفيّت حجّ و وفات سيّد المرسلين, on fol. 69a; 18. در خلافت خلفاء الراشدين, on fol. 73a; 19. در خلافت معاويه و خلفاء ديگر, on fol. 79a (down to the beginning of the 'Abbâside dynasty); 20. در بناء خانهٔ کعبه, on fol. 81a; 21. در احوال آخرت, on fol. 86b. The chief subdivisions of this last and longest chapter are: ذکر دجّال و خروج او عيسی, on fol. 90b; ذکر نزول مهتر, on fol. 93b; ذکر خروج ياجوج, on fol. 94a; ذکر وفات مهتر عيسی, on fol. 95a; ذکر قيام قيامت, on fol. 95b; ذکر معاتبة و مجادلة و امتياز مؤمنان از کافران الخ, on fol. 100a; ذکر دوزخ و پُل صراط الخ, on fol. 104b; ذکر تعذيب عرصات (؟ عرضات) مؤمنان الخ, on fol. 109a; ذکر دخول جنّت الخ, on fol. 116a; khâtimah, on fol. 124b.

Beginning, on fol. 7b: الحمد لله ربّ العالمين ... امّا بعد ضعيف‌ترين بندگان حضرت ربّانی عفيف نور کاشانی بلّغه الله الخ.

The book ends on fol. 126a, and is dated the 6th of Jumâdâ-althânî, A.H. 1088 (A.D. 1677, August 6), by Kulîbeg.

Ff. 1–6 are filled with Arabic prayers and invocations, beginning with the کلمهٔ طيّب, کلمهٔ شهادت, کلمهٔ توحيد, etc. Ff. 127–131 contain some traditions

of the prophet, and short extracts from Persian poetry, ghazals, and rubâ'is; on fol. 131a there is found a longer ḳiṭ'ah, styled مناجات گاکی.

College of Fort William, 1809.

No. 2215, ff. 131, ll. 17; Nasta'lîḳ; size, 8¾ in. by 5 in.

164

Another copy of the same.

The same Maṭâli'-alanwâr, slightly differing sometimes in the wording of the chapter-headings.

Contents:

1. در بیان ولادت حضرت سیّد المرسلین, on fol 2a 2 ابتدای وحیٔ و بیعت یاران, on fol 7a 3. در اظهار دعوت و جفاء اهل قریش, on fol. 13b. 4. در ذکر هجرت حبشه, on fol. 17b. 5 در معراج و هجرت مدینه, on fol 22b. 6 در بیان بار آمدن یاران از حبشه و نکاح امّ حبیبه, on fol. 26a. 7. در بیان معجزات, on fol. 27a 8 در جنگ بدر, on fol. 32a. 9. در جنگ اعدا (instead of اعدا the index has the more correct reading احد), on fol 34b, this chapter is moreover wrongly called فصل هشتم instead of فصل نهم 10 در جنگ احزاب, on fol 36a 11. در حرب بنی قریظه, on fol. 37a. 12 در حرب تبوک, on fol. 37b. 13 در جنگ خیبر, on fol 38b 14 در فتح مکّه, on fol 39b. 15 در فتح حنین on fol 43b. 16. در جنگ طائف, on fol 44b. 17 در کیفیّت حجّ و ذکر وفات سیّد المرسلین, on fol 45b 18 در خلافت خلفای راشدین, on fol 48b 19 در خلافت معاویه و خلفای دیگر, on fol 52b 20 در بیان حادثهٔ کعبه, on fol. 53b. 21 در بیان آخرت, on fol 57a

Subdivisions marked here: ذکر دجّال, on fol 59a, ذکر نزول مهتر عیسی, on fol 60b, و ذکر خروج یاجوج و ماجوج, on fol. 61a; ذکر وفات عیسی and ذکر قیامت, on fol. 61b; ذکر کتاب, on fol. 65b; ذکر عرصات (? عرصات), مؤمنان, on fol. 69b; etc. Khâtimah, on fol 80a.

Beginning (different from that in the preceding copy): کثرت مطالع کلام در بار نبوی و حجّت خاندان مصطفوی صلّی اللّه علیه و سلّم و علی آله الخ.

Copied A.H. 1206 (A.D. 1791, 1792), at Calcutta. College of Fort William, 1825.

No. 2197, ff. 80, ll. 15–17; partly Nasta'lîḳ, partly Shikasta; size, 8¾ in. by 6¼ in.

165

Siyar-i-'afîfî (سیر عفیفی).

A detailed biography of the prophet Muḥammad, translated from the Arabic work of Sa'îd-aldîn Muḥammad bin Mas'ûd Kâzarûnî, divided into four ḳisms and a khâtimah; see the index on fol. 8a sq.

قسم اوّل در بیان آنچه از اوّل خلق آفریده نور نبوّت تا زمان ولادت حضرت رسالت بوده, in eight bâbs, on fol. 9b, last line.

قسم دوم در بیان آنچه از اوّل ولادت تا زمان نبوّت او جاری شده, in nine bâbs, on fol. 60b.

قسم سیوم در بیان آنچه در زمان نبوّت و مدّت اقامت او در مکّه بوده, in nine bâbs, on fol. 92b.

قسم چهارم در بیان آنچه در مدّت سالهای هجرت حضرت رسالت جاری شده, in eleven bâbs, on fol. 144a. In the sixth bâb of this ḳism our copy breaks off, all the rest is wanting.

Beginning: حمد و سپاس بی قیاس خدای را که نور محمّد علیه الصلوة و السلام الخ.

Ff. 32 and 33 a little injured. In Rieu iii. p. 1026a this work is styled تاریخ حسینی, and even منتخب الاخبار like the following history, which is, however, quite distinct from this.

No 67, ff 268, ll 15; clear Nasta'lîḳ; size, 8¾ in. by 4¾ in.

166

Muntakhab-alakhbâr (منتخب الاخبار).

An abridged history of the prophets, especially of Muḥammad and his companions, the first four Khalîfs, and the martyrdom of 'Alî, his sons, and his whole family, compiled from many sources, which are not specified, by Bahâ-aldîn bin Sa'd-aldîn, beginning: الحمد للّه علی آلائه والصلوة والسلام علی سیّد انبیائه و علی آله الهداة و اصحاب الثقات امّا بعد میگوید فقیر مسکین بهاء الدین بن سعد الدین الخ. It opens with the creation of the world, the creation of the Jinns and Âdam, and goes through all the biblical prophets down to Jesus and the Seven Sleepers; the story of *Muḥammad* begins on fol 58a, of *Abû Bakr* on fol 132a, of *'Umar* on fol 135b, of *'Uthmân* on fol. 139b, of *'Alî* on fol 140b, of *Ḥasan* on fol. 153b, of *Ḥusain* his family, and companions on fol 159b, of the *Imâms* on fol 214b At the end a complement and continuation of *Jewish and Christian history*.

This copy is dated the 12th of Sha'bân, in the seventeenth year of Muḥammadshâh's reign = A.H 1148 (A.D 1735, December 28).

No 783, ff 234 ll 15, large inelegant Nasta'lîḳ; size, 9½ in by 5¾ in

167

The same

Another copy of the same, beginning like the preceding one. The story of *Muḥammad* begins here on fol. 80b, of *Abû Bakr* on fol. 182a, of *'Umar* on fol. 189a, of *'Uthmân* on fol. 195a, of *'Alî* on fol. 196a, of *Ḥasan* on fol. 212b, of *Ḥusain*, etc., on fol. 225a, of the *Imâms* on fol. 310a, etc. Quite modern copy.

No. 99, ff. 340, ll. 11; modern and inelegant Nasta'lîḳ, on European paper; size, 7¾ in. by 6¼ in.

168

Kitâb dar bayân-i-ansâb-i-Ṭâlibîn (کتاب در بیان انساب طالبین).

A detailed genealogical account of the descendants

of Abû Ṭâlib through his three sons, 'Alî (the fourth Khalîf), Ja'far Ṭayyâr, and 'Akîl, translated into Persian from an Arabic work, styled بحر الانساب (see fol. 4b, last line). There are two Arabic works with this title, containing genealogies of the prophets, of Muḥammad, 'Alî and his descendants, viz. one by Alfakhr-alrâzî (see Ḥ. Khalfa ii. p. 17, No. 1653), the other by Muḥammad bin Muḥammad (see W. Pertsch, Arab. Cat. of Gotha, iii. p. 335). The translator's name is Khwâjah Mîr bin 'Imâd-aldîn Muḥammad bin Amir Sayyid 'Alî alḥusainî (see fol. 5a, ll. 5 and 6).

Beginning: الحمد لله الذى نسب المتّقين الى نبيّه صلّى الله عليه و آله و سلّم اشرف الانساب و شرف اهل بيت الخ.

On the back of the binding the work is simply styled Kitâb-alansâb. There are no dates given anywhere, not even with regard to the author's own time. The work is divided into three bâbs, according to the *three* sons of Abû Ṭâlib, viz.:

Bâb I, on fol. 5b, 'Alî's offspring (در بيان نسب اولاد امير المؤمنين على بن ابى طالب), in five faṣls: 1. Ḥasan and his descendants, on fol. 6b; 2. Ḥusain and his descendants, on fol. 54b; 3. Abû-alḳâsim Muḥammad Akbar Shujâ' (that is, Muḥammad Ḥanîf or Ḥanîfah, styled on fol. 141b, l. 7, also 'Ibn Ḥanîfah!') and his descendants, on fol. 141b; 4. Abû-alfaḍl al-'Abbâs, called سقّاء اكبر, and his descendants, on fol. 144a; 5. Abû Ṭâlib 'Umar al-aṭraf and his descendants, on fol. 148b.

Bâb II, on fol. 157b, Ja'far Ṭayyâr's offspring (در بيان نسب اولاد جعفر الطيّار بن ابى طالب رضى الله عنه).

Bâb III, on fol. 165a, Abû Zaid 'Akîl's offspring (در بيان نسب اولاد عقيل بن ابى طالب).

This genealogy ends on fol. 165a, and is dated Dhû-alḳa'dah, A. H. 1081 (A. D. 1671, March–April), by Ibn Ṣafî-aldîn Muḥammad alḥusainî alkhwârizmî Muḥammad Sa'îd alḥusainî. The few remaining pages are filled by another hand with some مكتوبات by 'Abdallâh, that is, Muḥammad Marwârîd (who had the takhalluṣ Bayânî, and died A. H. 922 = A. D. 1516).

This copy was presented to the Library by Sir W. Muir, K.C.S.I., March 7, 1877.

No. 3201, ff. 167, ll. 15; distinct Nasta'lîḳ; the MS. is carefully mended; size, 9½ in. by 3½ in.

169

Three documents of historical interest, in Arabic with Persian paraphrase, viz.:

1. A deed or 'Ahdnâma of the prophet, addressed to Mahdî Farûḫ bin Shakhsân, the brother of the well-known Salmân the Persian (مهدى فروخ بن شخسان اخى سلمان الفارس), written by 'Alî bin Abû Ṭâlib, on a red skin, headed: نسخة منشورة بخطّ امير المؤمنين على ابن ابى طالب الخ, and beginning, on fol. 404a: تناسلو من اسلم منهم او قام على دينه الخ.

2. A letter of the Amîr-almu'minîn 'Alî to the Parsee high-priest Bahrâmshâh (بهرامشاه بن خير ادراس المجوسى والمتولّى امر دينهم), written by 'Alî's son Ḥusain, A. H. 39 (A. D. 659, 660), and beginning, on fol. 413b: انّى قد امنتكم على دمائكم و اموالكم الخ.

3. The letter of emancipation by which the prophet Muḥammad declared Salmân the Persian, whom he had bought from a Jew with the name 'Uthmân bin Ashhal (عثمان بن اشهل), to be free. This letter again was written by 'Alî, in the very year of the Hijrah. Beginning, on fol. 420b: هذا ما اقرّ محمّد بن عبد الله الخ.

On ff. 418a–419b is an interesting account of the discovery of these documents according to the تاريخ بر گزيده, in a library at Sûrat, A. H. 1064 (A. D. 1654), by the Persian (Parsee) بابا بها ولد پونجيا ولد پيان.

Dated the 18th of Rajab, A. H. 1217 (A. D. 1802, November 14). Bibliotheca Leydeniana.

No. 2556, ff. 403–428, ll. 9; Nasta'lîḳ, the Arabic text in Naskhî; size, 9¾ in. by 6¾ in.

III. History of the Moghuls, C'ingîzkhân, Tîmûr, and their descendants.

170

Ta'rîkh-i-Jahânkushâi (تأريخ جهانكشاى).

History of the Moghul emperor C'ingizkhân and his successors, beginning with C'ingizkhân's accession to the throne, A. H. 599 (A. D. 1202, 1203), and going down to A. H. 655 (A. D. 1257); see this date on fol. 234b, l. 14. It was completed A. H. 658 (A. D. 1260) by 'Alâ-aldîn 'Aṭâmalik bin Bahâ-aldîn Muḥammad al-Juwainî, who died A. H. 681, the 4th of Dhû-alḥijjah (A. D. 1283, 5th of March). Ḥ. Khalfa fixes his death in A. H. 683. Comp. Bodleian Cat., Nos. 145 and 146, Rieu i. p. 160 sq.; G. Flugel ii. p. 178; Ḥ. Khalfa ii. p. 685, No. 4353; Cat. Codd. Or. Lugd. Bat. iii. p. 7; Elliot, History of India, ii. p. 384 sq.; Nott. et Extr. ii. p. 383 sq., and iv. p. 698; Quatremère, Histoire des Mongols, pp. lxvii and 169, note 39; etc. etc. The usual division into three books (مجلّد) is not found in this copy, the text of which is uninterrupted.

Beginning: سپاس وثنا معبودى را كه واجب الوديت مسجودى را كه وجود او الخ (read الوجودست).

Dated the 15th of Shawwâl, A. H. 1076 (A. D. 1666, April 20). The right order of ff. 229–233 is: 229, 231, 230, 232, 233.

No. 1914, ff. 236, ll. 19; many slight injuries; the first page seems to be supplied later; size, 12 in. by 6⅝ in.

171

Ta'rîkh-i-Shâhrukh (تأريخ شاهرخ).

Portion of the history of Sulṭân Shâhrukh's reign, who succeeded his father Tîmûr in A. H. 807 (A. D.

1405), down to A. H. 816 (A. D. 1413), see fol. 182a, with a short introduction on Tîmûr himself, by Nûr-aldîn Luṭf-allâh bin 'Abdallâh (as he is correctly styled on fol. 1a, whereas in the text itself, fol. 2b, ll. 4 and 5, his name is given in this peculiar form: Nûr-allâh Kâtib al'abd 'Abd Luṭf-allâh), better known as Ḥâfiẓ-i-Abrû, the great historian, who died at Zanjân in Shawwâl, A. H. 834 (A. D. 1431, June–July); see Rosen, Persian MSS., p. 52 sq.; Rieu i. p. 421 sq.; Bodleian Cat., No. 33; G. Flügel ii. p. 174; Cat. des MSS. et Xyll., p. 265 sq.; Dorn, Das Asiatische Museum, p 374; Elliot, History of India, iv. p. 3 sq.; etc. etc.

Beginning of the preface, on fol. 1b: حمد و سپاس مدعی را که بیك اشارت کن ابداع موجودات و اختراع مصنوعات کرد الخ, and of the history itself, on fol 10b آغاز کتاب بسم الله الرحمن الرحیم پیش از ذکر واقعات وحالات الخ.

Whether this history is a portion of the rare زبدة التواریخ, or rather of the geographical work described by Rieu, loc. cit. (see especially i. p 424b), and Bodleian Cat, No. 33, is difficult to say, but it is more likely to belong to the latter, since it is dedicated to Shâhrukh, and not to prince Baisunghar, and a similar treatise on chronology (تعریف تاریخ و فرائد آن) is found here, on ff. 4a–10b, as in the geographical work (Bodleian copy, Elliott 357, fol. 15b sq).

No date.

No 173, ff 183, ll 19, clear and distinct Nasta'lîk, size 10½ in. by 6¼ in.

172

Ulus-i-arba'ah-i-Čingizi (الوس اربعهٔ چنگیزی)

A history of the Moghul race, Čingizkhân, his ancestors from the time of Yâfeth, son of Nûh, and his descendants down to the time of Tîmûr, styled الوس اربعهٔ چنگیزی, and taken from the ذکر خاقان الوس اربعه of Sulṭân alsa'îd Ulughbeg Mirzâ (see fol 226b), comp Rieu i. p. 164. The last date, mentioned on fol 226a, before the short epilogue, is A. H. 805 (A. D. 1402, 1403), but a later date, viz. A. H. 831 (A. D 1427, 1428), appears on fol. 160b, the year of the accession of the thirty-ninth and last successor of Jûjikhân, Muhammadkhân bin Tîmûrkhân bin Tîmûr Ḳutlûkhân bin Tîmûrbeg Oghlan (comp. the marginal-note on fol. 160a). The year 851, which is mentioned in Rieu's copy, is not found here anywhere.

An abridged translation of this work has been published by Col. Wm. Miles, entitled: 'Shajrat ul Atrak, or genealogical tree of the Turks and Tartars,' London, 1838. The same title is found on the binding of this MS. too: کتاب شجرت الاتراك, without any justification in the text itself.

Beginning: الحمد لله خبیر وهو علی کل شیء قدیر والصلوة و السلام علی خیر خلقه الخ.

Contents:

History of the old patriarchs from Âdam to Nûḥ and his three sons, Sâm (on fol. 13a), Ḥâm (on fol. 14a), and Yâfeth (on fol. 14b). The eldest of Yâfeth's sons was Turk, the ancestor of the Turks and Tâtars. Reign of Turk, on fol. 17a. Line of the Tâtars, on fol. 20a (ذکر طبقهٔ تاتار); line of the Moghuls, on fol. 20b (ذکر طبقهٔ مغول), beginning with Moghulkhân, Ḳarâkhân, Aghûzkhân, Ruknkhân, etc.; line of the 'Uthmânî Sulṭâns, on fol. 31b.

Birth of Čingizkhân (or as he is called here, Timûčîn Ḳâ'ân) on the 9th of Dhû-alḥijjah, A. H. 549, on fol. 46a. Čingizkhân's reign begins on fol. 52b.

Ûktâi Ḳâ'ân and his line, on fol. 138a.

Jûjikhân and his line, on fol. 148a.

Hulâgûkhân, son of Tûlikhân, and the Îlkânîs, on fol 161a.

Čaghatâikhân and his line, on fol. 205a.

Copied A H 1204 (A. D. 1789, 1790); presented by Lieut.-Col Wm Kirkpatrick, the 30th of May, 1804. On the margin throughout there are both Persian glosses, various readings, and short English notes, probably by Wm Kirkpatrick.

No 167, ff 226, ll. 19, clear and distinct Nasta'lîk; size, 10⅝ in by 6⅝ in.

173

Zafarnâma (ظفرنامه)

The only copy of Sharaf-aldîn 'Alî Yazdî's (died A. H. 858 = A D 1454) history of Tîmûr from his birth to his death (A H 736–807 = A. D. 1336–1405) in this collection which contains the rare Introduction or *Iftitâḥ* on the genealogy of the Turkish Khâns (to the death of Amir Turâghâ, Tîmûr's father, in A. H. 762), and on the history of Čingizkhân and his descendants; see a full description of its contents in Rieu i. p. 175, and G. Flügel ii p 189 It was written before the Żafarnâma, and commenced A H 822 (A. D. 1419). The Żafarnâma itself was completed A H. 828 (A D. 1424, 1425); comp. Bodleian Cat, Nos 153–159; Rieu i. p. 173 sq; W Morley, pp 94 and 95, Elliot, History of India, iii. p 478, J Aumer, p. 86, etc. It was translated into French by Petis de la Croix, 'Histoire de Timur-Bec,' Paris, 1722, English version by J. Darby, London, 1723. An extract in text and translation is given by C. Stowart, Descriptive Catalogue, pp. 234–247.

Beginning of the Introduction, on fol. 1b: افتتاح تاریخ جهانداری و ابتداء نامهٔ ظفر و بختیاری حمد و سپاس حضرت پادشاهی تواند بود الخ.

Beginning of the Żafarnâma itself, on fol. 73b: حمداً کثیراً مباركاً لمن یؤتی الملك من یشاء الخ.

The Introduction is dated A. H. 1054 (A. D. 1644, 1645); the Żafarnâma by the same hand three years before, A. H. 1051, the 20th of Ramaḍân (A. D. 1641, December 23). The copyist's name is Naṣr-allâh the Kâtib of Tattab, son of Shaikh Ṭâhir Muḥammad. An entry of a former owner, bearing the date A. H. 1138 (A. D. 1725, 1726), on fol. 1a.

No. 984, ff. 470, ll 21; splendid Nasta'lîk; large illuminated frontispieces of the most gorgeous kind on ff. 1b and 73b; arabesques in gold and other colours on the margin of ff. 1b, 2a, 73b, and 74a; size, 12¾ in. by 7½ in.

174

The same without the Iftitâḥ.

The oldest of all the copies of the Ẓafarnâma in this collection *without* the Introduction, dated the 18th of Ramaḍân, A. H. 901 (A. D. 1496, May 31), by Sayyidî 'Alî bin Kamâl الكربالى. It is incorrectly styled in the frontispiece: 'كتاب تاريخ تيمورى شرفى.

Beginning: حمداً كثيراً طيّباً مباركاً فيه توتى الملك من تشاء وتنزع الملك ممّن تشاء الخ.

No. 31, ff. 307, ll. 23; good Nasta'lîk; illuminated frontispiece; size, 9¾ in. by 6½ in.

175

The same.

Another excellent and richly illustrated copy, dated the 5th of Ramaḍân, A. H. 939 (A. D. 1533, March 31), by Murshid, the Kâtib of Shîrâz.

Beginning: حمداً كثيراً مباركاً لمن توتى الخ. A complete index, comprising three pages, written by a different hand, on the fly-leaves, styled: فهرست ظفرنامهٔ حضرت تيمور. The work is styled on the first page: 'تاريخ جهان كشاى تيمور كه ظفرنامه هم خوانند'.

No. 137, ff. 474, ll. 19; small, neat, and very distinct Nasta'lîk; large illuminated frontispiece; thirty fine pictures on ff. 6ᵃ, 20ᵃ, 34ᵇ, 50ᵃ, 71ᵇ, 86ᵃ, 102ᵇ, 120ᵃ, 139ᵇ, 161ᵃ, 176ᵇ, 190ᵃ, 199ᵇ, 217ᵃ, 230ᵇ, 248ᵃ, 254ᵇ, 268ᵃ, 284ᵇ, 298ᵃ, 307ᵇ, 326ᵃ, 351ᵇ, 358ᵃ, 368ᵇ, 389ᵃ, 404ᵇ, 418ᵃ, 438ᵇ, and 450ᵃ; some pages rather effaced, a few others damaged; size, 12 in. by 7½ in.

176

The same.

Excellent copy, collated and with occasional notes on the margin, dated the 25th of Ramaḍân, A. H 970 (A. D. 1563, May 18), by Pîr Muḥammad bin Ḥasan. Bibliotheca Leydeniana.

No. 2597, ff. 359, ll. 23; splendid Naskhî; illuminated frontispiece; small illuminated headings throughout; size, 9⅝ in by 7 in

177

The same.

This fine copy is dated the 8th of Rajab, A. H. 982 (A. D. 1574, October 24), by Hâjî Khiḍr bin Sulaimân bin Ḥâjî Khiḍr Ḳuraishî. Bibliotheca Leydeniana.

Beginning, as in No. 31 (174 in this Cat.): حمداً كثيراً طيّباً الخ.

No. 2432, ff. 375, ll. 23; clear Naskhî; ff. 1–9, 13, and 352–375 are put into a modern margin; size, 11⅝ in. by 7½ in.

178

The same.

Dated Jumâdâ-alâḳhar, A. H. 997 (A. D. 1589, April–May).

Beginning: حمداً كثيراً مباركاً لمن توتى الملك من تشاء الخ.

No. 60, ff. 490, ll. 21; small illuminated frontispiece; Nasta'lîk; size, 9¾ in. by 7 in.

179

The same.

Finished in the month Jumâdâ-alâḳhar, A. H. 1007 (A. D. 1599, January), by Muḥammad alkâtib, in the province of Bâḳharz, in the village of ؛زر. Many leaves injured by damp; many of the last pages almost entirely effaced.

No. 1104, ff. 349, ll. 19; Nasta'lîk; illuminated frontispiece; size, 12⅝ in. by 8½ in.

180

The same.

This copy of the Ẓafarnâma, complete, with all the poetical specimens, as usual, opens with two additional portions: 1. A detailed index, on ff. 1ᵇ–10ᵇ, dated the 24th of Sha'bân, A. H. 1145 (A. D. 1733, February 9). 2. The introductory chapters of the abridgment of the Ẓafarnâma, noticed below in Nos. 190 and 191, and styled فتح نامهٔ صاحبقرانى, on ff. 11ᵇ–16ᵇ. The latter portion goes down (see fol. 16ᵃ, last line but two) to the گفتار در فهرست كتاب. Both pieces are written by another and more modern hand than the Ẓafarnâma itself, which begins here, on fol. 17ᵇ: حمداً كثيراً طيّباً مباركاً الخ.

No date. Excellent and tolerably old copy, collated throughout.

No 1815, olim 14. J 4, ff 334, ll 23; small and clear Nasta'lîk, ff 17ᵇ and 18ᵃ splendidly adorned; size, 9¼ in by 6¼ in

181

The same.

Another very clear and correct copy, beginning as usual. No date

No. 2859, ff. 617, ll 16–17, Nasta'lîk; size, 11¾ in by 7⅝ in

182

The same.

Another splendid copy, not dated.

No. 1106, ff. 254, ll 27; clear and distinct Nasta'lîk; illuminated frontispiece; splendid binding in red, gold, and other colours; size, 13¼ in by 7 in.

183

The same.

No date.

No. 3153, ff. 538, ll. 19–21; Nasta'lîk, written by different hands; splendid binding; size, 8⅞ in. by 5⅝ in.

184

The same.

This copy is considerably old, and being collated would be of intrinsic value, if it were not greatly damaged throughout; a number of pages are entirely spoilt by these injuries. The last leaf (fol. 428), of which unfortunately only a fragment is left, must, as it seems, be inserted between ff. 272 and 273, where a lacuna is found. The copy breaks off on fol. 427ᵇ, towards the

end of the mathnawî, in praise of Ibrâhîm Sulṭân (see Rieu i. p. 174ᵃ), with the bait:

سعادت مغنّی بشارت سرود ـ صدایش گذشته زچرخ کبود

corresponding to No. Y315 (180 in this Cat.), last page, ll. 15 and 16. This mathnawî is wanting in several of the other copies, for instance in No. 3153, the immediately preceding MS.

No date; but on fol. 1ᵃ we find an entry from A. H. 999 (A. D. 1590, 1591).

No. 3309, olim 15. J. 7, ff. 428, ll. 21; Naskhî; size, 10⅜ in. by 5⅝ in.

185

A defective copy of the same.

This copy opens, on fol. 1ᵃ, with the following chapter ذکر عدر علی سک جونی قربانی با امیر حسین و حضرت صاحب قرانی, corresponding to the preceding copy, fol 21ᵃ, l. 4 ab infra, where جانی appears instead of جونی

No 3318, olim 14. J 5, ff. 318, ll 25; written by different hands in Nasta'lîk and Naskhî, size 10 in by 5¾ in

186

Another defective copy of the same.

Beginning as usual. The copy, which was finished the 7th of Rabî'-alâkhar, A. H. 1007 (A. D. 1598, November 7, chronogram: درج درهای شرف), has been collated by Sir Barry Close with another copy of his (probably No 984, 173 in this Cat.), and some omissions and lacunas are pointed out to the reader, for instance on fol. 173ᵃ, l. 12 (where sixty-three and a half pages are said to be missing), and on fol 386ᵃ, last line (where three and a half pages are left out).

No 851, ff. 458, ll 21; clear Nasta'lîk; size, 11⅝ in. by 6⅝ in

187

Iftitâh-i-Żafarnâma (افتتاح ظفرنامه).

Another copy of the rare introduction to the Żafarnâma (see No. 173 in this Cat.). Beginning as in No. 984, fol. 1ᵇ Interlinear and marginal glosses on the first eight leaves.

No date; but an entry on fol. 85ᵃ, in another handwriting, bears the date A. H. 1012, 5th of Jumâdâ-althânî (A. D. 1603, November 10); another entry, dated A H. 1139 (A. D. 1726, 1727), on fol. 1ᵃ

No 1935, ff. 85, ll. 25; Nasta'lîk; worm-eaten; size, 8⅝ in. by 4⅝ in.

188

The same.

Dated by Malik Muhammad bin Hâjî . . . . Jumâdâ-althânî, A. H. 1024 (A. D. 1615, July). The similarity between this introduction to the Żafarnama and the ninth makâlah of Khwândamîr's Khulâṣat-alakhbâr (see Nos. 76–78 in this Cat., and Rieu i. pp. 164 and 175) has probably caused the wrong inscription on fol. 1ᵃ, which states that this MS. contains the third volume of the Ḥabîb-alsiyar.

No. 3033, ff. 1–112, ll. 20; Nasta'lîk; size, 10 in. by 5¾ in.

189

The same.

Dated the 10th of Jumâdâ-alawwal, A. H. 1182 (A. D. 1768, September 22).

No. 712, ff. 91, ll. 24; Nasta'lîk; size, 8¾ in. by 5¼ in.

190

Fatḥnâma-i-Ṣâḥibḳirânî (فتح نامهٔ صاحبقرانی).

A more plain and simplified edition of 'Alî Yazdî's Żafarnâma, compiled, like the original, for Abû-alfath Ibrâhîm Sulṭân (see ff. 4ᵇ, l. 19, and 5ᵇ, l. 7), and differing from it only in so far as it omits the poetical pieces and the less important passages of the prose-narrative Beginning of the (anonymous) abbreviator's preface, on fol. 1ᵇ: رب کما افصیت نعمة الشروع فتمّمها بتوفیق التیمیم حمد و سپاس بیقیاس که ارفتح نامه الخ. Comp. Bodleian Cat., No. 160, and Elliot, Bibliogr. Index, p. 4, No. CXXI. This abridgment is, of course, not identical with that of 'Abd-alsattâr Ḳâsim (made A. H 1024 = A. D. 1615); see Bodleian Cat., No. 159, and Rieu i. p 177; comp. also No. 180 in this Cat

The Żafarnâma itself begins, on fol. 5ᵇ, in the same words as usual. حمداً کثیراً مبارکاً لمن توتی الملك الخ. On fol 1ᵃ both فتح نامه and ظفر نامه are given as title to this work

Dated the 6th of Dhû-alhijjah, A H 982 (A. D. 1575, March 19)

No. 1141, ff 335, ll. 20, Naskhî, size, 9⅝ in by 6⅝ in.

191

Another copy of the same.

A defective and rather confused copy of the same simplified edition of the Żafarnâma, beginning: حمد و سپاس بی قیاس که ارفتح نامه الخ. The preface of the abbreviator goes down to fol. 8ᵇ, last line; ff. 9ᵃ–26ᵇ, which are included here in the introductory part, contain a portion of the Żafarnâma, beginning abruptly, on fol. 9ᵃ, l. 1: ارجمند مجید بمعذرت بر کشادند که الحمد لله تعالی الخ.

The first heading of this portion, which ought to be inserted at the end of the volume, runs thus on fol. 10ᵇ: گفتار در لشکر کشیدن حضرت صاحبقرانی بجانب بغداد و فتح آنملك; the last, on fol. 25ᵃ: گفتار در بیان رسیدن امیر زاده سلطان حسین و سیّد خواجه شیخ علی بهادر. On fol. 21ᵃ the capture of the fortress of Firûzkûh is narrated (comp. Petis de la Croix, iv. p. 153).

The Żafarnâma itself begins, in the usual way, on fol. 27ᵃ, and breaks off with the death of prince 'Umar

Shaikh, on fol. 318a, and the end of the campaign against Mârdîn, on fol. 320a. The last words of this chapter are written by quite a different and altogether modern hand the 19th of Dhû-alka'dah, A. H. 1211 (A. D. 1797, May 16).

No. 2940, ff. 321, ll. 17; clear and distinct Nasta'lîk; size, 11 in. by 8⅝ in.

192

Maṭla'-alsa'dain wa majma'-albaḥrain (مطلع السعدين و مجمع البحرين).

The *first* volume of 'Abd-alrazzâk bin Isḥâk al-Samarkandî's history of the Tîmûrides, from A. H. 704 to A. H. 875 (A. D. 1304–1470). The author was born at Harât, A. H. 816 (A. D. 1413), and died there A. H. 887 (A. D. 1482); see the full account of his life and work given by Quatremère in the Notices et Extraits, vol. xiv. pp. 1–514; comp. also Bodleian Cat., Nos. 163 and 164; Rieu i. p. 181 sq.; Elliot, History of India, iv. p. 89 sq.; W. Morley, pp. 96–98 (where a complete list of the various editions of fragments of this work is found); Cat. des MSS. et Xylogr., pp. 286–288; G. Flügel ii. p. 190; J. Aumer, pp. 87 and 88, etc. Extracts are edited by B. Dorn in Muḥammadanische Quellen, iv, Auszüge, pp. ١٥٥–٢٣٧. This *first* volume or *first half* of the work goes from A. H. 704 (the date of Abû Sa'îd Bahâdurkhân's birth) to A. H. 807 (the year of Timûr's death and Khalîl Sulṭân's accession); see the beginning of the last chapter here on fol. 440b. The death of Sulṭân Abû Sa'îd in A. H. 736 (A. D. 1335) is related here on fol. 38b, Timûr's birth on fol. 39b.

Beginning, without the usual preface: الحمد لله داستان سلطان سعيد علاء الدنيا والدين سلطان ابو سعيد الخ.

Dated the 10th of Jumâdâ-alawwal, A. H. 1000 or 1024 (الف, but above in figures ١٠٢٤) = A. D. 1592, February 23, or 1615, June 7. Bibliotheca Leydemana.

No. 2704, ff. 449, ll. 19; small, but clear Nasta'lîk, collated, size, 10½ in. by 5½ in.

193

Maṭla'-alsa'dain wa majma'-albaḥrain.

The *second* volume or latter half of the same work, containing the history of Timûr's successors from A. H. 807 to A. H. 875. Beginning: فاتحهٔ كلام حمد و ثنای ملك علّامی باید كه ثنای ستایش از ضمیر منیر خورشید جهانگیر الخ.

Dated the 4th of Dhû-alḥijjah, A. H. 992 (A. D. 1584, December 7). Fol. 268b and part of fol. 269a left blank.

No. 1580, ff. 463, ll. 19; clear and distinct Nasta'lîk; size, 9 in. by 6¾ in.

194

Another copy of the same *second* volume.

Beginning as in the preceding copy. This copy, written A. H. 1010 (A. D. 1601, 1602), about four years before Akbar's death, was presented to the Library by Lieut.-Col. W. Kirkpatrick the 30th of May, 1804. A note from the 14th of November, 1868, on fol. 1a, runs thus: 'The leaves of this book have been cut out and mounted on different paper, and whoever did it has misplaced the pages and leaves in numerous places, and some leaves are wanting likewise—a great pity, for the work is well and elegantly written. Its value as history is sufficiently well known. This is the second volume only.' By the same hand which has written this note, all the misplacings and lacunas are carefully marked on the margin. Evident lacunas are after ff. 39 and 313. The greater portion of fol. 208b is left blank.

No. 297, ff. 353, ll. 21; large and distinct Nasta'lîk; the first two pages richly illuminated; full-page pictures on ff. 20a, 49a, 56a, 88a, 118a, 147a, 177b, 226a, 258a, and 353b; size, 15 in. by 9¾ in.

195

The same.

Beginning as in the preceding copies. No date. It belonged formerly to Mr. Richard Johnson.

No. 1185, ff. 376, ll. 23; written by different hands, partly in Naskhî, partly in Nasta'lîk; size, 10⅛ in. by 6⅝ in.

196

Malfûẓât-i-Timûrî (ملفوظات تيموری).

Timûr's alleged autobiographical memoirs, in the Persian translation of Abû Ṭâlib alḥusainî al'aridî, beginning with a preface of the translator, on ff. 1b–2b, comp. Bodleian Cat., No. 150; Rieu i. p. 177 sq., W. Morley, pp. 95 and 96, Elliot, History of India, iii. p. 389 sq.; and iv. p. 559 sq.; etc. This version was presented to the emperor Shâhjahân probably a short time before A. H. 1047 (A. D. 1637). The full title given here to these memoirs runs thus: واقعات السلطان بن السلطان والخاقان بن الخاقان پادشاه جم جاه خلائق پناه قطب السلاطين عالی جاه امير تيمور گورگان صاحب قران خلّد الله تعالی ملكه و سلطانه, after which the preface opens with these words: حمد بليغ سحابی را كه بمقتضای آيهٔ كريمه إنّا جعلناك خليفة فی الأرض الخ.

The memoirs begin, on fol. 4b, with the usual account of Timûr's omens of a great future: فرزندان سعادت‌ليغ و امرای دولت‌ليغ و وزرای كفايت‌ليغ معلوم نمايند كه تكری تعالی مرا بسبب دوازده چيز كه شعار خود ساختم بزرگی داد الخ, and go down here to A. H. 783 (A. D. 1381), the twelfth year of his reign, which year begins on fol. 226b. They conclude, on fol. 236b, with these words: چنانچه جميع راههای كه گرفتن قلعه از آن طرفها ممكن بود مسدود ساخت. The transcriber adds: معلوم باد كه ازين مجلس تا مجلس وصيّت و وصايا كه امير در دست انداز صحرای خطا نموده اند تا برليغ توزوك قريب بچهل هزار بيت (!) ديگر خواهد بود كه از سواد به بياض رفته انشاء الله تعالی اگر دل و دماغ يارى دهد باتمام خواهد رسيد والسلام. On ff. 237b–320a there

are added the تزوکات تیمور, or 'Institutes, designs, and enterprises' of Timûr (comp. Institutes, political and military, written originally in the Moghul language, etc., first translated into Persian by Abu Taulib Alhusseini, and thence into English by Major Davy. The original Persian transcribed, etc., by Joseph White, D.D., Oxford, 1783), but, as a comparison with that edition shows, in a rather different version. They are entitled in the colophon at the end: سوانح نصاب که آئینهٔ احوال ملوک پیشین و گلدستهٔ محافل هوشمندان خبرت گزین است (mirror of the lives and deeds of ancient kings, and a handful of roses from the assemblies of wise men), headed at the top of fol. 237b: راستیٔ رستیٔ تیمور ابو المنصور تیمور سوزومیر, and beginning with a few Turkish words: فرزندان ملک گیر کامگار و نبائر ذوی القدر ملک داره معلوم اولاسون کیم یتمش الخ.

The transcriber was Muhammad Ashraf. According to a note on fol. 1a this copy was finished the 4th of Shawwâl, A. H. 1196 (A. D. 1782, September 12).

No 1943, ff 320, ll. 15; clear Nasta'lîk; size, 9½ in by 5¼ in.

197

The same

Another copy of the Malfûzât, in a somewhat shorter redaction, as it seems. Preface, on fol. 1b, beginning of the memoirs, on fol. 3b; end of the memoirs, on fol. 214b, beginning of the Institutes, designs, and enterprises, on fol 215a.

Dated Jumâdâ-althânî, A. H. 1077 (A. D. 1666, December), by Mullâ Muhammad 'Alî Khûshânî.

No 722, ff. 277, ll. 14; Nasta'lîk; worm-eaten; size, 7 in by 3½ in.

198

The same.

The same Malfûzât, in the shorter redaction, as in the preceding copy. Preface, on fol. 1b; beginning of the memoirs, on fol. 3a; beginning of the Institutes, designs, and enterprises, on fol. 224a.

Dated the 15th of Jumâdâ-althânî, in the twenty-fourth year of ('Âlamgîr probably, = A. H. 1092, A. D. 1681, July 2). This copy was made at the request of Nawwâb Haidar Kulîkhân.

No 1714, ff. 299, ll. 11; large and distinct Nasta'lîk; illuminated frontispiece; size, 8¾ in. by 5½ in.

199

Another copy of the Tuzûkât-i-Timûr.

The Institutes, designs, and enterprises, in the shorter redaction, beginning: فرزندان ملک گیر کامگار و نبائر ذوی القدر جهاندارا معلوم باد که چون از درگاه تینکری تعالی امیدوارم الخ. It is styled in the colophon: توزک تیموری.

Dated the 7th of Safar, A. H. 1229 (A. D. 1814, January 29). Bibliotheca Leydeniana.

No. 2435, ff. 50, ll. 15; Nasta'lîk; size, 10½ in. by 7½ in.

200

The same.

Many blanks left. No date.

No. 1538, ff. 1–64, ll. 9; large Nasta'lîk; size, 10½ in. by 7½ in.

201

The same.

A still shorter redaction of the Institutes, designs, and enterprises, styled in the colophon توزک تیموریّه, and dated the 15th of the month Aghan, in the year 1196 of the Bangâlî era. Beginning as usual.

No. 3058, ff. 20–46, ll. 13–15; Nasta'lîk; size, 8½ in. by 6½ in.

202

The same.

This copy, containing the fuller redaction, is defective both at the beginning and end. It opens thus: درین وقت پیر من بمن گفت که تو المنصور تیمور آمده الله تعالی را معلوم باد الخ, corresponding to fol. 248b, l. 10, in No. 1943 (196 in this Cat.), and breaks off on fol 55b. As far as fol. 55a, l. 6, it agrees upon the whole with the wording in No. 1943 (down to fol. 307a, l. 10). The remainder of the copy contains the introductory portion of the Malfûzât-i-Ṣâhibkirân (see the following copy), the preface of which begins here on fol 56a, l. 3 sq

On fol. 1a the following note این چند جزء از کتاب تیمور نامه در شهر دار الخلافت شاهجهان‌آباد گرفت و در این کتاب داخل نموده, 'these few pieces from the Timûrnâma (?) he (the owner) found in the town of Shâhjahânâbâd, and inserted them in this volume'

No date

No 1606, ff 1–69 ll 15, clear and distinct Nasta'lîk, size, 8½ in by 4¾ in

203

Malfûzât-i-Ṣâhibkirân (ملفوظات صاحبقران)

The revised and enlarged edition of the same Malfûzât or autobiographical memoirs of Timûr, made at the request of the emperor Shâhjahân, A. H. 1047, by Muhammad Afdal of Bukhârâ (see fol. 3b, ll. 1, 9, and 10; the title occurs on fol. 2a, last line but one); comp. Bodleian Cat., Nos 151 and 152; Rieu i. p. 179; Elliot, History of India, iii. p. 392. It comprises the whole life of Timûr from his seventh year to his death.

Beginning: حمد افزون از شمار نثار بارگاه علی الاطلاقی سزد که سر رشتهٔ امور عالم و عالمیان را بعدالت و سیاست الخ.

Ff. 565, 566, and 567a are left blank.

No date. English references occasionally on the margin. A portion of these memoirs, down to A. H. 777, has been translated by Major C. Stewart, Oriental Translation Fund, London, 1830.

No. 456, ff. 587, ll. 15; Nasta'lîk; size, 8¾ in. by 7½ in.

IV. History of India.

History of the early Râjahs and the Emperors of Dihlî, and general history of India.

204

Aḥwâl-i-Râjahâi-Hindûstân (احوال راجهای هندوستان).

A short tract, dealing with the early Râjahs of India down to Shihâb-aldîn Ghûrî, who, A. H. 588=A. D. 1192 (see fol. 414ᵃ, ll. 1–3), defeated and killed رای پتهوری otherwise called پرتهی), that is, Râjah Pithaurâ, or Pṛithwî, as he is called by Elphinstone, History of India, 5th ed., p. 364. This short account is stated in the colophon to have been taken from the روضة الطاهرين.

Beginning: مجملی از احوال راجهای هندوستان، راجهای هندوستان دو طبقه اند طبقهٔ اوّل سورج بنش پوشیده نماند که الخ.

Bibliotheca Leydeniana.

No. 2484, ff. 399–414, ll 13; Nasta'lîk; size, 7¾ in by 5¼ in.

205

Risâla-i-Râjâwalî (رسالهٔ راجاولی).

Another short account of the rulers of India, from the early Râjahs down to 'Âlamgîr II, (پادشاه عالمگیر ثانی پسر معزّ الدین جهاندارشاه ابن بهادرشاه), who reigned from A. H. 1167 to A. H. 1173 (A. D 1754–1759). It consists chiefly of lists and tables with a succinct text, originally drawn up by Râjâ Walî, whose real name, according to Rieu in. p. 855, and iii p 916, was Banwâlidâs, a munshî of prince Dârâ Shukûh, and continued by a later editor, but see the following copy.

Beginning.

بشنو زولی وفای دنیا ای شاه
مغرور مشو بدولت و حشمت و جاه

No date. Another copy in the Bodleian Library, Bodley 695 (Bodleian Cat., No. 170).

No. 1019, ff. 38, ll. 11; Nasta'lîk, size, 9⅝ in by 5⅝ in

206

Another copy of the Râjâwalî.

Beginning as in the preceding copy. This copy goes down as far as the beginning of Muḥammadshâh's reign, and ends on fol. 23ᵃ middle. The remainder of this copy is filled with miscellaneous writings, chiefly epistles on mystic topics, other letters, for instance, to Fâḍil-khân (see fol. 47ᵃ), and pieces of ornate prose (see, for instance, fol. 48ᵃ, در مبارکباد طوی; fol. 55ᵇ, رفعهٔ جواب و سوال; fol. 57ᵇ, انتخاب نسخهٔ عشقیّه, etc.), compiled or collected A. H. 1103=A. D. 1691, 1692 (see this date twice on ff. 28ᵃ and 28ᵇ) in 'Âlamgîr's reign. This collection begins: شرح غم دل در غم جانان سوختن الخ.

The author's name does not appear, as far as we can see; but as there is scarcely any separation between the راجاولی and this portion, we suppose that both are due to the same, viz. to Râjâ Walî. According to an English note, by C. Mackenzie (dated May 6, 1807), on the fly-leaf, the real name of Râjâ Walî would be (contrary to Rieu's statement, loc. cit.) Ranjît Singh, munshî to the celebrated Âṣafjâh, Ṣûbadâr of the Dakhan, Ranjît Singh had sometime a jâgîr in the country of Adone from Âṣafjâh, by whose order he collected this book from different authors and authorities.

This copy was transcribed in the second half of the eighteenth century from a MS. brought from Savanore.

No 3105, ff. 61, written in diagonal lines; Nasta'lîk; size, 7¼ in. by 3½ in.

207

Tables, giving the names of all the Hindû Râjahs and Muḥammadan rulers of Dihlî, with a short remark about the duration of their respective reigns, beginning with Râjah Judishtir (راجه جدشتر), who reigned 122 years and 8 months, and ending with Shâh 'Âlam (who ascended the throne in A. H. 1173=A. D. 1759).

Title. نام راجه‌های هنود و پادشاهان اسلام که از شروع اوان و زمان کلجگ تا این زمان سرور آرای سلطنت دار الخلافت دهلی بودند و آنچه از روی کتب هندوی و تواریخ فارسی بنظر در آمده و بگوش رسیده همگی نوشته میشود که از راجه جدشتر تا راجه پرتهی یکصد و بست نفر راجه بودند و از سلطان شهاب الدین غوری تا شاه عالم که اکنون در دهلی اند شصت و یک کس پادشاه شدند.

No 3058 ff 1–5, 4 coll, Nasta'lîk, size, 8⅛ in by 6½ in

208

Râja Sohâwalî (راج سوهاولی).

A history of the Hindû Râjahs and the Muḥammadan rulers of India, together with statistical tables of the Ṣûbahs of Hindûstân, compiled from various Sanskrit (for instance, the Mahâbhârata) and Persian sources, by Munshî Hîrâm (or Hanirâm), son of Dhanirâm, son of Dhanrâja, the Registrar of the Pargana of Aunâm in the Sarkâr of Lakhnau in the Ṣûbah of Aḥmadnagar Oudh (منشی هیرام (هنیرام) ولد دهنی رام اس دهنراج قانونگوی پرگنهٔ اونام سرکار لکهنو بمضاف صوبهٔ احمدنگر اوده), after A. H. 1207=A. D. 1192 (see fol. 7ᵃ, ll. 8 and 9), for Colonel Robert Frith (? فریط) (see fol. 2ᵃ, l. 6, and fol. 6ᵇ, l. 10), and entitled راج سوهاولی, in five ṭabaḳât (see fol. 8ᵃ, l. 1 sq.), the first three of which deal with the Hindû Râjahs, the fourth with the Muḥammadan rulers down to Shâh 'Âlam (the last date mentioned in that chapter is A. H. 1194=A. D. 1780, the time of the occupation of Aḥmadâbâd in Gujarât by the English), and the fifth with the statistics of India. This copy, which seems to be the only one extant, is unfortunately without any headings, all being left blank except those of the *first* and *second* ṭabaḳât, viz.

(1) در بیان احوال بزرگان و آبادیّ وطن مصنّف کتاب, on fol. 8a, with interesting details about the author's ancestors and the history of his native town, and (2) در بیان احوال آفرینش راجها از ابتدای ست‌جگ بغایت دواپر (from the Sati Yuga to the Dwâpara), on fol. 15b. The only other subdivision, marked, is on the ten *Avatârs*, on fol. 19b: احوال ظهور یافتن ده اوتار. The rise of Islâm is narrated about fol. 231 sq. The statistical tables of the Ṣûbahs of India, with descriptive text, begin on fol. 462a.

Beginning: حمد وافر و سپاس متکاثر شهنشاهی را سزد که هفت طبق زمین را بموالید ثلاثه الخ

This copy belonged formerly to E. S. Montague.

No. 2938, ff. 492, ll. 14–15; written by various hands in different kinds of Nasta'lîk and Shikasta; size, 10 in. by 7⅝ in.

209

Tâj-almaâthir (تاج المآثر).

A tolerably old copy of the history of the empire of Dihlî from A. H. 587 to 614 (A. D. 1191–1217), by Hasan Nizâmî, or al-Ḥasan al-Nizâmî alnîshâpûrî (see the author's name on ff. 8b, l. 14, and 305b, l. 5). A fuller name of the author is given in the Raudat-alsafâ, viz. Ṣadr-aldîn Muḥammad bin Ḥasan al-Nizâmî, see Ḥ. Khalfa ii. p. 92, and Rieu i. p. 239 sq. The history comprises part of the reign of Mu'izz-aldîn (who was assassinated A. H. 602), the whole reign of Kuṭb-aldîn Aibak (A. H. 602 to 607), and the first seven years of that of Shams-aldîn Iltatmish.

Beginning of the very long and tedious preface, on fol. 1b. حمد و سپاس بی قیاس که قدم شهسوار عقل دو اسپه بسر حدّ عدّ و احصاء آن نرسد الخ.

Beginning of the history itself, on fol. 33a, with the conquest of Ajmîr in A. H. 587. Last chapter, on fol. 248a, account of the appointment of prince Nâṣir-aldîn Maḥmûd as governor of Lâhûr in A. H. 614. The work apparently ends on fol. 260a. Compare for further details Elliot, History of India, ii. p. 204 sq., see also G. Flügel ii. p. 173; Cat. des MSS. et Xylogr. p. 296, W. Pertsch, p. 53, etc.

The remaining portion of this MS. contains:

1. On ff. 261c–301b, repetitions of certain parts of the Tâj-almaâthir, viz. ff. 261a–271b correspond to ff. 105a, l. 5 ab infra, to 115a, last line; and ff. 280a, l. 6 ab infra–301b to ff. 125b, l. 11–146b, l. 11. The intervening piece, ff. 272a–280a, l. 6 ab infra, we have not been able to trace.

2. On ff. 302a–304b, part of an epilogue to the Tâj-almaâthir, chiefly consisting of a فصل فی محاسن هذا الکتاب (see fol. 302b).

3. On ff. 305a–307b, a panegyric of Ḥasan Nizâmî, written by the transcriber of the original copy of this work, Muḥammad bin Muḥammad, at the end of his MS.

No date.

No. 1486, ff. 307, ll. 23; very small Nasta'lîk; small illuminated frontispiece; ff. 209–216 and 289–298 turned upside down; size, 6¾ in. by 3¼ in.

210

Another copy of the same.

Beginning as in the preceding copy. A detailed index on the fly-leaves. Collated; many glosses on the margin. No date. Some pages a little damaged. Ff. 272 supplied by another hand.

No. 15, ff. 278, ll. 21; clear Nasta'lîk; size, 11⅝ in. by 7 in.

211

Ta'rîkh-i-Fîrûzshâhî (تأریخ فیروزشاهی).

The history of Fîrûzshâh and his predecessors, giving a full account of the kings of Dihlî from the accession of Ghiyâth-aldîn Balban, A. H. 664 (A. D. 1266), to the sixth year of Fîrûzshâh's reign, A. H. 758 (A. D. 1357), composed by Ḍiyâ-aldîn Baranî; comp. Bodleian Cat., Nos. 172–174; Rieu iii. pp. 919 and 920; Elliot, History of India, iii. p. 93 sq.; Nassau Lees, Materials, pp. 441–446; Journal of the Asiatic Society of Bengal, vol. xxxviii. pp. 181–220, vol. xxxix. pp. 1–51, and vol. xl. pp. 185–247, etc. Edited in the Bibliotheca Indica, Calcutta, 1860–1862.

Beginning حمد و ثنای مر خدای‌را که احصار و آثار اسیا و سلاطین‌را بوحی آسمانی الخ

It consists of a very flowery introduction and eight books, every one comprising the reign of one monarch, viz. Sultân Ghiyâth-aldîn Balban, on fol. 16b, Sultân Mu'izz-aldîn Kaikubâd, on fol. 80b; Sultân Jalâl-aldîn Fîrûz Khiljî, on fol. 112b, Sultân 'Alâ-aldîn Khiljî, on fol. 158b, Sultân Kuṭb-aldîn, on fol. 246b, Sultân Ghiyâth-aldîn Tughlukshâh, on fol. 274b, Sultân Muḥammad bin Tughluk, on fol. 289b, Sultân Abû-almuẓaffar Fîrûzshâh, on fol. 328a. Every book, except the second, is preceded by a detailed index.

Dated the 12th of Ramaḍân, A. H. 1007 (A. D. 1599 April 8), by Maulânâ Ya'kûb, inhabitant of سودر.

No. 177, ff. 360, ll. 11–19; Shikasta; ff. 67–70, 328, 329, 331–339, two thirds of ff. 340–356 and ff. 357–360 later supplied in Nasta'lîk by two different hands; size, 11¼ in. by 6 in.

212

Tawârîkh-i-Fîrûzshâhî (تواریخ فیروزشاهی).

History of Fîrûzshâh, king of Dihlî's reign, compiled by Shams-i-Sirâj 'Afîf (see fol. 11b, last line but one), from his accession to the throne, A. H. 752, to his death, A. H. 790 (A. D. 1351–1388), with a short account of his previous life. It is an amplification, continuation, and completion of the preceding تأریخ فیروزشاهی by Ḍiyâ-aldîn Baranî. Shams-i-Sirâj resumed the interrupted and incomplete task, and gave a complete history of the whole reign of Fîrûzshâh; comp. Rieu i. p. 241 sq.; Elliot, History of India, iii. pp. 267–373; Nassau Lees, Materials, pp. 441–446.

It is divided into five kisms, each subdivided into eighteen مقدّمه. Kism I (containing Fîrûzshâh's life from his birth to his accession) begins on fol. 21a, II on fol. 59a, III on fol. 103a, IV on fol. 141b, V on fol. 203b. The last kism is not complete, it breaks off in the fifteenth mukaddimah.

Copied in the twenty-fourth year of (? probably 'Âlam-

gir's reign, A. H. 1092=A. D. 1681), by Shaikh Fâdil Index on ff. 18a–21a.

Beginning: قال الله تعالى و ما يعلم تأويله الّا الله والراسخون فى العلم الآية قال النبى صلّى الله عليه و سلّم قلوب الملوك ملهمون الخ.

After fol. 109 one leaf is missing, corresponding to the following copy, fol. 57a, l. 14, to fol. 58a, l. 5; in the middle of fol. 162a two lines are wanting in l. 7 (corresponding to the following copy, fol. 97b, ll. 14–16).

This copy was acquired A. D. 1786, at Lucknow, by Mr. Mulock, and presented by W. Kirkpatrick, May 30, 1804.

No. 1002, ff. 278, ll. 15; illuminated frontispiece; large and clear Nasta'lîk; many small damages throughout; size, 9⅔ in. by 5¾ in.

213

Another copy of the same.

This copy is still more defective than the preceding one, but fortunately sufficient to supply the lacunas of No. 1002. There are missing after fol. 26 about forty-five pages (corresponding to the preceding copy, fol. 37a, l. 3, to fol. 69b, l. 8), from the middle of the eighth mukaddimah in kism I to the middle of the fifth in kism II. Another lacuna after fol. 97 (one leaf missing, corresponding to the preceding copy, fol. 162a, l. 9, to fol. 163b, l. 8), and a third large one on fol. 166b in the third line (comprising the whole of the rest of the preceding copy, fol. 251a, l. 13, down to the end). The real conclusion of the work, however, is found in this copy.

No date. Index on ff. 13a–14b. Kism I, on fol. 14b (heading of II missing); III, on fol. 52a; IV, on fol. 82a, first line; V, on fol. 128b.

No. 1002 A, ff. 167, ll. 17; clear and distinct Nasta'lîk, size, 10⅞ in. by 5⅝ in.

214

Wâki'ât-i-Bâbarî (واقعات بابرى).

A complete copy of the rare Caghatâi or Turkî original of the Bâbarnama, or autobiography of the emperor Bâbar, from his accession in Ramadân, A. H. 899 (A. D. 1494, June), to Muharram, A. H. 936 (A. D. 1529, September); see the edition of this work by N. Ilminski, Kasan, 1857, French translation by Pavet de Courteille, Paris, 1871.

Beginning: رمضان اى بتاريخ سيكيز يوز توقسان توقوز دا فرغانه ولايتنكده اون ايكى الخ.

Some marginal notes and corrections on the first pages by a European hand. Bibliotheca Leydeniana.

No date.

No. 2538, ff. 234, ll. 13; large Naskhî; size, 10⅞ in. by 8¼ in.

215

Wâki'ât-i-Bâbarî.

The older Persian translation of the foregoing autobiographical memoirs of Bâbar, commenced A. H. 994 (A. D. 1586), at the request of Bihrûzkhân, by Mirzâ Pâyanda Hasan Ghaznawî, and continued by Muhammad Kulî Moghul Hisârî; see the preface of the latter on fol. 74b sq.; comp. Rieu ii. p. 799, and Bodleian Cat., No. 179.

Beginning: بر ضمائر ارباب بصائر مخفى و مستور نماند كه حضرت پادشاه فردوس مكان جنّت آشيان المغفور بعنايت الملك الهٔ ظهير الدين محمّد بابر پادشاه انار الله برهانه بزبان معجز بيان چنين فرموده اند كه بتاريخ شهر رمضان هشتصد الخ.

The usual blanks are marked here distinctly after ff. 72b, 177b, in the middle of fol. 199b, and on fol. 207a. This copy ends with A. H. 935, so that the concluding portion of the history is missing (see the Brit. Mus. copy in Rieu, loc. cit.). No date. The title given to this work, on fol. 1a, is توزك بابرى. Many English annotations and useful hints on the margin throughout, probably written by Col. W. Kirkpatrick, who presented this copy to the Library the 30th of May, 1804. A still older translation of Bâbar's memoirs is that of Shaikh Zain-aldîn Khwâfî (who died A. H. 940=A. D. 1533, 1534); see Rieu iii. p. 926.

No. 913, ff 236, ll. 15; clear and distinct Nasta'lîk; size, 8⅞ in by 7¾ in.

216

Wâki'ât-i-Bâbarî.

The later Persian translation of the same autobiographical memoirs of Bâbar, made at the emperor Akbar's request, A. H. 998 (A. D. 1590), by Mirzâ Khân 'Abd-alrahîm bin Bairâmkhân, who died under Jahângir, A. H. 1036 (A. D. 1626, 1627); see Bodleian Cat., Nos. 180–183; Rieu i. p. 244 sq.; Elliot, History of India, iv. pp 218–287, etc.; English translations by J. Leyden and W. Erskine, 'Memoirs of Zehir-ed-din Muhammed Baber,' London, 1826, 2nd edit. 1844; and by M. Caldecott, 'Life of Baber, abridged from the memoirs of Zehir-ed-din Muhammed Baber,' London, 1844.

The present version agrees upon the whole—save those gaps which are found in all copies of this work—with the Caghatâi original, and begins in the same abrupt manner as that: در ماه رمضان سنهٔ هشتصد ونود و نه در ولايت فرغانه در دوازده سالگى پادشاه شدم الخ. It goes down, like the original, to the 3rd of Muharram, A. H 936, and breaks off with the words: فرستاده شد كه گوالسار را بايشان سپرده . . .

Not dated.

No 2654, ff. 184, ll. 21; Nasta'lîk; size, 12½ in. by 8½ in.

217

Another copy of the same.

Beginning: در ماه مبارك رمضان سنهٔ هشتصد الخ

Last words: كه گواليار را بايشان سپرده شده بود.

No date.

No. 36, ff. 263, ll. 19; Nasta'lîk; size, 9⅞ in. by 5¾ in.

218

The same.

Beginning as in the preceding copy. End: بايشان سپرده بيايد. Many pages slightly injured. Additions and short remarks on the margin. Two entries at the

nd from A. H. 1051 and 1054 (A. D. 1641 and 1644), ne first of which runs thus: چهارم شهر صفر سنهٔ ۱۰۵۱ خواندن آمده ش

No. 29, ff. 331, ll. 17; unequal Nasta'lîk, written, as it seems, y different hands; size, 10½ in. by 6¾ in.

219

Ta'rîkh-i-Shîrshâhî (تاریخ شیرشاهی).

The same slightly abridged redaction of 'Abbâs Khân in Shaikh 'Alî Sarwânî's history of the life and reign f Sulṭân Shîrshâh Sûr of Dihlî (who assumed the title f king about A. H. 946, and died A. H. 952, A. D. 1539–545) and his immediate successors, which is noticed n Rieu ii. p. 827b, and iii. p. 921. The original title f 'Abbâs Sarwânî's work was تحفهٔ اکبرشاهی, composed t the emperor Akbar's request soon after A. H. 987 A. D. 1579); see Bodleian Cat., Nos. 176–178; Rieu pp. 242 and 243; Elliot, History of India, iv. pp. 301–33, etc.

The present redaction is called, just as in two copies f the British Museum, the *third book* (طبقهٔ سیوم در ذکر احوال سلطنت قبیلهٔ سور از قوم لودیٔ افغار), so hat there must have been two previous ṭabaḳas, and egins in a similar way: جنس حمد و ثنیّه خالق بریّه را سزد که سرسبزیٔ ریاض ممالك در میغ تیغ آبدار سلاطین الخ.

It is divided into the following three bâbs.

باب اوّل در ذکر احوال سلطنت شیرخان سور

باب دوم در ذکر احوال سلطنت اسلامخان بن شیرخان سور

باب سیوم در ذکر احوال ملوکی که از خویشان و متعلّقان شیرخان بودند و بعد از اسلامخان دعویٔ سلطنت نمودند و سکّه و خطبه بنام خود فرمودند

This copy was finished the 20th of Ṣafar, A. H. 1030 A. D 1621, January 14), by Mullâ Ṣâliḥ Badakhshî.

No. 218, ff. 121, ll. 15; clear and distinct Nasta'lîk; size, 9½ in by 5½ in.

220

Ta'rîkh-i-Shîrshâhî.

A Hindûstânî translation of 'Abbâs Sarwânî's history of Shîrshâh's life and reign, which was completed the 5th of Jumâdâ-alawwal, A. H. 1220=A. D. 1805, August 1 (see fol. 122a, last two lines), and dedicated to the Governor-General of India, Marquis Wellesley (see fol. 2a, last line, and fol. 2b, first line). A lacuna after fol 12.

Beginning of the translator's preface, on fol. 1b: شکر هی اُس شاهنشاه برترکا که وه واجب الوجود الخ.

Beginning of the history itself, on fol. 3a: حمد و ثنا اُس خالق خلق کی لئی لائق هی الخ.

This copy, a little worm-eaten, belonged formerly to Mr. Roebuck.

No. 2936, ff. 122, ll. 13; Naskhî; size, 10½ in. by 7½ in.

221

Tadhkirat-alwâḳi'ât (تذکرة الواقعات).

Private memoirs of the emperor Humâyûn (who reigned A. H. 937–963=A. D. 1530–1556), compiled by the ewer-bearer Jauhar, who commenced this work A. H. 995 (A. D. 1587), and styled both تذکرة الواقعات, تاریخات همایون, and even جواهرشاهی (as, for instance, here on the top of fol. 1a, and in the colophon). For further particulars, see Rieu i. p. 246, and Elliot, History of India, v. pp. 136–149. An English translation, severely criticised by W. Erskine, was published by Major C. Stewart for the Oriental Translation Fund, London, 1832.

The first leaf is a little damaged in the corners, so that the beginning cannot be given. Part of fol. 40a, the whole of fol. 40b, and fol. 41a are left blank.

Dated the last of Ṣafar, in the forty-first year (no doubt of 'Âlamgîr's reign)=A. H. 1109 (A. D. 1697, September 16).

No 220, ff. 55, ll. 25 (some of the first pages written in diagonal lines); Shikasta, size, 9 in. by 5 in.

222

Ta'rîkh-i-Humâyûnshâhî (تاریخ همایونشاهی)

The revised edition of Jauhar's memoirs, made in a flowery court-style by Ilâhdâd Faiḍî Sirhindî, the author of a Persian dictionary مدار الافاضل (compiled A H 1001 =A. D. 1592, 1593), and of a history of Akbar to A H 1010 (A D. 1601, 1602) styled تواریخ اکبرنامه, see below, No. 289 in this Cat., and Rieu iii. p. 927, and i, p 253. It begins همایون گوهری که در سلك تحریر و عقد تقریر منسلك و معتقد گردد حمد و ثنای شاهنشاهی است که نوع انسانرا الخ, and is divided into five bâbs, viz

1. Humâyûn's accession, and history of his reign to the year of Akbar's birth, A. H. 949=A. D 1542 (در جلوس فرمودن در سریر سلطنت نصیر الدین محمّد همایون پادشاه غازی الخ), on fol 3b.

2. Humâyûn's journey to Khurâsân (متوجّه شدن آن شاه جهانبان بقصد ملاقات شاه طهماسپ بولایت خراسان), on fol. 49a.

3. Humâyûn's return from 'Irâḳ to Ḳandahâr (مراجعت نمودن آن شاه عالم از ولایت عراق بجانب دیار قندهار), on fol. 63a.

4. Humâyûn's war-council and invasion of India, to his death (مجلس آراستن شاه عالمیان به سپهداران کشورستان بجهت عزیمت ملك هندوستان الخ), on fol. 96b.

5. Akbar's accession (جلوس فرمودن جلال الدین محمّد اکبر) and editor's epilogue.

Many remarks in English on the margin throughout No date.

No. 788, ff. 114, ll. 15; Nasta'lîk; size, 8½ in. by 7½ in.

223

Ta'rîkh-i-Humâyûn (تاريخ همايون).

Another history of the emperor Humâyûn, and all the persons who were closely connected with him, and the affairs of his and his successor Akbar's reign, compiled by an old servant of the empire, and an eye-witness of most of its affairs, with the name of *Bâyazîd*, who was chosen for this task, at Akbar's request, by his wazir Abû-alfaḍl bin Mubârak, beginning: چون جم جاه جلال الدين محمّد اكبر پادشاه فرموده بودند كه از بندهاى درگاه هريك الخ.

Bâyazîd begins his story with A. H. 949=A. D. 1542 (when Humâyûn was forced to leave India), and brings it down to A. H. 999 (A. D. 1591), the year of the beginning of this work's composition at Lâhûr. It is divided into four faṣls: 1. from A. H. 949 to A. H. 953, on fol. 1b; 2. from A. H. 953 to A. H. 959, on fol. 22a; 3. from A. H. 959 to A. H. 961, on fol. 50a; 4. from A. H. 961 to A. H. 999, with an account of Akbar's affairs as well as of all the high functionaries and servants of both emperors. He adds at the end that nine copies of this work were made, two of which went into Abû-alfaḍl's own library.

It was finished, so far as we can guess from the ta'rîkh at the end, A. H. 1000 (A. D. 1591, 1592). The right order of ff. 80–105 is: 80, 97–104, 89–96, 81–88, 105.

No. 216, ff. 160, ll. 17, Nasta'lîk; size, 9⅜ in. by 6½ in.

224

Historical extracts dealing with Humâyûn's flight to Persia and the recapture of Ḳandahâr.

1. Firmân of Shâh Ṭahmâsp ibn Shâh Isma'îl Safawî to the governor of Harât, Muḥammadkhân ibn Sharaf-aldîn Tuklû, fixing the ceremonies and observances for the reception of the Indian emperor Humayûn, who had fled to Persia and asked for an interview with the Persian Shâh (A. D. 1544), on fol. 1b.

2. Account of Humâyûn's reception in Khurâsân, and his interviews with Ṭahmâsp, on fol. 6b.

3. Names of all the royal Amîrs and the other distinguished attendants who accompanied prince Muḥammad Murâd, third son of Ṭahmâsp, in his march against and his capture of Ḳandahâr (A. D. 1545), on fol. 11a.

Comp. for the historical facts referred to in these extracts, Elphinstone, History of India, 5th edit., pp. 463–466.

This copy (dated the first of Dhû-alḳa'dah, A. H. 1194 =A. D. 1780, October 29) was made for Mr. Richard Johnson by Muḥammad Balkhsh, with the takhallus Âshûb.

No. 1846, ff. 16, ll. 15; Shikasta; size, 8¼ in. by 4⅝ in.

225

Ṭabakât-i-Akbarî (طبقات اكبرى).

A complete copy of the general history of India from the time of Sabuktagîn of Ghazna, A. H. 367 (A. D. 977), to the end of the thirty-eighth year of Akbar's reign, A. H. 1002 (A. D. 1593), composed by Nizâm-aldîn Aḥmad bin Muḥammad Muḳîm of Harât, who died A. H. 1003 (A. D. 1594), and entitled both طبقات اكبرى or طبقات اكبرشاهى and تاريخ نظامى; comp. Bodleian Cat., Nos. 184–191; Rieu i. p. 220 sq.; W. Morley, pp. 58–61; Elliot, Bibliogr. Index, p. 178 sq.; History of India, v. pp. 177–476; J. Aumer, p. 83, etc.

Beginning: سپاس رفعت اساس پادشاه حقيقى كه حلّ و عقد نظام عالم الخ (in other copies (را سزد) راست).

It is divided into a muḳaddimah, nine ṭabaḳât, and a khâtimah, viz.

Muḳaddimah, on fol. 3a: History of the Ghaznawides (در ذكر غزنويان).

Ṭabaḳah I, on fol. 16a: Sulṭâns of Dihlî (طبقهٔ سلاطين دهلى) from Mu'izz-aldîn Ghûrî to A. H. 1002.

Ṭabaḳah II, on fol. 365b: Kings of the Dakhan (طبقهٔ دكنيّه) to A. H. 1002.

Ṭabaḳah III, on fol. 398a: Kings of Gujarât (طبقهٔ سلاطين گجرات) to A. H. 980 (A. D. 1572).

Ṭabaḳah IV, on fol. 466b: Kings of Mâlwah (طبقهٔ مالوه) to A. H. 977 (A. D. 1569).

Ṭabaḳah V, on fol. 523b: Kings of Bangâlah (طبقهٔ بنگاله) to A. H. 984 (A. D. 1576).

Ṭabaḳah VI, on fol. 527b: Sharḳî kings of Jaunpûr, etc. (طبقهٔ سلاطين شرقيّه كه در جونپور و آنحدود فرمان روائى كرده اند), to A. H. 881 (A. D. 1476).

Ṭabaḳah VII, on fol. 533a: Rulers of Kashmîr (طبقهٔ حكّام كشمير) to A. H. 995 (A. D. 1587).

Ṭabaḳah VIII, on fol. 565b: Rulers of Sind (طبقهٔ حكّام سند) to A. H. 1001 (A. D. 1592).

Ṭabaḳah IX, on fol. 571a: Rulers of Multân (طبقهٔ حكّام ملتان) to A. H. 932 (A. D. 1526).

Khâtimah, on fol. 579b: Short geographical sketch of the Indian empire (در بيان حدود و ممالك هندوستان).

Dated the 11th of Rabî'-alawwal, A. H. 1031 (A. D. 1622, January 24), by حولى بيك كابلى. Many of the first and last leaves are worm-eaten; slight injuries here and there. A detailed index on the fly-leaves. The right order of ff. 38–41 is: 38, 40, 39, 41.

No. 3320, olim 15 J 6, ff. 579, ll. 21, large, but unequal Nasta'lîk; size, 10⅝ in. by 6 in.

226

Another complete copy of the Ṭabaḳât-i-Akbarî.

Beginning as usual. The arrangement of the Ṭabaḳât the same as in the preceding copy.

Muḳaddimah, on fol. 3a.

Ṭabaḳah I, on fol. 15b, first line; II, on fol. 320a, first line; III, on fol. 352b; IV, on fol. 422b; V, on fol. 476a; VI, on fol. 480b; VII, on fol. 485b; VIII, on fol. 516a; IX, on fol. 521a.

Khâtimah (not marked), on fol. 530a.

Copied in Dhû-alhijjah, A. H. 1069 (A. D. 1659, August–September). The right order of ff. 215–225 is: 215, 224, 216–223, 225.

No. 2943, ff. 530, ll. 19; clear Nasta'lîk; illuminated frontispiece; size, 10¾ in. by 6½ in.

227

The same.

The arrangement of the Ṭabakât in this copy, which is complete in two volumes, differs in so far from that of the two preceding copies, that the history of the kings of Mâlwah forms here the sixth ṭabakah instead of the fourth, and consequently the kings of Bangâlah and Jaunpûr represent the fourth and fifth ṭabakât respectively. The usual ninth ṭabakah is styled here خاتمه, and the real خاتمه is not marked.

Mukaddimah, on fol. 3a, in No. 997.

Ṭabakah I, on fol. 14a, in No. 997; II, on fol. 1b, in No. 998; III, on fol. 27b, in No. 998; IV (kings of Bangâlah), on fol. 81a, in No. 998; V (Sharkî kings of Jaunpûr), on fol. 83b, last line, in No. 998; VI (kings of Mâlwah), on fol. 87b, in No. 998; VII, on fol 126b last line, in No. 998; VIII, on fol. 150b, last line, in No 998

Khâtimah (rulers of Multân), on fol. 154b, in No 998

Copied in Muḥammadshâh's reign (A. H 1131–1161) Occasional English notes, both in ink and pencil, on the margin, probably by Lieut.-Col. W. Kirkpatrick, who presented this copy to the Library, 1804.

No, 997, ff. 280; No 998, ff. 162, ll 19; good and clear Nasta'lîk, size, 10⅞ in by 6⅞ in.

228

The same.

Another copy with the same arrangement of the Tabakât as in the preceding one, viz.

Mukaddimah, on fol. 2a.

Tabakah I, on fol. 8a; II, on fol. 151a; III, on fol 164a; IV (Bangâlah), on fol. 192a; V (Jaunpûr), on fol 194a; VI (Mâlwah), on fol. 196a; VII, on fol 218b; VIII, on fol. 230b; IX, on fol. 233a.

Khâtimah begins on the last page; some lines are wanting at the end.

Collated. Many marginal additions by a later hand. No date.

No 731, ff. 236, ll. 25; careless Nasta'lîk; some leaves injured; size, 15⅞ in. by 9¼ in.

229

The same.

This copy of the Tabakât-i-Akbarî is incomplete at the end, the ninth ṭabakah and the khâtimah being wanting, in spite of the usual words at the end: تمت تمام شد.

Mukaddimah, on fol. 2b.

Ṭabakah I, on fol. 12b; II, on fol. 260a; III, on fol. 283b, last line; IV, on fol. 335a; V, on fol. 338a; VI, on fol. 342a: VII, on fol. 383a; VIII, on fol. 406a.

No date; but a note in a different handwriting, on the last page, states that this copy was collated at Lâhûr in Sha'bân, A. H. 1079 (A. D. 1669, January). It belonged formerly to Mr. Richard Johnson.

Ff. 83 and 88 are turned upside down, but fol. 88 must be put in the place of fol. 83, and vice versa.

No. 967, ff. 409, ll. 25; Nasta'lîk; illuminated frontispiece; size, 14 in. by 6⅞ in.

230

A part of the same work.

This copy contains only the *muḳaddimah*, on fol. 3b, and the *first ṭabakah* (the history of the kings of Dihlî down to A. H. 1002), on fol. 19a.

Dated the 9th of Jumâdâ-alawwal, A. H. 1066 (A. D. 1656, March 5), by 'Abdallâh ibn 'Azîz Muhammad. Fol. 37b is left blank; fol. 253 is turned upside down.

No. 3289, olim 15, J. 5, ff. 415, ll. 21; unequally written in careless Nasta'lîk and Shikasta; size, 12¼ in. by 6⅞ in.

231

An incomplete copy of the same part

Mukaddimah, on fol. 3a, last line, *first tabakah*, on fol. 20b It goes down only to the sixteenth year of Akbar's reign, all the rest is wanting

Dated the 15th of Muharram in the thirty-fifth year of 'Âlamgîr's reign = A H 1103 (A D 1691, October 8)

No 3419, olim 16 J. 16, ff 282, ll 16, Nasta'lîk, size, 11 in by 6⅞ in

232

A still smaller portion of the same.

This copy bears, on fol 1a, the titles of تواريخ نامهٔ شيرشاه and of ذكر احوال شيرخان كه بشيرشاه مشهور است, whilst on the fly-leaf it is styled simply تاريخ شيرشاهي; but—as a note in pencil on the same fly-leaf informs us—it is only a fragment of the Ṭabakât-i-Akbarî, containing that portion of the first tabakah which relates the history of Shîrkhân Sûr, commonly called Shîr shâh, who assumed the title of king about A. H. 946, and died A. H. 952 (A. D. 1539–1545); see above, Nos 219 and 220. The history of Dihlî is brought down moreover in this fragment to A H 963 = A. D. 1556, the year of Humâyûn's death and Akbar's accession (see fol. 104b).

Beginning: ذكر احوال شيرخان كه در السنه وافواه بشيرشاه مذكور است الخ.

Dated the 21st of Rabî'-alâkhar, A. H. 1046 (A. D 1636, September 22). Entries of readers from A. H. 1051 and 1074 (A. D. 1641, 1642 and 1663, 1664).

No. 1585, ff. 105, ll. 19; Nasta'lîk; worm-eaten throughout; size, 9 in. by 5¼ in.

233

Muntakhab-altawârîkh (منتخب التواريخ).

A complete copy of Abd-alkâdir bin Mulûkshâh Badâ'ûnî's general history of India, from the time of the Ghaznawides down to the fortieth year of Akbar's

reign, completed A. H. 1004, the 23rd of Jumâdâ-lthânî (A. D. 1596, February 23); see Bodleian Cat., Nos. 193–194; Rieu i. pp. 222 and 223; Nassau Lees, Materials, p. 455; Elliot, History of India, v. p. 477 sq., etc. Edited in the Bibl. Indica by Maulawî Ahmad 'Alî, 3 vols., Calcutta, 1868–1869.

The *first* part, from Nâṣir-aldîn Sabuktagîn to Humâyûn's death, begins on fol. 9b; ای یافته نامها زنام تو رواج – شاهان بدرت چو ما بدیشان محتاج الخ.

The *second* part (comprising the first forty years of Akbar's reign, and a tadhkirah of all the contemporary Amîrs, Mullâs, Kâḍîs, Shaikhs, and poets) begins here on fol. 208b. The biographies of Shaikhs, Kâḍîs, etc., on fol. 388a sq.; those of the poets, in alphabetical order, on fol. 454b sq. Comp. A. Sprenger, Cat. Oudh, pp. 55–55. An alphabetical index of all the biographies contained in this work, is added on ff. 1b–7a. Fol. 8 is blank.

No date. The copy was presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804.

No. 1139, ff. 540, ll. 17; Nasta'lîk; size, 10½ in. by 6½ in.

234

The first part of the Muntakhab-altawârîkh.

This copy contains only the *first part* of Badâ'ûnî's work, from Sabuktagîn to Akbar's accession. Beginning as in the preceding copy, on fol. 19b. The first sixteen leaves are filled with a detailed index, dated the 14th of Ṣafar, A. H. 1159 (A. D. 1746, March 8); the copy itself was finished the 11th of Muḥarram in the same year (A. D. 1746, February 3), by Miyân Maḥbûb-i-'âlam at Shâhjahânâbâd. Collated.

No. 3140, ff. 160, ll. 21; clear Nasta'lîk; splendid binding in green and gold; size, 11¼ in. by 6½ in.

235

Akbarnâma (اکبر نامه).

The famous history of the emperor Akbar, by Abûlfaḍl bin Mubârak, who was assassinated A. H. 1011 (A. D. 1602). It was completed in Sha'bân, A. H. 1004 (A. D. 1596, April), and continued till A. H. 1010 (A. D. 1601, 1602); comp. Bodleian Cat., Nos. 200–212; Rieu i. p. 247 sq.; W. Morley, p. 108 sq.; J. Aumer, pp. 89–91; Sacy, Notices et Extraits, x. p. 199 sq.; Cat. Codd. Or. Lugd. Batav. iii. p. 9; A. F. Mehren, p. 20, etc. Large extracts are given in Elliot, History of India, vi. pp. 1–102. The text was lithographed at Lucknow, A. H. 1284.

Contents:

A preface, containing a short index of the *first book* of the Akbarnâma, down to the end of the seventeenth year of the emperor's reign, on fol. 1b. Beginning: ذکر بعضی بشارات غیبی و اشارات قدسی که پیش از سعادت ولادت الخ.

First part of the first book, on fol. 5b, containing the preface and the history of Akbar's ancestors to the death of Humâyûn, A. H. 963 (A. D. 1556). Beginning: الله اکبر این چه دریافتی است زرف و شناختی الخ.

Second part of the first book, on fol. 201a, the history of Akbar's reign from his accession to the end of the seventeenth year of his reign. Beginning: سلسلهٔ انتظام کارگاه آفرینش که مظاهر حقیقت الخ.

Khâtimah of the first book, on fol. 392a, beginning: المنّة لله الخ.

Second book, on fol. 401b, the history of Akbar's reign from the eighteenth to the end of the forty-sixth and the beginning of the forty-seventh year of his reign. Beginning: سخن تازه سازم بنام خدای الخ.

Muḥammad Ṣâliḥ's continuation of the history to the fiftieth year of Akbar's reign is wanting here, and in all the following copies except two (Nos. 260 and 261 further below). A very curious feature of this MS. is, that between the end of the thirtieth and the beginning of the thirty-first year (fol. 632b, first line, to fol. 640b, l. 13) the whole *khâtimah of the first book*, together with the beginning of the *second book*, is repeated, so that these leaves are identical with fol. 392a, last line but one, to fol 402b, l. 12.

The *first book* is dated the 27th of Rabî'-alawwal, A. H 1065 (A. D. 1655, February 4), by Shâh Muḥammad bin Fath Muḥammad of Lâhûr; the *second* the 24th of Jumâdâ-alâkhar, A. H. 1106 (A. D. 1695, February 9), by Muḥammad Ḳuraish Ḳuraishî.

Various readings on the margin.

No. 4, ff. 765, ll. 21–23; Nasta'lîk, written by two different hands; illuminated frontispieces on ff. 1b, 5b, and 401b; size, 13⅔ in. by 6¾ in.

236

Another copy of the same.

Contents:

First part of the first book, on fol. 1b, beginning: سبحان الله این چه دریافتی است الخ.

Second part of the first book, on fol. 118b, beginning as in the preceding copy.

Khâtimah, on fol. 212b.

Some of the last leaves of this part, from fol. 211 to fol. 220, are misplaced, their right order is: 211, 219, 218, 214–217, 213, 212, 220.

Second book, on fol. 226b, beginning as in the preceding copy, and going down to the beginning of the forty-seventh year of Akbar's reign. It is concluded by a *khâtimah*, which begins (on fol. 497a): بنامیزد ای فکرت تیز رو الخ.

Various readings and annotations on the margin, especially of the first part of the first book.

No. 564, ff. 500, ll. 25; Nasta'lîk; illuminated frontispieces on ff. 1b, 118b, and 226b; size, 13½ in. by 8¾ in.

237

A slightly defective copy of the same, in two volumes.

Contents:

First volume (No. 1):

First part of the first book, on fol. 1b, beginning: الله اکبر این چه دریافتیست الخ.

Second part of the first book, on fol. 235b. This part is rather incomplete at the end. It breaks off on fol. 531a in the *khâtimah* (which begins on fol. 527a) with the words: مرا زندگی, corresponding to fol. 222b, l. 7, in the preceding copy.

Second volume (No. 2):

Second book, on fol. 1b, concluding like the preceding copies with the beginning of the forty-seventh year of Akbar's reign (*khâtimah*, on fol. 555a). Some small blanks on the last leaves.

The handwriting in both volumes seems to be the same (except ff. 527–531 in No. 1, which are later supplied); but the *first part* of the *first book* is dated A. H. 1111 (A. D. 1699, 1700), and the *second book* A. H. 1132 (A. D. 1719, 1720).

Nos 1, 2, first vol., ff. 531; second vol., ff. 561, ll. 19; large and clear Nasta'lîk; size, 14⅝ in. by 7½ in.

238

A very incomplete copy of the same.

This copy contains:

The *first part of the first book*, on fol. 1b, beginning الله اکبر این الخ.

The *second part of the first book*, on fol. 250b. It concludes, on fol. 520a, last line, with the end of the seventeenth year of Akbar's reign, but the horoscope and the *khâtimah* of the *first book*, as well as the introduction of the *second book*, are entirely missing in this copy.

The *second book* (without any heading) begins, on fol. 520b, l. 3, immediately with the words: و ارسوانحی که درین هنگام الخ, corresponding to No. 564 (236 in this Cat.), fol. 227b, l. 5, and goes down to the nineteenth year of Akbar's reign. It breaks off, on fol. 589b, last line, with these words: تآن نادیه ادبار گشت, corresponding to No. 564, fol. 263b, l. 6. All the rest is wanting.

Small blanks on ff. 17b, 20a, 23a, 277a, 277b, and 284b (entirely blank). Occasionally various readings on the margin. Presented by J. Wombmell, Esq., April 16, 1804.

No. 849, ff 589, ll. 19; careless Nasta'lîk; ff. 250b–330b written by another hand in Shikasta; illuminated frontispieces on ff. 1b and 250b; size, 12 in. by 7½ in.

239

Another copy of the *first book* of the same.

First part, on fol. 1b, beginning: الله اکبر الخ.

Second part, on fol. 206b, beginning: سلسلهٔ انتظام الخ.

The *first part* is dated the 3rd of Rajab, A. H. 1073 (A. D. 1663, February 11), by ادنمل بن براکداس بن سامیداس عرف سوئی کهتری, at Lâhûr; the *second*, the 13th of Rabî'-alawwal, A. H. 1074 (A. D. 1663, October 15), by the same.

The *khâtimah* begins here, on fol. 418b, last line: المنة لله الخ.

College of Fort William, 1825.

No. 2238, ff. 427, ll. 19; Nasta'lîk; the old and original part of this MS. is greatly damaged, but most of the injured places have been carefully mended by a later hand; quite new are ff 64–85, 142–146, and one half in each page of ff. 172–195, supplied in Shikasta by the same who filled in the missing portions in the rest of the MS.; several blanks on ff. 390b, 394a, and 404a; size, 10¾ in. by 6⅝ in.

240

The same *first book*.

First part, on fol. 1b, beginning: الله اکبر این چه درباعتبست الخ.

Second part, on fol. 170b, beginning: سلسلهٔ انتظام الخ.

It is complete: the *khâtimah* begins, on fol. 371b, l. 4: المنة لله الخ.

Many tables in the last part of this copy are missing; the place for them is left blank; see ff. 344a, 347b, and 357a.

Dated the 29th of Muharram, A. H. 1101 (A. D. 1689, November 12).

No. 3267, ohm 15 J 2, ff. 380, ll 23; Nasta'lîk, size, 11⅝ in by 6¾ in.

241

The same.

First part, on fol. 1b, beginning: الله اکبر الخ. Dated the 21st of Muharram, A. H. 1111 (forty-third year of 'Âlamgîr's reign) = A. D. 1699, July 19.

Second part, on fol 159b, beginning: سلسلهٔ انتظام الخ.

Khâtimah (here styled انجام این اقبال نامه), on fol 342a. Dated the 24th of Muharram in the same year (only three days after the completion of the first)

No. 2667, ff 350, ll. 20–27; very unequally written, partly in Nasta'lîk, partly in Shikasta, partly even in Naskhî, see ff. 199 and 200, size, 11⅝ in by 7 in.

242

The same.

Index, on ff. 1b–5a (فهرست جلد اوّل اکبر نامه).

First part, on fol. 6b.

Second part, on fol. 144b.

Khâtimah, on fol. 307a.

No date. A considerable number of the first and last leaves of the text severely damaged by worms.

No. 2404, ff. 314, ll. 25; Nasta'lîk by various hands, all equally clear and distinct; collated throughout; size, 14 in. by 8½ in.

243

The same.

First part, on fol. 1b.

Second part (not separated from the first), on fol. 187b beginning in the sixth line.

The *khâtimah* begins on fol. 367b, l. 3.

The last three lines of this book are missing; i

breaks off with: که خدمت او بسند شاهنشاه افتد و, agreeing with No. 564 (236 in this Cat.), fol. 225b, last line but three. Various readings and short additions on the margin. Many leaves injured at the bottom.

No. 184, ff. 375, ll. 17; clear Nasta'lîk; size, 13⅝ in. by 10½ in.

244

A slightly defective copy of the same.

First part, on fol. 1b; *second*, on fol. 136b. At the end a leaf or two missing; the seventeenth year of Akbar's reign begins here on fol. 271b. The *first part* is dated the 12th of Ṣafar, A. H. 1098 (A. D. 1686, December 28).

No. 3295, olim 17. J. 6, ff. 273, ll 23; Nasta'lîk; illuminated frontispiece at the beginning of each part; size, 13 in. by 8⅝ in.

245

Another copy of the *first part* of the *first book*.

Beginning as usual. Dated the 5th of Dhû-alka'dah, A. H. 1094 (A. D. 1683, October 26). All the horoscopes are left blank.

No 3297, olim 17 J. 8, ff. 236, ll 23–25, Nasta'lîk; illuminated frontispiece, size, 13½ in. by 7⅝ in.

246

The same *first part* of the *first book*.

Beginning as usual. The horoscopes on ff. 25b, 29b, 33b, and 41a are omitted.

No date. Modern copy, presented by J Wombmell, Esq., April 10, 1804.

No. 232, ff 446, ll 15; written by two different hands in Nasta'lîk, the first on ff 1–104, the second on ff 105–446; size, 8½ in by 5¼ in.

247

The same.

No date. Presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804. Annotations and various readings, both interlinear and marginal, besides many English notes, written probably by Kirkpatrick himself.

No. 3330, olim 14. J 2, ff. 289, ll. 17, Nasta'lîk, written by at least three different hands; size, 10¾ in. by 6 in.

248

The same.

Dated by Sayyid Bahâdur 'Alî the 22nd of Rajab, A. H. 1223 (A. D. 1808, September 13). Collated.

No. 2853, ff. 1–174, ll. 21; clear Nasta'lîk; large illuminated frontispiece; size, 12¾ in. by 8¼ in.

249

The same.

Good copy, but without any headings throughout. No date. The right order of ff. 256–259 is: 256, 258, 257, 259. Partly collated.

No. 3308, olim 14. J. 3, ff. 260, ll. 19; clear and distinct Nasta'lîk; size, 10¾ in. by 6½ in.

250

A defective copy of the same *first part*.

The original handwriting breaks off, on fol. 174b, with the words: محمّد خان جلایر و جمعی دیگر از ...., corresponding to No. 3330 (247 in this Cat.), fol. 228b, l. 6. On the following and last page, fol. 175a, there are added by another hand a few lines about Humâyûn's death. All the horoscopes in the beginning are left blank.

No 3329, olim 14. J. 1, ff. 175, ll. 19; Shikasta; the last page added in Nasta'lîk, size, 10½ in. by 5⅞ in.

251

Another copy of the *first part*, and a small portion of the *second part*.

The *second part* begins here on fol. 425a. Some pages are injured and worm-eaten. Several lacunas, for instance, after ff. 16, 102, and 438 No date.

No. 3335, olim 17. J 10, ff. 447, ll 16, very unequally written, for the greater part in Shikasta; size, 10¾ in. by 6 in.

252

Another copy of the *second part* of the *first book*.

Beginning: سلسلهٔ انتظام الخ.

This copy was finished the 29th of Muharram, A H 1098, that is, the thirtieth year of 'Âlamgîr's reign (=A D. 1686, December 15).

The *khâtimah* begins on fol. 281b, l 9.

No. 168, ff 294, ll 19, Nasta'lîk, size, 10½ in by 5½ in.

253

The same *second part*

No date. The *khâtimah* begins on fol. 125a, l 12. Presented by Lieut.-Col W Kirkpatrick, May 30, 1804.

No 8, ff 1–129, ll 31–32, Nasta'lîk, slightly injured at many places, size, 13⅞ in by 7½ in

254

The same

Beginning: جلوس مقدّس حضرت شاهنشاهی در اورنگ فرماندهی و جهانبانی سلسلهٔ انتظام الخ.

It ends with the beginning of the seventeenth year. The horoscope and the khâtimah are entirely wanting. No date.

No. 169, ff. 168, ll. 19, Nasta'lîk; some slight injuries; size, 10¾ in. by 6¾ in.

255

Another copy of the *second part* of the *first book*, and the whole *second book*.

The second book is not separated from the first, and the usual beginning of the latter, سخن تازه سازم الخ, is quite missing in this copy; the *seventeenth* year of Akbar's reign begins here on fol. 167a, the *eighteenth*

on fol. 170a, and it seems as if by mistake of the transcriber a good portion of text between both is omitted. It goes down to the beginning of the forty-seventh year, and is concluded by the same *khâtimah*, as, for instance, in No. 564 (236 in this Cat.), beginning, on fol. 494b, l. 18: بنامیرد ای فکرت الخ.

The date is incomplete (the 11th of the second Jumâdâ, in the thirty-third year of, probably, 'Âlamgîr's reign=A. H. 1101, A. D. 1690, March 22).

No. 3298, olim 17. J. 9, ff. 498, ll. 25; large and distinct Nasta'lîk, ff. 58, 59, and 64 supplied by other hands; large illuminated frontispiece; size, 13⅝ in. by 8¾ in.

256

Another copy of the *second book* of the same

The *second book* of the Akbarnâma, without Muhammad Ṣâlih's continuation. The forty-seventh year of the emperor's reign is noted on fol. 339b, lin penult The khâtimah begins, on fol. 340a, l. 3 نامیرد ای فکرت الخ.

Beginning of this second book, on fol 1b سخن تازه سازم بنام خدای الخ.

Dated the 24th of Ramadân, A H 1048 (A. D 1639, January 29) The proper order of the leaves is ff 1–144, 153–160, 145–152, 161–343

No 2403, ff 343, ll. 21; distinct Nasta'lîk; collated throughout illuminated frontispiece; worm-eaten in some places, size, 13¼ in by 9⅜ in.

257

The same *second book*

It begins, on fol. 8b: سخن تازه سازم الخ Ff 1a–3b are filled with letters of Mullâ Ṭughrâ and others, ff. 4b–7a contain a فهرست or complete index of this *second book*. It concludes with the forty-seventh year of Akbar's reign on fol. 443b, and the last five pages, on ff. 444a–446a, contain a prose-essay, intermixed with verse, entitled تعریف آئینه, and beginning دل صاحبدلان آئینهٔ معنی‌نما باشد الخ.

This copy is dated the 29th of Dhû-alhijjah, A. H. 1159 (the twenty-ninth year of Muhammadshâh's reign) =A. D. 1747, January 12, by اودوت رای, who is at the same time the author of the تعریف آئینه.

No. 3288, olim 15. J. 3, ff. 446, ll. 19; careless Nasta'lîk; size, 12⅝ in by 6⅞ in.

258

The same.

All the horoscopes are left blank; see, for instance, ff 267a, 290, and 309a. The copy ends with the beginning of the forty-seventh year of the emperor's reign. No date.

No. 3257, olim 17. J. 5, ff. 405, ll. 21; large and clear Nasta'lîk; a few pages a little effaced; size, 14⅝ in. by 9¼ in.

259

The same.

This copy contains the same long introduction about the conquest of Sûrat as Aumer's No. 251 (p. 90); the eighteenth year of Akbar's reign begins here on fol. 19a. The copy concludes, like the preceding ones, with the beginning of the forty-seventh year. The horoscopes are likewise left blank.

Copied by Abû-alkhair ibn Muhammad Sâkî at Lâhûr; date incomplete.

No. 3296, olim 17 J. 7, ff. 419, ll 19; very careless Nasta'lîk, size, 13½ in. by 8½ in.

260

The same.

The *second book*, with the complete continuation of Muhammad Ṣâlih, beginning, on fol. 502b: حکم اشرف اعلی حضرت الخ.

Beginning of the *khâtimah*, on fol. 532b, l. 9 (headed حاتمهٔ دفتر دوم تصنیف شیخ ابو الفضل).

Collated Dated by Sayyid Bahâdur 'Alî the 2nd of Rabî' althânî, A H 1225 (A. D. 1810, May 7).

No 2853, ff 175–536, ll 21, clear Nasta'lîk; illuminated frontispieces on ff 175b and 502b, size, 12¾ in by 8¼ in.

261

The same

The same *second book*, with Muhammad Ṣâlih's continuation, incomplete at the end The continuation begins, on fol. 259a, as in the preceding copy: حکم اشرف اعلی حضرت الخ, the forty ninth year of Akbar's reign on fol. 266a (heading omitted), the fiftieth on fol. 269a (here headed by mistake آغاز سال چهل و نهم) but on fol 270a, l 3, the continuation breaks off (corresponding to the preceding copy, fol 530a, l 5 ab infra), and is immediately followed by the *khâtimah*, beginning as usual نام اردی الخ (corresponding to the preceding copy, fol 532b, l. 9), so that fol 530a, l. 4 ab infra, to fol 532b, l. 8, of No 2853 are missing here.

No date. The colophon gives the 12th of Ṣafar, but no year. Ff. 114–132 are misplaced, their proper order is: 114, 131, 115, 116, 130, 117–129, 132.

No. 2867, ff. 274, ll. 23, large Nasta'lîk; size, 12½ in. by 8 in

262

A large fragment of the *second book*.

This copy breaks off in the middle of the thirty-first year of Akbar's reign, with these words: و گران آرزی آزوق باز گردیدن, corresponding to No. 564 (236 in this Cat.), fol. 400a, l. 10.

No 1824, ff. 279, ll. 15–22; very unequally written by different hands, partly in Nasta'lîk, partly in Shikasta; the first leaf is supplied later; size, 9¼ in. by 5 in.

263

A smaller fragment of the same.

This copy goes down to the twenty-third year of Akbar's reign only. The last words on fol. 271b, last line, correspond to No. 564, fol. 322a, l. 2.

No. 8, ff. 130b–272, ll. 21; Nasta'lîk, written by two different hands, the first on ff. 130–177, the second on ff. 178–272; size, 13½ in. by 7½ in.

264

Â'în-i-Akbarî (آئین اکبری).

The *third book* or supplement of the Akbarnâma, containing the detailed statistical description of the Indian empire and the Institutes of Akbar, by the same Abû-alfadl bin Mubârak; comp. Bodleian Cat., Nos. 213–216; Rieu i. p. 251 sq.; W. Morley, p. 112; J. Aumer, p. 91, etc. etc.

Beginning, on fol. 13b: ای همه در پرده نهان راز تو الخ.

Ff. 1b–12b contain a full index of the contents of this work. It has been edited by H. Blochmann in the Bibliotheca Indica, Calcutta, 1877; English translation by the same in the same collection, vol. i, Calcutta, 1873. An abridged and insufficient paraphrase of this work was published by Gladwin in three volumes, Calcutta, 1783–1786; reprinted in two volumes, London, 1800.

Ff. 51b, 52a, 241b, 332a, and 332b are left blank.

Copied by Muhammad Husain Kâshî, and finished the 17th of Dhû-alka'dah (the year is missing).

No. 6, ff. 365, ll. 21; Nasta'lîk; size, 13¾ in. by 9 in.

265

Another copy of the same.

This copy is the only one among those of the Â'în-i-Akbarî in this collection which is dated, viz. 14th of Safar, A. H. 1119 (A. D. 1707, May 17); but there is only a very short fragment of the index found here on fol. 1b. The text of the work itself begins already on fol. 2a in the usual manner.

No. 316*, ff. 379, ll. 23; clear Nasta'lîk; ff. 2, 3, and 101–107 supplied by another hand in Shikasta; ll. 24–27; fol. 104a left blank; size, 13½ in. by 8¾ in.

266

The same.

No date. Well-written copy. Bought A. H. 1196 (A. D. 1782); belonged formerly to Mr. Rich. Johnson.

No. 1114, ff. 463, ll. 19; large Nasta'lîk; illuminated frontispiece; size, 11⅝ in. by 6½ in.

267

The same.

No date.

No. 3142, ff. 482, ll 19; careless and unequal Nasta'lîk; illuminated frontispiece; splendid binding; size, 11 in. by 6¾ in.

268

The same.

Some tables are left blank, for instance, on ff. 20b, 21a, 116a, 116b, 231a, 232a, and 243a. No date. College of Fort William, 1825.

No. 2120, ff. 342, ll. 25; Nasta'lîk; size, 12¾ in. by 6¾ in.

269

The same.

No date. Worm-eaten. The tables on ff. 97b, 98a, 124b, 155b, 170b, 171a, 198a, and 294b are not filled in.

No. 2407, ff. 394, ll. 23; Nasta'lîk, by two different hands; ff. 388–391 are later added on different (white) paper; illuminated frontispiece; size, 13⅝ in. by 8⅝ in.

270

Muntakhab-i-Â'în-i-Akbarî (منتخب آئین اکبری).

An abridgment of the Â'în-i-Akbarî, in which especially all the larger statistical tables are omitted. Beginning the same as in the preceding copies. A short index at the end, on ff. 451b–454b. A portrait as title-page. No date.

No. 1609, ff. 454, ll. 11; Shikasta; illuminated frontispiece, and small illuminations throughout the whole copy; occasionally marginal glosses and interpretations; size, 8¼ in. by 4½ in.

271

Mukâtabât-i-'allâmî (مکاتبات علامی).

The official letters and refined prose-writings of the same Abû-alfadl, which were collected between A. H. 1011 and 1015 (A. D. 1602–1606, 1607), by 'Abd-alsamad bin Afdal Muhammad; comp. Bodleian Cat., Nos. 1378–1383; Rieu i. p. 396; W. Morley, p. 109, A. F. Mehren, p 26; J. Aumer, pp 18 and 124, etc.

This collection is sometimes called مکاتبات ابو الفضل or انشاء ابو الفضل, and has been printed under the latter title in Calcutta, 1810, in Lucknow, A. H. 1262 and 1280. It was originally divided into three books (دفتر), which are, however, marked in very few copies only.

First daftar (letters, written in Akbar's name), on fol. 1a, beginning: گوناگون نمایش مر داوریرا که وجود نشر حیات کسوت عنایت کارخانهٔ از را الخ.

Second daftar (letters, written by Abû-alfadl himself to Akbar and to Amîrs), beginning here on ff. 96b, last line, and 97a, first line, a little before the usual beginning in most other copies, thus: آغاز دفتر دوم از نسخهٔ علامی بموقف عرض حضرت مخدومی قبلهٔ گاهی الخ.

The usual beginning of the second book, viz. بحضرت شاهنشاهی عرضه داشت الخ, is found here on fol. 99a, last line.

Third daftar (miscellaneous letters and prose-pieces) is not marked here, but a comparison with other copies shows that it must begin on fol. 233b. Beginning: خطبهٔ تفسیر بعضی از آیات سورهٔ فتح بسم الله الخ.

At the end of the first book is given as date the 4th of Safar, A. H. 1211 (A. D. 1796, August 9).

No. 2985, ff. 334, ll. 12; very careless Nasta'lîk, often like Shikasta; size, 9¾ in. by 6 in.

272

Another complete copy of the same.

Beginning as in the preceding copy. The *second daftar* (without a special heading) opens on fol. 70b; the *third* (also without a heading), on fol. 191b.

Collated in some parts. No date. A little injured here and there.

No. 1456, ff. 329, ll. 15; large, but rather rude Nasta'lîk; size, 9½ in. by 5¼ in.

273

The same.

Beginning of the *first daftar* as usual. The *second* and *third daftars* are not marked in this copy.

No date.

No. 2444, ff. 199, ll. 12–16; written by different hands, partly in Shikasta, partly in Nasta'lîk; size, 9¾ in. by 5¼ in.

274

A slightly defective copy of the same.

Beginning of the *first daftar* as usual *Second daftar* on fol. 40a, l. 9; *third daftar* on fol. 126b, l. 3. The last page is missing; the copy breaks off with the words: .... دو سه حرفی رقم کنم, corresponding to the following copy, fol. 189a, l. 1.

No. 3334, olim S. J. 4, ff 228, ll. 17; unequal Nasta'lîk, written by three different hands, the first on ff 1–39, the second on ff. 40–95, the third on ff 96–228; size, 10⅜ in. by 6 in.

275

A somewhat more defective copy of the same

Beginning as usual; *second daftar*, on fol 50a, l 10: بحضرت شاهنشاهی الخ; *third daftar*, on fol. 116b, l. 13 خطبهٔ تفسیر بعضی الخ.

No date. After fol. 40 a lacuna, corresponding to the following copy, fol. 53b, l. 1, to fol. 54b, l. 15. Another lacuna in the midst of the text, on fol. 43a, last line but one, corresponding to the following copy, fol. 58b, l. 13, to fol. 61a, l. 1. Collated throughout. Many interlinear English translations, written in pencil.

No. 8. J. 6, ff. 189, ll. 17; small, careless Nasta'lîk; some pages in a much larger handwriting; size, 10 in. by 4¾ in.

276

Another copy of the *first two daftars* of the same.

The *second* begins here on fol. 71b. Dated the 17th of Rabî'-alawwal, A. H. 1186 (A. D. 1772, June 18).

No. 8. J. 3, ff. 198, ll. 17; large and clear Nasta'lîk; size, 10 in. by 6¼ in.

277

The same.

Another copy of the *first* and *second daftars*, dated the 27th of Jumâdâ-althânî, A. H. 1204 (=March 15, A. D. 1790), at Dânâpûr, by Bâbar 'Alî. Collated throughout.

The *second daftar* begins here on fol. 68a.

No. 435, ff. 187, ll. 15; large and distinct Nasta'lîk; size, 9⅜ in. by 6 in.

278

The same.

The same *first* and *second daftars*, not dated.

Many interlinear glosses. The *second* begins on fol. 57b.

No. 807, ff. 165, ll. 15; Nasta'lîk; size, 8⅞ in. by 5⅛ in.

279

The same.

A defective copy of the first two daftars, the *second* of which begins on fol. 49a. It breaks off, on fol. 110b, with the words: ... نمی باشد زیادت, corresponding to No. 8. J. 6 (275 in this Cat.), fol. 107b, l. 4. Many interlinear and marginal glosses on the first sixty-three leaves.

No. 8. J 5, ff 110, ll. 17–19; Nasta'lîk; size, 9½ in. by 6 in.

280

Another copy of the *first daftar*.

It is styled in the colophon قسم اوّل از مکتوبات علّامی ابو الفضل, and dated the first of Jumâdâ-althânî, A. H. 1161 (A. D. 1748, May 29).

No 2327, ff 52, written by different hands in Shikasta; partly in diagonal lines, size, 7⅞ in. by 4¾ in

281

The same.

Dated in the month Rabî'-alâkhar, in the third year of (probably Shâh 'Âlam's) reign = A H 1176 (A. D. 1762, October–November). Interlinear glosses on the first pages.

No 3269, olim 9 J 2, ff 67, ll 12–17, very unequal and careless Nasta'lîk; size, 11¾ in. by 7 in

282

The same.

A modern transcript of the *first daftar* by Muhammad Kâzim. No date.

No 3382, olim 43. J. 15, ff. 104, ll. 13; large Nasta'lîk; size, 8¾ in. by 6⅜ in.

283

The same.

Another complete, but very bad and soiled copy of the *first daftar*, dated the 21st of Rabî'-alawwal, A. H. 1204 (۱۲۰۴)=Samvat, 1846 (A. D. 1789, December 9). Interlinear glosses throughout. Between the fly-leaves and the first page of the text there are inserted seven smaller leaves, containing a فرهنگ انشاء ابو الفضل or glossary to Abû-alfadl's letters.

No 8. J. 8, ff. 73, ll. 13–23; Shikasta; ff. 1, 2, 9–14, and 73 supplied by other hands; size, 8½ in. by 4¾ in.

284

A defective copy of the same.

This incomplete copy of the *first daftar* breaks off with the words: عنایات گوناگون باشد . . . , corresponding to No. 8. J. 3 (276 in this Cat.), fol. 69ᵃ, l. 8, and 8. J. 6 (275 in this Cat.), fol. 48ᵃ, l. 12. Various readings and interlinear glosses occasionally.

No. 3361, olim 8. J. 7, ff. 60, ll. 15; Nasta'lîk; size, 8½ in. by 4½ in.

285

A still more defective copy of the same.

It breaks off, on fol. 48ᵇ, with the words: غبار آلوده گردید اگرچه معراج . . . , corresponding to No. 1456 (272 in this Cat.), fol. 40ᵃ, l. 4 ab infra.

No. 1898, ff. 48, ll. 13; Nasta'lîk; size, 9¼ in. by 6⅝ in.

286

Another copy of the *second and third daftars*.

Beginning of the *second daftar*, on fol. 1ᵇ: عرصه داشت الخ; beginning of the *third*, on fol. 108ᵃ, last line: خطبهٔ تفسیر بعضی از آیات الخ. The second daftar concludes on fol. 104ᵇ, and is dated the 26th of Dhû-alhijjah, A. H. 1097 (A. D. 1686, November 13), ff. 105ᵃ–108ᵃ, last line, contain repetitions of some parts of the *second* daftar, viz. ff 105ᵃ–107ᵇ are identical with ff 100ᵇ, l. 10 to 102ᵇ, l. 12, and fol. 108ᵃ, ll. 1–15 with fol. 104ᵃ, l. 8 to 104ᵇ, l. 3. The *third* daftar is dated the 1st of Muharram, A. H. 1089 (A. D 1678, February 23) Interlinear glosses occasionally here and there.

No. 8. J. 9, ff. 238, ll. 15–18; ff. 1–104 and 207–238 are written in Shikasta, ff. 105–206 in Naskhî, size, 9½ in. by 5 in.

287

Ruka'ât-i-Shaikh Abû-alfadl (رقعات شیخ ابو الفضل)

Private letters, addressed by Abû-alfadl to his friends and contemporaries, and collected by Nûr Muhammad (see fol. 1ᵇ, ll. 6 and 7); this collection, never met with before and quite distinct from the usual Mukâtabât-i-'Allâmî, is perhaps that fourth book, of which the Sawânih-i-Akbarî speak; comp. Rieu i. p. 396.

Beginning: بعد از انشای و ثنای حضرت خداوند واهب العطایا که بخشندهٔ روزیٔ انسان و حیوان الخ.

There appear scarcely any names of the persons addressed. Some letters are obviously written to Faidî (برادر عزیز). Copied in the reign of Muhammad-shâh by 'Atâ-allâh; first owner, Sayyid Ni'mat-allâh; last owner, Sir Charles Wilkins.

No. 2357, ff. 34, ll. 12, towards the end ll. 14; Nasta'lîk, slightly mixed with Shikasta; size, 8¼ in. by 6 in.

288

Gulshan-i-Balâghat (گلشن بلاغت).

Official letters and documents, collected by 'Abd-alwahhâb bin Muhammad Ma'mûrî alhusainî alhasanî, with the takhallus Fanâ'î, a contemporary of Abû-alfadl, and beginning: فرخنده انشای که مترسّلان بلاغت آئین دیباچهٔ هر مقصود رساند الخ.

The first letter is addressed to Ibrâhîm Khân, the governor of Lâr; several letters to Abû-alfadl are found on ff. 41ᵃ and 43ᵃ. The date, A. H. 996 (A. D 1588), appears on fol. 37ᵃ; the date, A H. 1019 (A D 1610, 1611), on fol. 73ᵃ.

The copy is not dated.

No. 1895, ff. 77, ll 15; large and distinct Nasta'lîk, small illuminated frontispiece; size, 10 in. by 5⅝ in.

289

Tawârîkh-i-Akbarnâma (تواریخ اکبرنامه)

A short and abridged history of the first forty-eight years of the emperor Akbar's reign, from his accession, A H 963=A. D. 1556 (see fol. 3ᵇ), to A. H. 1010=A. D 1601, 1602 (see fol 250ᵃ sq), composed by Shaikh Ilâhdâd Faidî Sirhindî (see the author's name on fol. 3ᵃ, l 13 فقیر حقیر الهداد فیضی سرهندی, and comp. No. 222 in this Cat) Beginning نام حضرت دادار اکبر که کنه او وهم ماسب دتر کنم آغاز در ذکر گرامی که از نامش شود این نامه نامی سپاس بیقیاس شاهنشاهی را که صیت بسیط توتی الملك من تشاء الخ, comp Rieu . p 253; Elliot, History of India, vi pp 116–146

Copied by Muhammad Husain, and finished the 14th of Dhû-alka'dah, A H. 1104 (A. D 1693, July 17) Presented by Lieut -Col W Kirkpatrick, May 30, 1804

No 192, ff 252, ll. 15, clear Nasta'lîk; illuminated frontispiece, size, 9¼ in by 5 in

290

Zubdat-altawârîkh (زبدة التواریخ).

General history of India from Mu'izz-aldîn bin Sâm to the accession of Jahângîr, A. H. 1014 (A. D. 1605), being a revised and greatly enlarged edition of the Ta'rîkh i-Hakkî by 'Abd-alhakk (see fol. 2ᵇ, last line, sq.), made by the son of that author, Nûr-alhakk almashrikî aldihlawî albukhârî (see fol. 3ᵇ, lin. penult.), who died A. H. 1073 (A. D 1662, 1663), see Rieu i. p. 224, and Elliot, History of India, vi. p. 182 sq. On the Ta'rîkh-i-Hakkî, comp. Rieu i. p. 223, and Bodleian Cat, Nos. 195–198.

Beginning of this work: خطبهٔ کبریا و جلال نظام پادشاهی سزد که عالم و هر چه در عالم است الخ.

The title appears on fol. 4ᵃ, l. 13.

The arrangement of the subdivisions agrees with that in Rieu iii. p. 906.

Mukaddimah, on the meaning of 'Pâdishâh' and the usefulness of historiography (در بیان معنیٔ لفظ پادشاه و فائدهٔ علم تاریخ), on fol. 4ᵃ.

Kings of Dihlî, on fol. 5b, beginning with Mu'izz-aldîn bin-Sâm, on fol. 6a.

Bâbar, on fol. 61b; Humâyûn, on fol. 68a; Shîrshâh (or as he is called here, Shîrkhân), on fol. 81a. On fol. 94a, l. 12, there is a considerable but carefully concealed lacuna (as an English note on the margin points out), comprising part of the history of Shîrshâh and his successors as well as of the second reign of Humâyûn.

Akbar, on fol. 95b.

Accession of Jahângîr, on fol. 203a.

Kings of Mâlwah, on fol. 203b.

Kings of Gujarât, on fol. 235a.

Kings of the Dakhan, on fol. 261a (the Nizâm-almulkîs, on fol. 271a; the 'Âdilshâhîs, on fol. 275a, the Kutb-almulkîs, on fol 275a).

Rulers of Kashmîr, on fol 276b; of Tattah and Sind, on fol 290a; of Multân, on fol. 295b; of Bangâlah, on fol. 296a; of Jaunpûr, on fol. 307a.

No date. Twelfth century of the Hijrah Former owners Mr Richard Johnson and Mr. C. Stewart

No 1805, ff 310, ll 17–19; unequal Nasta'lîk, worm-eaten, size 10⅜ in by 6½ in.

291

Gulshan-i-Ibrâhîmî (گلشن ابراهیمی).

General history of India, from the oldest times to A H 1015 (A. D 1606, 1607), composed by Muhammad Kasim Hindûshâh of Astarâbâd, commonly called Firishta, and dedicated by him to his patron Nasir-aldîn Ibrâhîm 'Âdilshâh, who ruled over Bijâpûr from A H 988 to A H. 1037 (A. D 1580–1627), see Rieu i p 225 sq; Bodleian Cat., No. 217, W Morley, pp 63–68; Elliot, Bibliogr. Index, p 310 sq, History of India, vi pp. 207–236 and 532–569. The work is also styled تاریخ پورس نامهٔ فرشته, and commonly تاریخ فرشته. It has been lithographed at Bombay and Poona, 1831 and 1832; 2nd edition, Lucknow, A H 1281 The whole has been translated into English by J Briggs in his 'History of the rise of the Mahomedan power in India,' 4 vols., London, 1829. Former translations of select portions of the same work were Alexander Dow's 'History of Hindostan,' London, 1768, Jonathan Scott's 'History of Dekkan,' Shrewsbury, 1794; and Anderson's 'Account of Malabar,' Asiatic Miscellany, 1786. It is divided into a mukaddimah, twelve makâlas, and a khâtimah. Beginning: پیش وجود همه آیندگان پیش بقای همه پایندگان الخ.

Mukaddimah, on fol. 5a, first line: Tenets of the Hindûs and early Râjahs of Hindûstân down to the rise of Islâm.

Makâlah I, on fol. 24a: Ghaznawide Sulṭâns of Lâhûr.

Makâlah II, on fol. 68a: Sulṭâns of Dihlî.

Makâlah III, on fol. 288b: Sulṭâns of the Dakhan in six raudas, viz.

1. Bahmanî kings of Gulbargah; 2. 'Âdilshâhs of Bijâpûr; 3. Nizâmshâhs of Aḥmadnagar; 4. Kuṭbshâhs of Tiling; 5. 'Imâdshâhs of Barâr; 6. Barîdiyyah Shâhs of Bidar.

Makâlah IV, on fol. 541b: Sulṭâns of Gujarât.

Makâlah V, on fol. 592b: Rulers of Mâlwah and Mandû.

Makâlah VI, on fol. 626a: Fârûkî Sûlṭâns of Burhânpûr.

Makâlah VII, on fol. 636a. Sulṭâns of Bangâlah and Sharkî rulers of Jaunpûr.

Makâlah VIII, on fol. 643b: Rulers of Sind, Tattah, and Multân.

Makâlah IX, on fol. 649a: Sulṭâns of Multân.

Makâlah X, on fol. 663a: Kings of Kashmîr

Makâlah XI, on fol. 693b: Kings of Malabar (heading is here forgotten).

Makâlah XII, on fol. 699b: Saints of India.

Khâtimah, on fol. 742b: Description of India, etc.

This copy, which is badly written in many places, is dated the 22nd of Shawwâl, A.H. 1058 (A. D. 1648, November 9).

No 1251, ff. 743, ll 15–26, very unequally written, partly in Nasta'lîk, partly in Shikasta; size, 18¼ in. by 10 in

292

Another complete copy of the same

Beginning as in the preceding copy.

The order of the twelve makâlas in the index (on fol 3b) is the usual one, but in the book itself the seventh makâlah of the original is split into two, the Sharkî kings of Jaunpûr forming a special makâlah, viz the eighth, therefore the twelfth makâlah, here corresponds to the eleventh of the usual copies, and the chapter on the Shaikhs of India has consequently no heading whatever

Vol I (comprising the mukaddimah, the first two makâlas, and the first raudah of the third)

Mukaddimah, on fol 3b

Makâlah I, on fol 19b

Makâlah II, on fol 64a.

Makâlah III, on fol 250a (*first* raudah)

Vol II (comprising the rest)

Second raudah of the third makâlah, on fol 1b

Third raudah of the third makâlah, on fol 108b

Fourth raudah of the third makâlah, on fol. 172b

Fifth raudah of the third makâlah, on fol. 180a

Sixth raudah of the third makâlah, on fol. 181b

Makâlah IV, on fol 182b

Makâlah V, on fol. 238b.

Makâlah VI, on fol. 278a

Makâlah VII, on fol. 291b.

Makâlah VIII (Sharkî Sulṭâns of Jaunpûr), on fol 296a.

Makâlah IX (Rulers of Sind and Tattah), on fol. 302a

Makâlah X (Sulṭâns of Multân), on fol. 312b.

Makâlah XI (Rulers of Kashmîr), on fol. 319a.

Makâlah XII (Rulers of Malabar), on fol. 347a.

The Shaikhs of India, on fol. 351b.

Khâtimah, on fol. 401a.

The *first* volume is dated A. H. 1141 (tenth year of Muhammadshâh's reign)=A. D. 1728, 1729; the *second*

the 27th of Ramadân, A. H. 1163 (third year of Aḥmad-shâh's reign = Samvat, 1807) = A. D. 1750, August 30, at Shâhjahânâbâd.

No. 2425, ff. 336, ll. 24; careless and unequal Nasta'lîk; illuminated frontispiece; large waterspots; size, 11¾ in. by 7⅝ in. No. 2426, ff. 402, ll. 17; written for the greater part in legible Shikasta; illuminated frontispiece; size, 11¾ in. by 7¾ in.

293

The same.

A third complete copy of the Gulshan-i-Ibrâhîmî in three volumes.

Vol. I: Muḳaddimah, on fol. 4ᵇ, Maḳâlah I (Lâhûr), on fol. 7ᵃ; II (Dihlî), on fol. 50ᵃ.

Vol. II: Maḳâlah III (Dakhan): *first* raudah, on fol. 1ᵃ; *second*, on fol. 129ᵇ; *third*, on fol 265ᵇ; *fourth*, on fol. 348ᵃ; *fifth*, on fol. 357ᵇ; *sixth*, on fol. 359ᵇ.

Vol. III: Maḳâlah IV (Gujarât), on fol 1ᵇ; V (Mâlwah and Mandû), on fol. 79ᵃ; VI (Burhânpûr), on fol. 127ᵇ; VII (Bangâlah), on fol. 143ᵃ; VIII (Sind and Tattah), on fol. 157ᵇ; IX (Multân), on fol. 170ᵃ; X (Kashmîr), on fol. 180ᵃ; XI (Malabar), on fol. 219ᵇ; XII (Shaikhs, etc.), on fol. 226ᵃ. Khâtimah, on fol 273ᵇ.

The first volume is dated only, A. H. 1176 (A. D. 1762, 1763).

Nos 2887, 2886, and 2885, *first* vol ff 304, *second* vol ff 361, *third* vol ff 276; ll. 21; Nasta'lîk, collated; written by the same hand, except some portions at the beginning and end of the *third* vol; size, 12 in. by 7¾ in

294

The same

A fourth complete copy of the same, with a detailed index on ff. 1ᵇ–11ᵃ, beginning: مجمل تاریخ مرشد مسمّی بنورسامه الخ

On the back of the binding the book is also styled Naurasnâma.

The history begins on fol 12ᵇ

Muḳaddimah, on fol 16ᵃ.

Maḳâlah I, on fol. 21ᵇ; II, on fol. 55ᵃ, III, on fol 232ᵃ; IV, on fol. 461ᵃ; V, on fol. 506ᵇ, VI, on fol 539ᵃ; VII, on fol. 549ᵃ; VIII, on fol 558ᵇ, IX, on fol. 566ᵇ; X, on fol 573ᵃ; XI, on fol. 596ᵇ, XII, on fol. 601ᵃ.

Khâtimah, on fol. 641ᵇ. No date.

No. 2035*, ff. 642, ll 23; clear and distinct Nasta'lîk; beautifully illuminated on ff. 12ᵇ and 13ᵃ; size, 13⅝ in. by 8⅝ in

295

The same.

A fifth complete copy of the same, arranged in the same way as Nos. 2425 and 2426 (292 in this Cat); it contains thirteen instead of twelve, maḳâlas (the seventh being split into two), in the following order:

First volume (جلد اوّل), on ff. 1ᵇ–366ᵇ, beginning as usual.

Muḳaddimah, on fol. 4ᵇ. Maḳâlah I, on fol. 20ᵃ; II, on fol. 62ᵃ; III in six raudas, *first* on fol. 268ᵇ.

Second volume (جلد دویم), on fol. 367ᵇ, beginning: حمد وثنا قادری را که از درر الفاظ جهره الخ.

Second raudah, on fol. 368ᵃ; *third*, on fol. 433ᵇ; *fourth*, on fol. 498ᵃ; *fifth*, on fol. 505ᵇ; *sixth*, on fol. 507ᵃ.

Maḳâlah IV, on fol. 508ᵇ; V, on fol. 568ᵃ; VI, on fol. 610ᵃ; VII (Bangâlah), on fol. 624ᵇ; VIII (Jaunpûr), on fol. 631ᵃ; IX (Sind, etc.), on fol. 638ᵃ; X (Multân), on fol. 649ᵃ; XI (Kashmîr), on fol. 656ᵇ; XII (Malabar), on fol. 686ᵃ; XIII (Shaikhs, etc.), on fol. 691ᵃ.

Khâtimah begins on fol. 734ᵃ (no heading).

No date.

No. 2647, ff 736, ll. 21; large and distinct Nasta'lîk; size, 13 in. by 7⅝ in

296

An incomplete copy of the same

This copy is defective in the middle part, between ff. 522 and 523 some pages are missing, besides, many leaves are injured and most of the headings omitted. Beginning, on fol. 1ᵇ: نورس دستان کلام قدیم پیش وجود همه الخ

Muḳaddimah, on fol. 4ᵇ

Maḳâlah I, on fol 11ᵇ; II, on fol. 49ᵃ; III, on fol 243ᵃ, IV, not marked, V, on fol. 571ᵇ, VI, on fol 610ᵇ; VII, on fol 622ᵇ, VIII, on fol. 641ᵃ; IX, on fol 651ᵇ, X, on fol 658ᵃ; XI, not marked, XII on fol 694ᵃ

Khâtimah, not marked, seems to begin on fol 740ᵇ

Dated A H 1042, 20th of Dhû-alḥijjah (= A D 1633, June 28), by Mîr Fakhrâ, commonly called Shâh Pasandkhân An index on the fly-leaves Blanks on ff. 361ᵃ, 395ᵇ, and 467ᵃ Many English notes in pencil on the margin.

No 3280, olim 15. J 1, ff 741, ll 25, Nasta'lîk, by different hands, size, 12½ in by 5¼ in

297

Another incomplete copy of the same

A large portion of the Gulshan-i-Ibrâhîmî, defective both at the beginning and end, with a large lacuna besides after fol 1 Many headings are entirely or partly missing. According to the date of completion, given on fol 322ᵇ, viz. A H 1018 (A. D 1609, 1610), this copy belongs to the second recension of the work, which was finished in that year, see Rieu i. p. 226ᵃ It opens in the second raudah of the third maḳâlah, the history of the 'Âdilshâhs of Bijâpûr, with an account of Yûsuf 'Âdilshâh, whose death is fixed on fol 13ᵇ, l. 7, in A. H. 916 (ta'rîkh: سماددد شهنشاه عادل); the third raudah of the same maḳâlah begins on fol. 130ᵇ, the fourth on fol. 199ᵃ, the fifth on fol. 207ᵇ, the sixth on fol. 209ᵃ.

Maḳâlah IV, on fol. 211ᵃ, without any heading; V, on fol. 275ᵃ; VI, on fol. 322ᵇ, VII, on fol. 337ᵃ, without any heading; VIII, on fol. 351ᵇ; IX, on fol. 364ᵇ, without a heading; X, on fol. 373ᵇ; XI, on fol. 410ᵇ, XII, on fol. 416ᵇ, breaking off in the biography of Sayyid Jalâl-aldîn Ḥusain. The last two pages are partly torn away.

Beginning: . . . . سلطان مراد شخصی ظهور کرده دعوی نمود که مصطفی الخ.

Bibliotheca Leydeniana.

No. 2431, ff. 462, ll. 16–20; many pages in diagonal lines; Nasta'lîk and Shikasta, by different hands; size, 12 in. by 7⅞ in.

298

A third incomplete copy of the same.

This copy begins with the *fourth raudah* of the *third makâlah*, the Kutbshâhs of Tiling, on fol. 14b; *fifth* raudah, on fol. 26b; *sixth* raudah, on fol. 29b.

Makâlah IV, on fol. 31b; V, on fol. 126b; VI, on fol. 192b; VII, on fol. 214a; VIII, on fol. 233b; IX, on fol 250a; X, on fol. 262a; XI, on fol. 310a; XII, on fol. 318a. Khâtimah, on fol. 388b.

A detailed index of this volume on ff. 1b–13b, dated the 2nd of Sha'bân, A. H. 1155 (A. D. 1742, October 2), at Aurangâbâd No date at the end

No 136, ff 392, ll 17, large and clear Nasta'lîk, size, 12⅛ in by 6¾ in

299

The first volume of the same

This copy, called the first volume of the Gulshan-i-Ibrâhîmi, comprises the *mukaddimah*, the *first* and *second makâlas*, and the *first raudah* of the *third makâlah*

Mukaddimah, on fol 5a.

Makâlah I, on fol 8a, II, on fol 61a III, on fol 338a, first raudah, on fol 338b. With the heading of the second raudah of the same makâlah the copy concludes on fol. 461b روضهٔ دوم در ذکر سلاطین بحاپور

Beginning. بسم الله الرحمن الرحیم' نورس بستان کلام قدیم' پیش وجود الخ

No. 1128, ff 461, ll 21, very legible Shikasta, size, 10½ in by 5⅝ in.

300

The same.

This copy is a little larger than the preceding one, since it goes about three pages beyond the beginning of the *second* raudah of the *third* makâlah, breaking off with the words: . . . . جنارهٔ شاهزاده کرده بی تحسین.

Beginning as usual.

Mukaddimah, on fol. 6a. Makâlah I, on fol. 10a; II, on fol. 72a; III, on fol. 400b; *first* raudah, on fol. 401b; *second*, on fol. 569a.

No. 3294, olim 16 J 14, ff 570, ll. 19; large Nasta'lîk; written by two hands (the second on ff. 440–570); size, 12 in. by 6½ in.

301

The same.

This copy contains only the *mukaddimah*, on fol. 8a, and the first *two makâlas*, on ff. 25a and 72b respectively. A full index of this volume on ff. 1b–3a. Beginning the same as in No. 1128 (299 in this Cat.), on fol. 4b. As date is given only the 15th of Rabî'-althânî, without a year. The last twenty-seven leaves are more or less damaged.

No. 135, ff. 348, ll. 17 (ff. 1–3, ll. 18); large Nasta'lîk; size, 11⅝ in. by 7 in.

302

A fragment of the same.

This copy breaks off in the first half of the *second* makâlah with the words: چون شنیده بود که رامدیوارچه . . . .; corresponding to No. 3294 (300 in this Cat.), fol. 123b, l. 16. After fol. 3 a lacuna. About half of the first five pages is torn away. Beginning the same as in No. 1128 (299 in this Cat.).

No. 244, ff. 126, ll. 15–23; very unequal Nasta'lîk, from a large and distinct one to a small and very careless one; size, 8¾ in by 4¾ in.

303

Ta'rîkh-i-Râjahâi-hindî (تأریخ راجهای هندی).

A short abridgment of the history of India, made from Firishta's work and other standard histories, A. H. 1018 (see fol 36b, l. 6 (تا حال که ثمان عشر و الف است) = A. D. 1609, 1610, by an anonymous author, and beginning در معتقدات اهل هند و ذکر رایان و بیان کیفیّت ظهور اسلام در آن بلاد' ذکر فریدان سام بن نوح علیه السلام الخ

The preface gives a short account of the ante-muhammadan Râjahs of India; the book itself is divided, like Firishta's, into twelve makalas, viz. 1. سلاطین لاهور, on fol 4a, 2 سلاطین دهلی, on fol 7a, 3. سلاطین دکن, on fol 23b, 4 سلاطین گجرات on fol 36b; 5. حکّام مملکت مالوه الخ, on fol 41a, 6. سلاطین عاروقیّهٔ برهانپور, on fol 44a, 7 سلاطین بنگاله, on fol. 46a, 8 حکّام مملکت سند الخ, on fol 49b, 9 سلاطین ملتان, on fol 50b, 10. حکّام کشمیر, on fol 51a, 11 احوال ملیبار, on fol. 53b, 12. حالات مشایخ هندوستان, on fol. 54a.

Dated the 19th of Rabî'-althânî, A. H. 1149 (A. D. 1736, August 27).

No. 2983, ff. 59, ll. 14–15; careless Nasta'lîk; size, 9⅝ in. by 5⅞ in.

304

Another copy of the same abridgment.

Beginning the same. It is styled here, on fol. 1b, تأریخ حاکمان هند. Makâlah I, on fol. 3a; II, on fol. 6b (down to Akbar's death, A. H. 1014); III, on fol. 21a, in six raudas; IV, on fol. 32a; V, on fol. 36a; VI, on fol. 38b; VII, on fol. 41a; VIII, on fol. 44a; IX, on fol. 45a; X, on fol. 45b; XI, on fol. 47b; XII (Saints of India), on fol. 48b, in two sections: *a.* Chishtî order, on fol. 48b; *b.* Suhrawardî order of Multân, on fol. 50b. No date.

No. 3006, ff. 1–53, ll. 15; large Nasta'lîk; size, 10 in. by 5½ in.

305

Jahângirnâma (جهانگیرنامه).

The complete first or original edition of the authentic autobiographical memoirs of the emperor Jahângîr (who reigned A.H. 1014–1037 = A.D. 1605–1627), beginning: از عنایات بیغایات الهی یکساعت نجومی از روز پنجشنبه هشتم جمادی الثانی هزار و چهاردهجری گذشته الخ

These memoirs go down to the beginning of the nineteenth year of the emperor's reign; comp. Rieu i. p. 253 sq.; Bodleian Cat., Nos. 219–220; W. Morley, p. 112 sq.; Elliot, History of India, vi. p. 276 sq.; J. Aumer, p. 93 sq.; etc. A second or revised edition by Mîr Muhammad Hâdî, who brought the history down to the end of Jahângîr's reign, is described in the Bodleian Cat., No. 221, and has been edited by Sayyid Ahmad, 1864, at Ally Gurh, under the title توزك جهانگیری, which is frequently given to these memoirs.

No date.

No. 164, ff. 311, ll. 15–21; written by many different hands in very unequal Nasta'lîk and in Shikasta (so on ff. 265–272); size, 10½ in. by 6¼ in.

306

Another copy of the same.

This copy is likewise complete, going down to the beginning of the nineteenth year of Jahângîr's reign (see fol. 215ᵃ, last line but two). Beginning the same. Notes and remarks, both in Persian and English, on the margin. Presented by Lieut.-Col. William Kirkpatrick, May 30, 1804

No. 181, ff 216, ll 23, good Nasta'lîk; illuminated frontispiece, size, 10¾ in. by 6¼ in

307

The same.

This copy is incomplete, and goes down only to A.H. 1024, the tenth year of the emperor's reign. Muharram, A.H. 1024, appears on fol. 168ᵃ, ll. 9 and 10. The last words agree with the preceding copy, fol. 86ᵃ, l. 10. Beginning the same. No date.

No. 1603, ff. 170, ll. 17; Nasta'lîk; size, 8¾ in by 5 in.

308

The same.

This copy is incomplete, like the preceding one, and ends exactly in the same manner. Beginning as usual.

Copied at Banâras, and finished the 25th of October, 1835=2nd Rajab, A.H. 1251=Samvat, 1892, 4th of the month Kâtik or Kârtik. In the colophon these memoirs are styled واقعات جهانگیری. Purchased of General Cunningham, July, 1870.

No. 3181ᵇ, ff. 227, ll. 11; Nasta'lîk; size, 9 in. by 5⅞ in.

309

Tûzuk-i-Jahângîrî (توزك جهانگیری).

The shorter redaction of the spurious memoirs of Jahângîr, agreeing completely with No. 259 in J. Aumer, p. 94; see also Bodleian Cat., No. 222. The short preface begins, on fol. 1ᵇ, thus: حمد بی غایت و شکر بی نهایت مبدعی را الخ.

In the last line of the first page the memoirs themselves begin: امّا بعد یادگار سرگذشت احوال خود را الخ.

Jahângîr's accession is fixed here (as in the Bodleian copy and, partly in Aumer too) on the 20th (بیستم, probably a mistake for هشتم, the 8th) of Jumâdâ-alawwal (!), A.H. 1014.

Dated the 25th of Jumâdâ-alawwal, A.H. 1194 (A.D. 1780, May 29).

No. 546, ff. 56, ll 15; Shikasta; size, 7¾ in. by 4¼ in.

310

The same.

The amplified redaction of the same spurious memoirs of Jahângîr, on which Major D. Price's English translation, 'Memoirs of the emperor Jahangueir, written by himself' (London, 1829, Oriental Translation Fund), is based, styled in the colophon on fol. 80ᵃ, on the fly-leaves, and on the top of fol. 1ᵃ: جهانگیر نامه, in the various later entries on the margin of fol. 80ᵃ and on fol. 1ᵃ. مقالات جهانگیری. Beginning: ای نام تو سر دفتر اسرار وجود الخ.

In the *second* line the usual beginning appears حمد بی غایت و شکر بی نهایت الخ; see Rieu i. p 254 With the exception of a number of verses and other embellishments the text agrees with that of the preceding copy

This copy was written for Mirzâ Muhammad by 'Atâ-allâh bin Isma'îl Kâdirî and finished the 17th (هفدهم, but above is written ۱۹, 19th) of Dhû-alhijjah, in the twenty-fourth year of Muhammadshâh's reign, A.H. 1154=A.D. 1742, February 23.

Collated throughout. Various later entries on fol. 1ᵃ, and on the margin of fol. 80ᵃ. On the fly-leaf some hadîth with Persian translation, taken from the سراج الهدایة (من کتاب سراج الهدایة بعضی احادیث و ترجمهٔ آن).

No. 3398, ff. 80, ll. 17; careless Nasta'lîk, very near Shikasta, size, 8¾ in. by 6 in.

311

The same.

Beginning as in the preceding copy. In the colophon it is styled تاریخ جهانگیرنامه.

No date. Beginning of the present century (about 1802 or 1803).

No. 2383, ff. 127–370, ll. 11; large Nasta'lîk; size, 8¾ in. by 5¾ in.

312

Iḳbâlnâma-i-Jahângîrî (اقبالنامهٔ جهانگیری).

The *first two volumes* of the history of Sulṭân Akbar and Sulṭân Jahângîr, composed A. H. 1029=A. D. 1620 (see fol. 4b, last line but two), by Muḥammad Sharîf, called Mu'tamadkhân (see fol. 4a, l. 9), who died A. H. 1049=A. D. 1639, 1640; comp. Rieu iii. p. 922 and i. p. 255; W. Morley, p. 120; Elliot, History of India, vi. p. 400 sq.; J. Aumer, p. 92, etc.

The *first volume*, on ff. 1b–154b, comprises the history of Akbar's ancestors;

The *second volume*, on ff. 155b–592b, the history of Sulṭân Akbar's reign, from his accession to his death.

The *third volume* (containing Jahângîr's reign down to his death and later added by the same author) is wanting here (see copies of this volume further below in Nos. 314–323); therefore this copy is styled both on fol. 1a and in the colophon: اکبرنامهٔ معتمد خان

Beginning of the *first volume* here: تعالی الله این چه ارتفاع شان و اعتلای مکان واجب است که ممکن را تصوّر آن در امکان نگنجد الخ.

Beginning of the *second volume* (agreeing verbatim with the beginning of the *second* part of the *first* book of the Akbarnâma, of which it is an abridgment, see No. 235 sq in this Cat and J. Aumer, loc. cit.): سلسلهٔ انتظام کارکاه آفرینش که مظاهر حقیقت نمای شهود و شواهد الخ.

The *first* volume is dated the 10th of Rabî'-alawwal, in the nineteenth year (probably of 'Âlamgîr's reign, A. H. 1087=A. D. 1676, May 23). Ff. 17–23 are misplaced, the right order is 17, 22, 18–21, 23. Some pages a little injured at the corners.

No 161, ff. 592, ll. 13–19; very unequally written, partly in Shikasta, partly in Nasta'lîk, size, 10½ in by 6½ in.

313

Another copy of the *second* part of the *second* volume of the same.

This part of the Iḳbâlnâma-i-Jahângîrî, styled دفتر دویم از جلد دویم, begins in the middle of the twenty-eighth year of Akbar's reign with the chapter: رزم آرائی میرزا خان تا سلطان مظفر گجراتی و ارتفاع رایات فتح و ظفر بعون ملك دادگر الخ, corresponding to fol. 442a in the preceding copy, and goes down to the death of Akbar. It contains about one page more than No. 161, for the end of the preceding copy, انجامید روز نهم الخ, is found here on fol. 232a, l. 9.

Dated the 19th of Rajab, A. H. 1064, (A. D. 1654, June 5), at Aḥmadâbâd.

No. 1325, ff. 233, ll. 14–15; Shikasta, ff. 1, 4, and 5 supplied by another hand in Nasta'lîk; size, 9⅞ in. by 5¾ in.

314

Iḳbâlnâma-i-Jahângîrî.

The *third* volume of the same work, containing the history of Jahângîr's reign from his accession to his death; comp. Bodleian Cat., Nos. 224–230, and Rieu i. p. 255. Beginning: شایستهٔ سریر سلطنت و فرمانروائی و زیبندهٔ افسر خلافت و کشور کشائی الخ.

It has been edited in the Bibliotheca Indica, Calcutta, 1865, and in Lucknow, A. H. 1286.

A little worm-eaten. Dated the first of Ṣafar, A. H 1071 (A. D. 1660, October 6).

No. 247, ff. 177, ll. 15; Nasta'lîk; size, 9⅞ in by 5½ in

315

The same *third* volume of the Iḳbâlnâma-i-Jahângîrî.

Beginning as in the preceding copy. Lacunas after ff. 7 and 60. Dated the 10th of Ṣafar, in the third year of Bahâdurshâh's reign, A. H. 1122 (A. D. 1710, April 10), by Muḥammad 'Alî.

No 2007, ff 192, ll. 15, large Nasta'lîk, size, 9⅛ in. by 5 in

316

The same.

This copy is dated the 12th of Jumâdâ-alawwal, in the eleventh year of Muḥammadshâh's reign, A. H. 1142 (A D 1729, December 3)

No. 3118, ff 158, written by two different hands, the first a large and distinct Nasta'lîk, on ff 1–115a, ll 16–17, the second Shikasta, on ff 115a–158, ll 23, splendid binding in brown and gold, size, 9¾ in by 5½ in

317

The same

A very inelegant copy the last ten leaves of which are greatly injured, whole portions being torn away Beginning as usual Written in Muḥammadshâh's reign, A H 1153 (A D 1740 1741) as it seems (the date being partly destroyed)

No 2045, ff 186 ll 11 14, mostly written in Shikasta ff 74 108 by another hand in diagonal lines in Nasta'lîk, size 10⅞ in by 6⅞ in

318

The same

The chapter on contemporary poets, which is found in some copies, is wanting here, it closes with Jahângîr's death.

Dated the 9th of Jumâdâ-alawwal, in the twenty-fifth year of Muḥammadshâh's reign, A. H. 1156 (A. D. 1743, July 1).

No. 3285, olim 14. J. 21, ff. 159, ll. 17, Nasta'lîk, mixed with Shikasta; collated, rather worm-eaten in the latter half, size, 10⅞ in. by 6¼ in

319

The same.

This copy, like the preceding one, has no chapter on contemporary poets; it just breaks off with the heading: ذکر شعرا که معاصر آنحضرت بودند; the last words being ملّا حیاتی گیلانی (Mullâ Ḥayâtî of Gîlân, the first of the contemporary poets).

No date. The proper order of ff. 26–31 is: 26, 28, 27, 30, 29, 31.

No. 2937, ff. 120, ll. 17; the older part, in clear Nasta'lîk, comprises ff. 4–34 and 43–120; the remaining portion is added by a modern hand, which has also repaired many injured corners in the other pages; size, 10¾ in. by 6¾ in.

320

The same.

Dated by Aḥsan-allâh ibn Shaikh Hidâyat-allâh the 20th of Rajab, in the twenty-ninth year of Shâh 'Âlam's reign, A. H. 1201 (A. D. 1787, May 8). The right order of ff. 61–68 is: 61, 62, 64, 63, 66, 65, 67, 68

No. 1965, ff. 200, ll. 13; large and distinct Nasta'lîk; size, 9¾ in. by 5½ in.

321

The same.

No date. This copy was purchased at Seringapatam, A. D 1802, presented by J H. Peile, Esq., and received the 19th of September, 1818; transferred to Civil Collection, August 9, 1819.

No. 3389, olim 14 J. 25, ff 185; the first seventy-nine leaves written in Nasta'lîk, 13 14 diagonal lines; the last 106 leaves are added by a European hand, as it seems, ll 12–13, size, 8¼ in by 6 in.

322

The same.

Dated the 25th of Rabî'-alawwal A H 1231 (A D 1816, February 24). Occasionally various readings on the margin.

No 3147, ff. 175, ll 15, illuminated frontispiece, splendid binding in green and gold, size, 10¾ in. by 6 in

323

A defective copy of the same.

This copy breaks off on fol 141b in the middle of the nineteenth year of Jahângîr's reign, A H 1033, which begins on fol. 139a. Last words تا سر راه دوآن موج کرفته . . . نگدارند که از آب, corresponding to fol. 117b, l 4 in No. 3285 (318 in this Cat.).

No. 3322, ff 141, ll. 12, modern Nasta'lîk; size, 9¾ in. by 6¼ in.

324

Maâthir-i-Jahângîrî (مآثر جهانگیری).

A large fragment of Kâmgâr Ḥusainî's (died A. H. 1050=A. D. 1640, 1641) history of the early life and reign of the emperor Jahângîr, which was completed A. H. 1040 (A. D. 1630, 1631); comp. Rieu i. p. 256 sq.; Bodleian Cat., No. 223; Elliot, History of India, vi. p. 439 sq. This copy opens abruptly, on fol. 16a, with the death of Akbar and Jahângîr's accession: رشك هشت بهشت شود و بدستیاری الخ. The events are narrated from year to year, viz.: first year of his reign, on fol. 19b; second, on fol. 28b; third, on fol. 36a; fourth, on fol. 38b; fifth, on fol. 41a; sixth, on fol. 48b; seventh, on fol. 55a; eighth, on fol. 59b; ninth, on fol. 63a; tenth, on fol. 67b; eleventh, on fol. 73b; twelfth, on fol. 82b; thirteenth, on fol. 90a; fourteenth, on fol. 100a; fifteenth, on fol. 108b; sixteenth, on fol. 136a; seventeenth, on fol. 145b; eighteenth, on fol. 153b; nineteenth, on fol. 165a; twentieth, on fol. 183b; twenty-first, on fol. 191a; twenty-second, on fol. 218a. In the middle of this year, the last but one of Jahângîr's reign, the copy breaks off on fol. 222b. A later portion of the MS., viz. the events between Jahângîr's death and Shâhjahân's accession, going from the 19th of Rabî'-alawwal, A. H. 1037, to the 26th of Jumâdâ-alawwal in the same year (Shâhjahân's accession took place on the 7th of Jumâda II), on ff. 10a–15b, likewise incomplete both at beginning and end.

Besides the main portion, the Maâthir-i-Jahângîrî, or as it is styled on the back of the binding, the 'Jâhângîrnâma,' by which more general term it is, for instance, designated by Khâfikhân too, this copy contains two other fragmentary pieces, viz

1. Ff. 1–9b, the first part of the *third book* of the Maktûbât-i-Abû-alfadl or Mukâtabât-i-'allâmî, the collection of Abû-alfadl's letters (comp. Nos 271–286 in this Cat.), beginning: یا فاتح ابواب علوم و حکم الخ Abû-alfadl's name appears on fol. 2a, l 2.

2. Ff. 223a–229b, the last portion of the Ma'dan al-jawâhir, by Mullâ Ṭarzî (composed A. H. 1025=A D 1616), comprising part of the sixteenth bâb, the whole of the seventeenth bâb, and the khâtimah of the shorter redaction (comp. Bodleian Cat, Nos. 464 and 465, Rieu iii p 1038b) Bâb XVII begins on fol 224b. در پاداش اندیشهٔ تباه الخ. This portion is dated the 11th of Jumâdâ II, A H 1180 (A. D 1766, November 14)

No 3098, ff 229, ll 10 15; Shikasta, by at least three different hands; size, 8¾ in by 4¾ in. (the last seven leaves 4¼ in)

325

Pâdishâhnâma (پادشاهنامه).

The *first* volume of 'Abd-alḥamîd Lâhûrî's (died A H 1065=A. D. 1655) history of the emperor Shâhjahân comprising the first ten years of his reign, A H. 1037–1047 (A. D. 1627–1638), beginning: نکارین کلامی که گدارش آن دامن سامعه را جواهر آگین کند الخ; comp. Bodleian Cat., Nos. 232–235; Rieu i. p 260 sq., W. Morley, p. 122; J. Aumer, p. 95; Elliot, History of India, vii. p. 3 sq., etc. The introduction, on the emperor's ancestors, begins with Timûr, on fol. 23b, Bâbar, on fol. 25a; Humâyûn, on fol. 25b; Akbar, on fol. 26a; Jahângîr, on fol. 27a.

The first year of Shâhjahân's reign, on fol. 33b; the second, on fol. 123b; the third, on fol. 145b; the fourth, on fol. 170a; the fifth, on fol. 208b; the sixth, on fol. 230a; the seventh, on fol. 284b; the eighth, on fol. 316b; the ninth, on fol. 348a; the tenth, on fol. 402b. The appendix, containing an account of the con-

temporary Shaikhs, Mullâs, Ḥakîms, and poets, on fol. 440a.

No date. An index on the fly-leaves.

No. 317, ff. 454, ll. 15; excellent, large, and clear Nasta'lîk; all the pages sprinkled with gold; illuminated frontispiece; size, 12¾ in. by 8 in.

326

Another copy of the *first* volume of the Pâdishâhnâma.

Beginning as in the preceding copy. Timûr, on fol. 22b; Bâbar, on fol. 24b; Humâyûn, on fol. 32a; Akbar, on fol. 33b; Jahângîr, on fol. 34b; the history of Shâhjahân's reign begins on fol. 41b. The appendix on the contemporary learned men and poets is wanting here; ff. 10 and 102 are left blank.

No date. An index on the fly-leaves.

No 128, ff. 384, ll. 16–17; large Nasta'lîk; size, 12½ in. by 6¾ in

327

The same.

This copy which begins, on fol. 5b, thus: ریگس کلامی که گذارش الخ, contains, on ff. 1b–4b, a short introductory chapter on Shâhjahân's life before his accession, styled ذکر احوال جستهٔ مآل ایّام شاهزادگی, and beginning: در شناختن جلوس اشرف الخ See the same account at the end of Elliott 368 in the Bodleian Library (Cat. No. 232). The sketch of the emperor's ancestors begins with Timûr, on fol. 15a, the history of Shâhjahân's reign, on fol. 24a.

Dated the 24th of Rabî'-althânî, A. H. 1162 (A. D. 1749, April 13). The appendix on the learned men, etc., begins somewhere about fol. 166a, but there is no heading marked.

No 1495, ff. 171, ll 27, inelegant and careless Nasta'lîk, size, 15¾ in. by 8¾ in

328

Pâdishâhnâma.

The *second* volume of the Pâdishâhnâma, comprising the years A. H. 1047–1057 (A. D. 1638–1647).

Beginning, on fol. 4b: سپاس والا اساس دادار کارساز و کرگار بی انباز را که الخ.

A complete index, on ff. 1b–3b, beginning: آغاز سال اوّل از دویم دور.

These first two volumes of the Pâdishâhnâma have been edited in the Bibliotheca Indica, Calcutta, vol. i, 1867; vol. ii, 1868.

Copied by Maulânâ Shaikh Naṣr-allâh of Sûdhân in the month Rajab, A. H. 1109, that is, the forty-first year of 'Âlamgîr's reign (A. D. 1698, January, February).

No. 1388, ff. 370, ll. 19; large and distinct Nasta'lîk; size, 13¾ in. by 6¾ in.

329

Pâdishâhnâma.

The *third* volume of the Pâdishâhnâma, supplied, after 'Abd-alhamîd's death by Muhammad Wârith (killed A. H. 1091 = A. D. 1680), and comprising the history of Shâhjahân's reign from the twentieth to the thirtieth year, A. H. 1057–1067 (A. D. 1647–1657).

It begins, on fol. 7b:

بر سر هر نامه دبیر قلم - آنچه کند بهر تیمّن رقم

An index, on ff. 3b–4b, beginning: افتتاح بخشیش سال سیوم دور غرّهٔ جمادی الثانی سنهٔ هزار پنجاه هفت. آغاز سال اوّل دور سیوم الخ. Short statistical reports on ff. 1b, 2a, and 275a–276b.

The *third* volume itself concludes on fol. 273b, and is copied by the same Shaikh Naṣr-allâh of Sûdhân as the *second* volume, in the same year 1109, in the month Ṣafar. It is incorrectly styled شاهجهان نامه in the colophon.

No. 324, ff. 276, ll. 19; large and distinct Nasta'lîk; size, 13¾ in. by 6¾ in.

330

An incomplete copy of the *second* and *third* volumes of the *Pâdishâhnâma.*

There are seven leaves missing in the beginning of the *second* volume, which opens abruptly thus, on fol. 1a: ... مبلغ رایان عمدة الملك برساند, corresponding to No. 1388 (328 in this Cat.), fol 23b, l. 9

The twelfth year of Shâhjahân's reign (the second of the second decade) begins on fol. 11b. A short appendix on Shaikhs, learned men, etc on fol 90a

Third volume, on fol. 91b, beginning بر سر هر نامه دبیر قلم الخ. The literary appendix to this volume is found on fol 178a On fol 178b the work concludes

Ff 179b–180b are filled with an interesting piece of Sufic debate between a devout monk (زاهد) and a false anachoret (زندیق), beginning: ی بر تو سجود زاهدان وقت سحر الخ

No date

No 1494, ff 186, ll 32–38 Inferior Nasta'lîk in many parts nearly equal to Shikasta, by various hands size, 16 in by 8¾ in

331

Shâhjahânnâma (شاهجهاننامه)

Another history of the emperor Shâhjahân's reign to the close of the thirtieth year, by Muhammad Ṭâhir, with the takhalluṣ Âshnâ, commonly called 'Inâyatkhan bin Ẓafarkhân bin Khwâjah Abû-alḥasan (who died A. H. 1077 = A. D. 1666, 1667). It was composed A. H. 1068 (A. D. 1658), and is a kind of abridgment of the preceding Pâdishâhnâma; comp. Bodleian Cat., No. 237, Rieu i. p. 261, and iii. p. 1083b; W. Morley, p. 123, Elliot, History of India, vii. p. 73 sq. According to Rieu, the proper title of the work is مُلخّص.

Beginning:

بنام پادشاه پادشاهان
سرّ افرازی ده صاحب کلاهان
حمدی که در خورشان الخ

At the end, on fol. 235b sq., an account of the revenues of Hindûstân and other statistics are found.

Dated the 14th of Rajab, in the twenty-fourth year of Muhammadshâh's reign (=A. H. 1155, A. D. 1742, September 14).

No. 981, ff. 240, ll. 21; Nasta'lîk; size, 11¾ in. by 6⅝ in.

332

'Amal-i-Ṣâliḥ (عمل صالح).

A very large and detailed history of Shâhjahân's reign, together with a full account of his forefathers and predecessors, especially of Akbar and Jahângîr, and of the first three years of 'Âlamgîr's reign, completed by Muḥammad Ṣâliḥ Kanbû, A. H. 1070 (A. D. 1659, 1660; see the chronogram, لطیفهٔ فیض الهی), comp. Rieu i. p. 263 sq.; A. F. Mehren, p. 21, Elliot, History of India, vii. p. 123 sq.; etc. It consists here of two volumes, the *first* comprising the introduction and the first seven years of Shâhjahân's reign (which begins here on fol. 99b), the *second* the remaining portion of his reign and the beginning of that of 'Âlamgîr. The biographical appendix on famous Shaikhs, Mullâs, Ḥakîms, poets, etc., begins on fol. 271a in No. 857.

Beginning of the whole work. شگفته روئی چمن بیان و خنده ریزی گلشن سخن از حمد بهار پیرای الخ.

An index on the fly leaves of the *first* volume (No 856), which is dated the 11th of Rajab, A H 1112 (A D. 1700, December 22).

The *second* volume was finished the 25th of Dhû-alhijjah, A. H. 1113 (A. D. 1702, May 23).

No. 856, ff 217; No 857, ff 301, ll 23, Nasta'lîk; size, 12¾ in by 8¼ in.

333

Another copy of the same.

The first year of Shâhjahân's reign, on fol. 103a; the second, on fol. 119b; the third, on fol 133b; the fourth, on fol. 151b; the fifth, on fol. 167a; the sixth, on fol. 190b; the seventh, on fol 218a; the eighth, on fol. 248a; the ninth, on fol. 270a; the tenth, on fol. 291a; the eleventh, on fol. 305b; the twelfth, on fol. 316a; the thirteenth, on fol. 320b; the fourteenth, on fol. 327b; the fifteenth, on fol. 331b; the sixteenth, on fol. 340a; the seventeenth, on fol. 345b; the eighteenth, on fol. 352a; the nineteenth, on fol. 359a; the twentieth, on fol. 375a; the twenty-first, on fol. 395b; the twenty-second, on fol. 415b; the twenty-third, on fol. 426a; the twenty-fourth, on fol. 430b; the twenty-fifth, on fol. 434b; the twenty-sixth, on fol. 442a; the twenty-seventh, on fol. 446b; the twenty-eighth, on fol. 454b; the twenty-ninth, on fol. 459a; the thirtieth, on fol. 462a; the thirty-first, on fol. 469a.

The first year of 'Âlamgîr's reign, on fol. 493b

Biographical appendix, on ff. 505b–530.

Copied A. H. 1157 (A. D. 1744, 1745). On fol. 1a this work is incorrectly styled شاهجهاننامه.

No. 44, ff. 530, ll. 23–25, a few pages with less lines; very careless and unequal Nasta'lîk, written by different hands; size, 11 in. by 6¼ in.

334

The same.

A third copy of the same, in three volumes. Beginning quite different from that in the preceding copies: ذکری که حسن آغاز یابد و بیانی که پیرایهٔ انجام الخ.

The history of Shâhjahân's ancestors appears to be much shorter here. The story of Shâhjahân's accession begins here already, in No. 3132, on fol. 28b; the second year of his reign, on fol. 107a; the third, on fol. 129b; the fourth, on fol. 154a; the fifth, on fol. 190b; the sixth, on fol. 211b; the seventh, on fol. 262b; the eighth, on fol. 293a; the ninth, on fol. 323a; the tenth, on fol. 378b; the eleventh, in No. 3133, on fol. 1b; the twelfth, on fol. 24a; the thirteenth, on fol. 33b, the fourteenth, on fol. 48a; the fifteenth, on fol. 57b; the sixteenth, on fol. 76b; the seventeenth, on fol 89b; the eighteenth, on fol. 106a; the nineteenth, on fol. 122b; the twentieth, on fol. 161b; the twenty-first, on fol. 216b; the twenty-second, in No. 3134, on fol. 1b, the twenty-third, on fol. 29a; the twenty-fourth, on fol. 40a; the twenty-fifth, on fol. 50a; the twenty-sixth, on fol. 66b; the twenty-seventh, on fol. 78b; the twenty-eighth, on fol. 100b; the twenty-ninth, on fol. 113b, the thirtieth, on fol. 121b; the thirty-first, on fol. 141b

The biographical index, on fol. 235a, in No. 3134

An index of the contents of the *second* volume is found on ff 269a–271b, in No. 3133.

The *first* volume is dated the 1st of Sha'bân, A H 1213 (A. D. 1799, January 8); the *second* and *third*, A. H. 1225 (A. D. 1810). On the first leaves, as well as in the colophons, this work is again styled شاهجهاننامه The author's name does not occur here in the preface, only in the colophon Muhammad Ṣâliḥ is mentioned.

No 3132, ff 434; No. 3133, ff. 271; No. 3134, ff 308, ll 17, large and distinct Nasta'lîk, illuminated frontispiece at the beginning of each volume, the first two pages of each volume splendidly adorned; size of No. 3132, 12½ in. by 6¼ in; of Nos. 3133 and 3134, 10¾ in. by 6⅜ in.

335

The same.

A fourth complete, but very badly written, copy of the 'Amal-i-Ṣâliḥ, without any date. The main work ends on fol. 697b (the biographical appendix beginning on fol. 663b). There are added:

1. On the margin, frequent quotations from the پادشاهنامه (see above, Nos. 325–330 in this Cat.) in red ink.

2. On ff. 699a–711a genealogical lists and a general index of famous personages appearing in the book تفصیل مناصب پادشاهزادهای والا مقدار و سلاطین عالی تبار و امرایان عظام اخلاص شعار و دیگر بندهای عقیدت آثار تا پانصدی.

3. On ff. 712a–736, some other historical documents, especially letters, relating to Shâhjahân's time, probably taken from the پادشاهنامه too, if not belonging to the عمل صالح itself.

The first heading is: نقل نامهٔ اعلیحضرت از منشآت

علامی سعد الله خان که بسلطان محمّد خان فرمانروای روم مصحوب حاجی احمد سعید در سال بیست و پنجم از جلوس اقدس ارسال یافت.

No. 1410, ff. 736, ll. 19; Shikasta; size, 11¼ in. by 6½ in.

336

Extracts from the 'Amal-i-Ṣâliḥ.

Short extracts from the second book of Muḥammad Ṣâliḥ Kanbû's 'Amal-i-Ṣâliḥ, or Pâdishâhnâma (as it is styled here), entitled: بعضی از فوائد منقول از جلد دویم پادشاهنامه که مشتمل بر احوال حضرت صاحبقران ثانی ابو المظفر شهاب الدین محمّد شاهجهان پادشاه غازی انار الله برهانه است تألیف محمّد صالح کنبوی دهلوی الخ.

It begins with ذکر طول و عرض مملکت روز افزون هندوستان بهشت نشان, in this way: طول این مملکت الخ.

These extracts were made by Muḥammad Bakhshkhân, with the takhallus *Âshûb*, the author of a history of the reign of Muḥammadshâh and other works (died A. H. 1199=A. D. 1785),—see Rieu iii. p. 944; Elliot, History of India, viii. p. 232,—for Mr Richard Johnson, A. H. 1194 (A. D. 1780).

No. 667, ff. 24, ll. 15, Shikasta, size, 8 in. by 4½ in.

337

Tuḥfat-i-Shâhjahânî (تحفهٔ شاهجهانی).

A concise history of the life and reign of the emperor Shâhjahân, from his birth in A. H. 1000=A. D. 1592 (fol. 3ᵃ, l. 6) to his death in A. H. 1076=A. D. 1666 (fol. 31ᵇ, first line), based on the best authorities, a list of which is given in the preface, particularly on the عمل صالح (see the preceding copies, and fol. 2ᵇ, ll. 6–10 in this work), by Sudhârî La'l (سدهاری لعل), see fol. 1ᵇ, l. 6.

Beginning: از آنجا که تحریر مآثر جلیله و مفاخر نبیله اقبال الخ.

No date. C. M. K. 43.

No. 2935, ff. 32, ll. 11–13; Shikasta, size, 9⅞ in. by 8¼ in.

338

Laṭâ'if-alakhbâr (لطائف الاخبار).

Journal of the expedition of Shâhjahân's eldest son, prince Dârâ Shukûh (born A. H. 1024=A. D. 1615, murdered A. H. 1069=A. D. 1659), to Ḳandahâr, A. H. 1063 (A. D. 1653), composed under his auspices by somebody who accompanied him (probably Badî'-alzamân Rashîdkhân, who died A. H. 1107=A. D. 1695, 1696; comp. Rieu i. p. 264, and iii. p. 1083ᵇ).

Beginning: حمد بیحدّی که ابواب فتح را بر روی پادشاهان تواند کشاد مر آن خدایرا سزاست الخ; see also Bodleian Cat., Nos. 238 and 239; Elphinstone, History of India, 5th ed., p. 587, etc.

After the preface follows an introductory chapter on the previous expeditions under Murâd and Aurangzîb, and the army's outset from Lâhûr the 24th of the first Rabî', A. H. 1063. The journal itself begins with the 10th of Jumâdâ-althânî, A. H. 1063 (A. D. 1653, May 8), and goes down to the 9th of Dhû-alḥijjah of the same year (A. D. 1653, October 31).

Dated the 25th of Muḥarram, in the twenty-sixth year (probably of 'Âlamgîr's reign, A. H. 1094=A. D. 1683, January 24), at Shâhjahânâbâd, by Mîr Ghulâm 'Alî bin Mîr 'Abd-alraḥîm, an inhabitant of Dihlî.

No. 2461, ff. 282, ll. 11; clear Nasta'lîḳ, written by two hands, the first of which goes down from fol. 1 to fol. 203, the second from fol. 204 to the end; size, 9½ in. by 6⅛ in.

339

Another copy of the same.

Beginning as in the preceding copy. The appendix, on the march back from Ḳandahâr to Multân, and the general conclusion (see the Bodleian copies loc. cit.) are not distinctly marked here. No date.

No. 42, ff. 151, ll. 19; Nasta'lîḳ; size, 10¾ in. by 5⅝ in.

340

Ta'rîkh-i-Shâh Shujâ'î (تاریخ شاه شجاعی).

A history of the life and exploits of Shâhjahân's second son, prince Muḥammad Shâh Shujâ', who was born A. H. 1025 (A. D. 1616), and put to death A. H. 1070 (A. D. 1660), composed by Muḥammad Ma'ṣûm bin Ḥasan bin Ṣâliḥ, A. H. 1070 (A. D. 1659, 1660); see this date twice, on fol. 2ᵃ, l. 7, and fol. 5ᵃ, l. 10. The author was himself, as he states on fol. 5ᵇ, l. 5, twenty-five years in the prince's service. This work may be a part of the same author's فتوحات عالمگیری, or history of the early part of 'Âlamgîr's reign, which was also completed A. H. 1070, see Rieu i. p. 270ᵃ, and iii. p. 1049ᵃ, Elliot, History of India, vii. p. 198.

Beginning حمدیکه زبان همچو ما قاصدان را بآن دسترس است نثار کبریای مقدّس خداوند الخ.

No date.

No. 533, ff. 162, ll. 11; Shikasta; size, 6⅛ in. by 3⅝ in.

341

'Ajîba-i-gharîbah (عجیبهٔ غریبه).

Special history of the conquest of Kûchbahâr and Âshâm (or Assam, a rich country along the river Brahmaputra), by the Khânkhânân Mîr Muḥammad Sa'îd Ardastânî, otherwise styled Mîr Jumlah, under the emperor 'Âlamgîr, A. H. 1072 and 1073 (A. D. 1662 and 1663). It is written by an eye-witness of, and co-operator in, this campaign, Ibn Muḥammad Walî Aḥmad, commonly called Shihâb-aldîn Ṭâlish; see fol. 2ᵇ, l. 5, and fol. 4ᵇ, l. 7. Another and more common title of this book is تحفهٔ غیریه, or فتحیهٔ غیریه; comp. Bodleian Cat., Nos. 240 and 241; Rieu i. p. 266; Elphinstone, History of India, 5th ed., p. 610 sq.; Elliot, History of India, vii. pp. 265–269; Blochmann,

Journal of the Asiatic Society of Bengal, vol. xli. p. 51 sq.

The book is divided into a muḳaddimah and two maḳâlas, viz.:[1]

مقدّمه در بیان سبب توجّه اعلام ظفر فرجام به تسخیر کوچ بهار و آشام, on fol. 4b.

مقالهٔ اوّل در ذکر توجّه نوّاب مستغنی القاب باستیصال بیم نراین راجهٔ کوچ بهار و فتح آن سرزمین بتادیب آفریدگار, on fol. 7a.

مقالهٔ دوم در ذکر موکب عالی بجانب آشام و فتح آن ملک بعون ملک علّام, on fol. 12a.

The continuation, relating the immediately following events down to the month Sha'bân, A. H. 1076, is missing here. As date of composition is given, at the end, the 20th of Shawwâl, A. H. 1076, but that seems to be a mistake of the transcriber, since in the Bodleian copies the 20th of Shawwâl, A. H. 1073 (A. D. 1663, May 28), appears. Probably the date of the missing continuation is confounded with that of the original report, just as the title عجیبهٔ غریبه seems to be a mere mistake for فتحیّهٔ عبریّه.

Beginning: جنود نا معدود حمد ملازم حضرت مالک الملک علی الاطلاقست که صف آرایان معرکه الخ.

A Hindûstânî translation of this work, entitled تاریخ آشام, by Mîr Bahâdur 'Alî Ḥusainî, was published at Calcutta, 1805, and a French version of the same by T. Pavie, Paris, 1845.

This copy belonged formerly to Robert Ireland, Fort William in Bengal, June 1, 1780

No. 1724, ff 108, ll 15; clear and distinct Nasta'lîk, size, 9 in. by 5¾ in

342

Another copy of the same.

Most of the headings are omitted in this copy, beginning the same as in the preceding one. In the colophon this history is styled تواریخ آشام.

Copied at Murshidâbâd in the dominion of Nawwâb Mu'taman-almulk Mubârak-aldaulah Sayyid Mubârak 'Alîkhân Bahâdur Firûzjang; the date is the 19th of Dhû-alḳa'dah, in the twenty-second year (of whose reign is not stated).

No. 1458, ff. 92, ll. 17; Nasta'lîk; size, 9½ in. by 5½ in.

343

The same.

Muḳaddimah, on fol. 5a. Maḳâlah I, on fol. 8a; II, on fol. 14a. The last chapter, relating the death of the Khânkhânân, begins on fol. 122a. Date of composition: 20th of Shawwâl, A. H. 1073.

The copy is not dated. Bibliotheca Leydeniana.

No. 2493, ff. 129, ll. 15; Nasta'lîk; size, 8¾ in. by 6¼ in.

344

Historical extracts.

1. Extract from Firishta's Gulshan-i-Ibrâhîmî (see Nos. 291–304 in this Cat.), seventh maḳâlah, on the Sharḳî rulers of Jaunpûr (از منتخب تاریخ فرشته مقالهٔ هفتم در بیان سلطنت حکّام شرقی الخ), on fol. 1b.

2. Extracts from the preceding history of the conquest of Kûchbahâr and Âshâm (گفتار در فتح ولایت کوچ بهار ..... و توجّه عساکر گیتی کشا از آنجا بآهنگ تسخیر ملک آشام و کشایش آن ناحیت الخ), on fol. 10b.

A short sketch of the capture of the fortress of جانکام is added on fol. 72a.

No date.

No. 1572, ff. 79, ll 17–18; careless and irregular Nasta'lîk, mixed with Shikasta, by different hands; size, 9½ in by 5½ in.

345

Wâḳi'ât-i-'Âlamgîrî (واقعات عالمگیری)

A history of the first five years of the reign of the emperor 'Âlamgîr (A. H. 1068–1118 = A. D. 1658–1707), to A. H. 1073, Ṣafar (A. D. 1662, September, October), identical with the ظفرنامهٔ عالمگیری, described in Rieu i p. 265; comp. ii p. 699a, and iii p. 1083b. It concludes with a short notice on Shâhjahân's death, Rajab, A. H. 1076 (A. D. 1666, January).

The above title appears in the colophon, where (on fol. 141a) the work is wrongly ascribed, just as in Rieu's first copy, to Mîrkhân (i. e. Sayyid Mîr, brother of Shaikh Mîr Khwâfî, died A. H. 1080 = A. D. 1669, 1670). The real author was 'Âḳilkhân Râzî, better known by his dîwân and several romantic mathnawîs (died A. H. 1108 = A. D. 1696, see Rieu ii. loc cit, and Bodleian Cat., Nos 1148 and 1149). He is correctly mentioned in the colophon of the following copy.

Beginning: ابو الظفر محیی الدین محمّد اورنگ زیب بهادر عالمگیر پادشاه غازی آن قطب ملک سلطنت و جهانداری مرکز دائرهٔ عظمت و بختیاری الخ.

Dated the 9th of Jumâdâ-althânî, A. H. 1124 (first year of Jahândârshâh's reign = A. D. 1712, July 14), at Allahâbâd.

No. 212, ff. 87–141, ll. 13–18; written by different hands, partly in careless Nasta'lîk, partly in Shikasta, size, 9½ in. by 6 in.

346

Another copy of the same

Beginning: آن قطب ملک سلطنت و جهانداری مرکز دائرهٔ عظمت الخ.

The title given to it in the colophon is the same as in the preceding copy: واقعات عالمگیری; on the fly-leaf it is styled وقائع عالمگیری. The author 'Âḳilkhân is mentioned on the last page, last line but two.

Written by Tabîr 'Alî for Mîr Muhammadshâh, and finished the 7th of Jumâdâ-alawwal, A. H. 1204 (A. D. 1790, January 23).

No. 1562, ff. 80, ll. 15; large and distinct Nasta'lîk; size, 9⅝ in. by 6 in.

347

'Âlamgîrnâma (عالمگیرنامه).

A history of the first ten years of the emperor 'Âlamgîr's reign, to the end of Rajab, A. H. 1078 (A. D. 1668, middle of January), by Muhammad Kâzim bin Muhammad Amîr Munshî, who died, according to Rieu iii. p. 1083b, A. H. 1092 (A. D. 1681). The statement therefore in Morley's Cat. and elsewhere, that this work was completed in the thirty-second year of the emperor's reign, i. e. A. H. 1100, must needs be wrong. See other copies of the same work in Bodleian Cat., Nos. 243 and 244; Rieu i. p. 267; W. Morley, p. 125; J. Aumer, p. 97, etc.; comp. also Elliot, History of India, vii. p. 174 sq. It has been edited in the Bibliotheca Indica, Calcutta, 1865–1868.

Beginning:

ای داده بعقل پرتو آگاهی
شاهان رتو کامیاب شاهنشاهی
آنرا که ز کائنات برتر خواهی الخ

Copied A. H. 1131 (A. D. 1719). Collated.

No. 615, ff. 316, ll. 21, Nasta'lîk, illuminated frontispiece, size, 9⅝ in. by 5½ in.

348

Another copy of the same.

This copy is about a year older than the preceding one, dated the 10th of Shawwâl, A. H. 1130 (A. D. 1718, September 6), but it is very badly written. Collated and annotated A. H. 1138 (A. D. 1725, 1726), at Shâhjahânâbâd. Beginning the same as in the preceding copy.

No. 1795, ff. 402, ll. 13–26; written for the greater part in bad Shikasta, a few leaves in Nasta'lîk, by different hands, size varying from 8⅞ in. by 4⅝ in. to 10½ in. by 5¾ in.

349

The same.

Another old, but undated copy, a little worm-eaten. The first ten leaves are later supplied, and from the Arabic paging, which begins on fol. 11a with ر, it appears that the original copy opened immediately with 'Âlamgîr's accession, and that the missing introduction was added by another hand afterwards. Collated.

No. 853, ff. 527, ll. 16–22; large and clear, but very unequal Nasta'lîk, by different hands; size, 12½ in. by 7 in.

350

The same.

This copy is dated the 20th of Sha'bân, in the seventh year of Muhammadshâh's reign (=A. H. 1138, A. D. 1726, April 23), by Muhkam Singh. It is styled here, on fol. 1a: تاریخ عالمگیری, and in the colophon: تواریخ عالمگیر پادشاه.

A blank on fol. 274a.

No. 1611, ff. 334, mostly written in diagonal lines of different number; Nasta'lîk; size, 8⅜ in. by 5 in.

351

The same.

Dated by Muhammad Husain Darwîsh the 8th of Rajab, in the first year of Ahmadshâh's reign (=A. H. 1161, A. D. 1748, July 4). The proper order of ff. 384–389 is: 384, 386, 385, 388, 387, 389. No headings.

No. 3328, olim 14. J. 10, ff. 422, ll. 17; very careless Nasta'lîk; size, 9⅞ in. by 5¾ in.

352

The same.

A very good copy, dated the 19th of Jumâdâ-alûlâ, A. H. 1184 (Samvat, 1827=A. D. 1770, September 10).

No. 359, ff. 321, ll. 21; Nasta'lîk; illuminated frontispiece; size, 9⅞ in. by 5⅝ in.

353

The same.

No date.

No. 171, ff. 332, ll. 18–21; small, but clear Nasta'lîk; ff. 241–248 and 321–332 supplied by other hands, size, 10¾ in. by 5¾ in.

354

A slightly defective copy of the same.

Ff. 547, 550, 554, and 559 are very severely damaged, considerable portions of the text being torn away.

Dated in the more modern part the 10th of Rajab, in the forty-fifth year of Shâh 'Âlam's reign (=A. H. 1217, A. D. 1802, November 6). Bibliotheca Leydeniana.

No. 2600, ff. 577, ll. 17, consisting of two portions, an older and a more modern one, the latter on ff. 1–8, 16, 22, 34–37, 40, 56–1, 5, 234–237, 513–536, 545, 546, 551, and 577. Nasta'lîk, illuminated frontispiece, size, 9⅝ in. by 5¾ in.

355

An incomplete copy of the same.

This copy breaks off in the middle of the sixth year of the emperor's reign with the words غسلخانه جهت دولتخانه, corresponding to No. 359 (352 in this Cat.), fol. 236a, l. 3. Besides fol. 557 is torn away. The right order of ff. 46–56 is: 46, 54, 55, 47–53, 56.

No. 881, ff. 611, ll. 15; large and distinct Nasta'lîk, written on white and brown paper, size, 9¾ in. by 5⅝ in.

356

Another incomplete copy of the same.

This copy, dated A. D. 1811, is very defective at the beginning; it opens abruptly in the third year of 'Âlamgîr's reign, fol. 4a, l. 3 ab infra, corresponding to No. 2600 (354 in this Cat.), fol. 276a, l. 9. It is besides rather incorrect in many places.

The fourth year of Âlamgîr's reign begins on fol. 56b; the fifth, on fol. 151b; the sixth, on fol. 213b; the seventh, on fol. 245b; the eighth, on fol. 265a; the ninth, on fol. 329a; and the tenth, on fol. 387b.

Bibliotheca Leydeniana.

No. 2545, ff. 444, ll. 13; very neat and distinct Nasta'lîk; size, 10⅝ in. by 7⅝ in.

357

A fragment of the same.

This copy contains only a small portion of the 'Âlamgîrnâma, but many headings being omitted, and no dates being found at all, it is impossible to state how far it extends; it seems to comprise only the first two or three years of the emperor's reign. Beginning as usual on fol. 4b. The first three leaves, fol. 4a, and the margin of ff. 4b-45b, as well as of ff. 143-147, and the whole of fol. 148 are filled by fragments from Muḥammad Mahdî Astarâbâdî's تاريخ جهانكشاى, or تاريخ نادرى, the history of Nâdirshâh (see Rieu i. p. 192 sq., and Bodleian Cat., Nos. 302-306), beginning: بر دانايان رموز الخ.

No 14. J 11, ff. 148, ll. 19; careless Nasta'lîk; the fragments of Nâdirshâh's history written by another still more careless hand; size, 9¾ in. by 6 in.

358

Lubb-altawârîkh-i-Hind (لبّ التواريخ هند).

General history of India, abridged from Firishta's famous work (see Nos. 291-304 in this Catalogue), but enlarged from other sources, and brought down to A. H. 1101 (A. D. 1689, 1690), by Râe Bindrâban, son of Râe Bhârâmal (see author's name and title, on fol. 1a, l. 4, and fol. 2a, l. 3). It begins with the reign of Shihâb-aldîn Ghûrî (A. H. 572), and goes down to the thirty-third year of that of 'Âlamgîr, to whom the work is dedicated, see Rieu i. p. 228 sq.; Bodleian Cat., No. 245; A. F. Mehren, p. 18; Elliot, History of India, vii. p. 168 sq.

The chronogram for the date of composition, viz. حالات ملك هندوستان (=A. H. 1106, A. D. 1694, 1695), is not found in this copy (see below, No. 360).

It is divided into the following ten fasls:

1. Kings of Dihli, on fol. 2b, beginning with Shihâb-aldîn Ghûrî.
2. Sulṭâns of the Dakhan, on fol. 129b, in six shu'bas: (a) Bahmanîs of Gulbargah, on fol. 129b; (b) 'Âdil-shâhs of Bijâpûr, on fol. 139a; (c) Nizâmshâhs of Aḥmadnagar and Daulatâbâd, on fol. 147b; (d) Kuṭb-shâhs of Tiling, on fol. 158b; (e) 'Imâdshâhs of Barâr, on fol. 161b; (f) Barîdshâhs of Bidar, on fol. 162a.
3. Sulṭâns of Gujarât, on fol. 163a.
4. Rulers of Mâlwah and Mandû, on fol. 173a.
5. Fârûqî-Sulṭâns of Burhânpûr and Âsîr, or Khândîs, on fol. 180b.
6. Sulṭâns of Bangâlah, on fol. 184b.
7. Sharqî-rulers of Jaunpûr, on fol. 188b
8. Rulers of Sind, on fol. 190b.
9. Rulers of Multân, on fol. 192a.
10. Rulers of Kashmîr, on fol. 192b.

Beginning: پادشاهى بيزوال مر خدايراست جلّ جلاله و عمّ نواله الخ.

Dated the 24th of Muḥarram, in the forty-second year of 'Âlamgîr's reign, = A. H. 1110 (A. D. 1698, August 2), only four years after the completion of the work.

No. 3050, ff. 193, ll. 14-17; Shikasta; size, 9⅝ in. by 5⅝ in.

359

Another copy of the same.

Beginning as in the preceding copy. Author's name on fol. 1b, l. 4; date (A. H. 1101) on fol. 1b, l. 5; title on fol. 2a, l. 9. The chronogram at the end (fol. 160b) appears here in a mutilated and consequently useless form, as حالات هندوستان.

Fasl I, on fol. 2b; II, in six shu'bas: (a) on fol. 100a, (b) on fol. 107b, last line; (c) on fol. 114b; (d) on fol. 124a; (e) on fol. 126b; (f) on fol. 127a; III, on fol. 128a; IV, on fol. 137a; V, on fol. 145a; VI, on fol. 149b; VII, on fol. 155a; VIII, on fol. 157a; IX, on fol. 158b, last line; X, on fol. 159b.

Dated by Muḥammad Jalâl-aldîn, the 4th of Dhû-alḥijjah, A. H. 1131 (the first year of Muḥammadshâh's reign) = A. D. 1719, October 18.

This copy belonged formerly to Mr. Richard Johnson

No. 1127, ff. 160, ll. 20; Nasta'lîk; size, 10⅝ in. by 6⅝ in.

360

The same.

This copy is dated the 17th of Muḥarram, A. H. 1156 (twenty-fifth year of Muḥammadshâh's reign = A. D 1743, March 13), at Shâhjahânâbâd. Collated the 24th of Ṣafar in the same year. Another collation was completed the 17th of Dhû-alka'dah, A. H. 1195 (A. D 1781, November 4), at Ḥaidarâbâd in the Dakhan.

The ten fasls are found here: 1. on fol. 71b; 2. in six shu'bas, on fol. 192a; 3. on fol. 226b; 4. on fol 236a, 5. on fol. 243a; 6. on fol. 247b; 7 on fol. 251b; 8. on fol. 253a; 9. on fol. 255a, 10 on fol. 255b.

Author's name and title on fol. 70b, ll. 3 and 4, and fol. 71a, l. 7. The full chronogram, حالات ملك هندوستان, on the last page. As title to this work is given here, on fol. 70a: تواريخ لبّ اللباب, and in the colophon: لبّ اللباب.

No. 1606, ff. 70-257, ll 14-18, many pages written in diagonal lines; Shikasta, size, 8½ in. by 4¾ in.

361

An extract from the same.

A select portion of the *first fasl* of the Lubb-alta-wârîkh-i-Hind, comprising the history of the emperors of Dihlî from Bâbar's birth in A. H. 888 = A. D. 1483 (so to be read instead of 988 on fol. 2a, l. 9) to A. H. 1096 = A. D. 1685 (see fol. 80a, last line), with a fragment of the history of Sîwâî or Sîwâjî, the famous Marattah prince of the Bhoslah family, beginning on fol. 81a.

Beginning of this extract, on fol. 1b: از منتخب رای بندرابن ابن رای بهاره مل که از مفصّل تاریخ فرشته مجمل بر داشته مجملی از آن مجمل بطریق الخ.

Bâbar's accession in A. H. 899 (A. D. 1494) is related on fol. 2b, l. 2.

No date.

No. 2966, ff. 83, ll. 13; Nasta'lîk; size, 8¾ in. by 4⅝ in.

362

Khulâṣat-altawârîkh (خلاصة التواريخ).

General history of India, from the earliest times to the death of Dârâ Shukûh and the accession of 'Âlamgîr, completed in the fortieth year of that emperor's reign, A. H. 1107 (A. D. 1695), by the Hindû Sujân Singh Munshî (or, as his usual name runs, Sujân Râi Munshî), comp. Rieu i. p. 230; Bodleian Cat., No 246, W Morley, pp. 69–71; Elliot, History of India, viii p 5 sq; Garcin de Tassy, Hist. de la littérat hind etc i. 31, Journal Asiat., 1854, tom 3, p 366, J Aumer, p 84

Beginning: نقاش نگارخانهٔ کائنات و مصوّر کارگاه ممکنات چون اقتضای آن کرد الخ

After the preface and an enumeration of the authorities on which this history is based, an account of the Hindûs begins on fol 6a, after that follows a description of the different Sûbas or provinces of India on fol. 16b, and a history of the Hindû Râjahs on fol 57a

The history of the Muhammadan dynasties begins, on fol 102b, with Nâsir-aldîn Sabuktagîn of Ghazna, and goes down to 'Âlamgîr A short account of the emperor's death in A H 1118 (A D 1707) was added by the author many years afterwards.

On ff 328a–342b there appears the further addition of a short compendium of local Indian history, consisting mostly of lists of rulers from the early Râjahs to the forty-second year of 'Âlamgîr's reign, A H 1109 (A. D. 1697, 1698), in which year this appendix appears to have been drawn up.

The whole work is dated the 10th of Dhû-alhijjah, A. H. 1216 (A. D 1802, April 13)

No 1657, ff. 342, ll. 19; different handwriting, partly in Nasta'lîk, partly in Shikasta; size, 11⅝ in by 6¾ in

363

The same.

A still more modern copy of the Khulâsat-altawârîkh, by Munshî Sujân Râi (so distinctly written here in the colophon), made by Nadhar Muhammad, A. H. 1271 = Samvat, 1911 = A. D. 1854. An English note prefixed to this MS. and signed by C. Raikes, Commissioner and Superintendent, states that it was sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab Committee at Lahore. The copy was received into the library from Dr. Royle, July, 1856.

Contents:

Preface, on fol. 1b, beginning as in the preceding copy.

Title, on fol. 4b, l. 4.

Account of the Hindûs, on fol. 7b.

Description of the Ṣûbas of Hindûstân, on fol. 18a.

Hindû Râjahs, on fol. 61a

Muhammadan dynasties, beginning with Sabuktagîn, on fol. 117b; 'Âlamgîr, on fol. 335a.

Both the short account of 'Âlamgîr's death, and the compendium of the local histories of India, are wanting here.

No. 3242, ff. 369, ll. 17; clear and distinct Nasta'lîk; large illuminated frontispiece; the first two pages prettily adorned with gold borders round each line; size, 12¾ in. by 8¼ in.

364

A fragment of the same.

The first part of the Khulâṣat-altawârîkh, comprising about a third of the whole, that is, the introduction, the account of the Hindûs (on fol. 55b), the description of the Ṣûbas of India (on fol. 71b), and the history of the Hindû Râjahs (on fol. 129a). At the end a list of the Muhammadan dynasties down to 'Âlamgîr. Beginning as in the preceding copies.

No date.

No 3051, ff. 47–186, ll 10–13; Shikasta; size, 8⅞ in by 5⅝ in.

365

Maâthir i-Âlamgîrî (مآثر عالمگيری).

A history of the full reign of the emperor 'Âlamgîr, from A H 1067 to his death in A H. 1118, completed by Muhammad Sâkî Musta'iddkhân (who died A H. 1136 = A D 1724), A H. 1122 (A. D. 1710), comp. Bodleian Cat, No 247, Rieu i. p 270, and iii. p 1083b; W Morley, p 127, A F Mehren, p. 22; Elliot, History of India, vii p 181 sq, etc

It consists of two unequal parts, the first of which, on ff 1b–25a, comprises the first ten years of the emperor's reign, and is a mere abridgment of Muhammad Kâzim's 'Âlamgîrnâma (see Nos 347–357 in this Cat) The second part is Muhammad Sâkî's own work, and contains the history of the last forty years of 'Âlamgîr's reign. The work has been edited in the Bibliotheca Indica, Calcutta, 1870–1871.

Beginning of the *first* part, on fol. 1b: بتحاب صحائف ایجاد انس وجلس والتقاط لطائف انشاء کون و مکان الخ

Beginning of the *second* part, on fol. 25b: بد لحمد فی الاولی والآخره حامد بد پیرایش حمد جهان آفرینی الخ

This copy was finished the 25th of Rabî'-althânî, in the twenty-third year of Muhammadshâh's reign, A. H. 1154 (A D. 1741, July 10). Purchased from the executors of the Marquess of Hastings.

No. 3152, ff. 169, ll. 18; Nasta'lîk; size, 9⅝ in. by 5¼ in.

366

Another copy of the same.

Beginning the same. The *second* part commences here on fol. 39b. No date. Fol. 5 and many of the following leaves, especially in the second half, slightly damaged. On fol. 1a this work is styled تاريخ عالمگيری.

No 217 ff 225 ll. 15; careless Nasta'lîk; size, 9¼ in. by 5¼ in.

367

The same.

Another quite modern copy of the same work, dated the 20th of Jumâdâ-alawwal, A. H. 1211 (A. D. 1796, November 21).

Beginning of the *first* part, on fol. 1b: انتخاب صحائف ایجاد انس و جان الخ.

Beginning of the *second* part, on fol. 31a: له الحمد فی الاوّل و الآخر خامه به پیرایش الخ.

Bibliotheca Leydoniana.

No. 2434, ff. 251, ll. 17; very clear and distinct Nasta'lîk; size, 11¼ in. by 7⅝ in.

368

A defective copy of the same.

Beginning of the *first* part, on fol. 1b; of the *second*, on fol. 32b: لله الحمد في الاولى و الآخرة الخ.

It breaks off in the middle of the forty-fifth year of Âlamgîr's reign, A. H. 1113.

No. 1455, ff. 197, ll. 17; Nasta'lîk, by different hands on various paper; size, 9 in. by 4⅝ in.

369

Extracts from the same.

These extracts from the Maâthir-i-'Âlamgîrî contain the history of the proceedings in the Dakhan during the emperor's reign, styled in the colophon: وقائع دکهن عهد عالمگیری, and beginning: جهت ادائی بر آستان سپاس ادائی الخ.

Dated the 12th of Rabî'-alawwal, in the seventeenth year of Muhammadshâh's reign, A. H. 1148 (A. D. 1735, August 2), at Ahmadâbâd.

No. 1981, ff. 62, ll. 15-18, Shikasta; size, 8¾ in. by 4⅝ in.

370

Letters.

Copies of official letters, all written in the thirty-ninth and fortieth years of 'Âlamgîr's reign (A. H. 1107 and 1108=A. D. 1695-1697), and received from Sûrat, A. D. 1698. The library received them from the Register Office, August 24, 1821. After fol. 7 one leaf appears to be torn out. Ff. 24b-27a and 35b-38b are left blank.

No. 150, ff. 65, ll. 15; Shikasta; size, 12⅝ in. by 7⅝ in.

371.

Âdâb-i-'Âlamgîrî (آداب عالمگیری).

State papers, documents, and letters written in 'Âlamgîr's name by the Munshî-almamâlik Shaikh Abû-alfatḥ, with the honourable title of Kâbilkhân, and collected by Ṣâdiq Muṭṭalibî (died the first day of A. H. 1129=A. D. 1716, December 16) at the request of his son, Muhammad Zamân. The date of this collection is A. H. 1115 (chronogram: گل از باغ جان)=A. D. 1703, 1704; comp. the fuller description of the contents of this work in Rieu i. p. 399 sq., and Elliot, History of India, vii. p. 205. The majority of these letters belong to the time of Aurangzîb's minority.

Beginning: خداوند علیم حکیم خرد بخش سخن آفرین را بکدام مرتبه سخن‌وری ستایش کنم الخ.

Dated the 17th of Jumâdâ-alawwal, A. H. 1151 (A. D. 1738, September 2), in Muhammadshâh's reign, at Shâhjahânâbâd.

No. 1675, ff. 408, ll. 21-23; written by many different hands in Nasta'lîk and Shikasta; size, 11 in. by 6¼ in.

372

Another copy of the same.

Beginning the same.

Dated the 12th of Rajab, A. H. 1184 (A. D. 1770, November 1), by رام کول, at Lucknow, in Shâh 'Âlam's reign.

No. 2942, ff. 188, ll. 16-22, written in a very rough and unequal way by many different hands in Nasta'lîk and Shikasta, size, 11⅛ in. by 7 in.

373

Kalimât-i-ṭayyibât (کلمات طیّبات).

Another collection of notes and orders, issued by the emperor 'Âlamgîr and edited A. H. 1131 (A. D. 1719) by his favourite secretary 'Inâyat-allâh, who died A. H. 1139 (A. D. 1726, 1727); see Bodleian Cat., Nos. 248-251; Rieu i. p. 401, and iii. p. 1087b; Elliot, History of India, vii. p. 203.

Beginning: الهی از قلم شکسته و زبان خسته چه آید که سپاس و ستایش جناب کبریا الخ.

No date. According to Rieu i. p. 401b this collection is contained in the رقعات عالمگیر, or رقعات عالمگیری, edited Lucknow, A. H. 1260, and Lahore, A. H. 1281, but it must be noticed that there exist also two special collections of letters with the same particular title of 'Ruka'ât-i-'Âlamgîrî,' different from the Kalimât-i-ṭayyibât, see Bodleian Cat., No. 252, Rieu ii. p. 801 (comp. i. p. 401, where a very similar collection is noticed under the title of رموز و اشارهای عالمگیری), J. Aumer, p. 96; and No. 379 in this Cat.

No. 1594, ff. 51-160, ll. 11; Nasta'lîk; size, 8½ in. by 5¼ in.

374

Another, but much shorter copy of the same.

Beginning as in the preceding copy. No date.

No. 1761, ff. 39-87, 10 diagonal lines in a page; Shikasta; size, 8¼ in. by 4 in.

375

Rakâ'im-i-karâ'im (رقائم کرائم).

A third collection of letters by 'Âlamgîr, mostly written to Amîrkhân (who died soon after A. H. 1131=A. D. 1719), and collected after Amîrkhân's death by his son Sayyid Ashrafkhân Mîr Muhammad al-Husainî; see

Bodleian Cat., No. 253; Rieu i. p. 400; Elliot, History of India, vii. p. 204.

Beginning: سخن جان است و دیگر گفتگو جانا زمن بشنو الخ.

The names both of the collector Ashrafkhân and of his father Amîrkhân appear on fol. 1b, last three lines.

This copy, which is the most extensive among those of the رقائم کرائم in the India Office Library, is not dated; it belongs to the twelfth century of the Hijrah. The title on the inside of the binding, 'Rukat Alemgiri,' is incorrect.

No. 3021, ff. 53, ll. 15; large and distinct Nasta'lîk, size, 8⅝ in. by 6½ in.

376

Another copy of the same.

Beginning as in the preceding copy. No date

No 1594, ff. 1–50b, ll 11; large and distinct Nasta'lîk, size, 8½ in by 5¼ in.

377

A much shorter copy of the same

Beginning as usual. Dated the 24th of Shawwâl, A H. 1154 (Samvat, 1798)=A D. 1742, January 2 The copy belonged formerly to Mr Richard Johnson

No 3388, olim 14. J. 14, ff 41b 68, ll. 15-16, Nasta'lîk size, 8 in by 4⅝ in.

378

The same.

The beginning of this copy is quite different from that in all the preceding copies, viz

دربرار حورشد شد کار سخن - شب ندارد روز بازار سخن

The name of the collector, Sayyid Ashrafkhan Mir Muhammad alhusainî, appears on fol 1b first line. The notes are called ارشاد.

No date.

No 1761, ff. 1–38, 10 diagonal lines in a page, Shikasta, size, 8¼ in. by 4 in.

379

Rukaʿât-i-ʿÂlamgîrî (رقعات عالمگیری).

A fourth collection of short notes and orders of Âlamgîr, different from those in J. Aumer, p. 96, and the Bodleian Cat., No. 252, which bear the same title; comp. also Rieu ii. p. 801.

Beginning: الحمد لله و الصلوة علی عباده الذین اصطفی ورضا چند وصیّت دارد اوّل آنکه این عاصی الخ

The copy belonged formerly to Mr. Richard Johnson.

No. 3388, olim 14. J. 14, ff. 1–40, ll. 12; large Nasta'lîk; size, 8 in. by 4⅝ in.

380

Dastûr-al'amal-i-Âgâhî (دستور العمل آگاهی)

A fifth collection of notes and letters of 'Âlamgîr to his father Shâhjahân, his sons, officials, and servants, collected A. H. 1156 (here wrongly called the twenty-ninth year of Muhammadshâh's reign)=A. D. 1743; see another copy in Rieu i. p. 402.

Beginning: بعد حمد ربّ العالمین و نعت خاتم المرسلین ..... بر ضمیر صیرفیان سخن و جوهر شناسان این فنّ الخ.

The last of the collection is the well-known 'last will' (وصیّت نامه) of the emperor.

No date.

No. 1344, ff. 51, ll. 15; Shikasta; size, 7¾ in. by 5¾ in.

381

The same.

Part of the same collection, as it seems, styled in the colophon رسالهٔ دستور العمل, or مجموعهٔ رقعات عالمگیر اورنگزیب, and beginning: دفرزند زاده حافظ قرآن عظیم قرین عریضه کند بعضی کارهای ملکی الخ.

No date.

No 3301, olim 14 J 12, ff. 1–32, ll. 11–18, Shikasta; size, 10 in by 5½ in

382

The same

Another part of the same collection, as it seems, styled in the colophon کلمات اورنگزیب, and beginning abruptly thus درینصورت تحلّی عظیم در کار جهانداری راه مسالک ورور مسامت الخ.

No 3301 olim 14 J 12, ff 33–60, ll 12–19, Nasta'lîk, size, 10 in by 5½ in.

383

Letters of Âlamgîr to his second son, prince Muhammad A'zamshâh, probably selected from the foregoing collections, in all of which he comes in for the largest share of notes, beginning. فرزند سعادت توأم شاه اعظم حفظ الله الخ, comp. Bodleian Cat, No 254

This collection is incomplete, and breaks off in the middle of a letter on fol. 32b

No 3337, olim 14 J 13, ff. 1–32, ll 13, unequal Nasta'lîk; size, 9⅝ in. by 5⅝ in.

384

The main portion of this very uncouth and often illegible MS. contains a series of notes and letters of the emperor 'Âlamgîr, chiefly to his son, prince A'zamshâh (see the preceding collection), to Dhû-alfaḳârkhân, and others, beginning, on fol. 4a: شقّه‌های دستخطّ خاص پادشاه عالم گیر به ذو الفقارخان الخ.

This portion comprises ff. 4–10, 3, and 11–56a, and is dated the 23rd of Ṣafar, A. H. 1193 (A. D. 1779, March 12). It is followed, on ff. 56a–68b, by a short historical piece (from Mîr Ghulâm Husainkhân's سیر المتأخّرین, as it seems; see below, Nos. 416–421 in this Cat.), entitled: حقیقت نادرشاهی از غلام حسین خان,

dated likewise A. H. 1193, the 5th of Rabî'-alawwal (A. D. 1779, March 23).

On ff. 1 and 2 are fragments from the نامهٔ عمدة الملك بهادر بنام حسين دوست خان, in mathnawî-baits ('Umdat-almulk Anwar-aldînkhân Muhammad 'Alî was Nawwâb of the Carnatic A. H. 1162–1210 = A. D. 1749–1795); on ff. 69a–84a various miscellanies: 1. extracts from Amîr Khusrau's poetry; 2. a Hindûstânî mathnawî, styled نادرنامه (Nâdirnâma), on ff. 71a–78b, with the date of composition A. H. 1152 (A. D. 1739, 1740); 3. a few ghazals by Dhaukî (see A. Sprenger, Catal., p. 389), fragmentary letters, and other pieces in prose and verse, and on ff. 82b–84a a نامهٔ حسين دوست خان بنوّاب عمدة الملك بهادر, again in mathnawî-baits; a reply to the poetical letter on ff. 1 and 2.

No. 3108, ff. 84, ll. 9–13, at the beginning and end in diagonal lines, written by different hands in Shikasta; size, 6¼ in. by 3⅝ in.

385

Bahâdurshâhnâma (بهادرشاهنامه).

A detailed history of the first two years of the reign of Bahâdurshâh, the second son of 'Âlamgîr (who reigned A. H. 1119–1124 = A. D. 1707–1712), by Mirzâ Nûr-aldîn Muhammad, generally known as Ni'matkhân, with the takhallus 'Alî, and the honorary titles of Mukarrabkhân and Dânishmandkhân, who died A. H. 1122 (A. D. 1710), see Bodleian Cat., No. 256; Rieu i. pp. 268 and 272; iii. p. 1049b, Elliot, History of India, vii. p. 568, J. Aumer, p. 97.

Beginning: بسم الله الرّحمن الرّحيم، دست نرآورده بجود كريم، ناز و نعيم دو جهان در كفش، خلق ازل تا ابد مصرفش، افسر سلطان سخن حمد مالك المملكت كه سرير الخ.

No date. Entries of A. H. 1196 and 1197 (A. D. 1782 and 1783) on fol. 1a. Most headings throughout the text are left blank.

No. 1942, ff. 196, ll. 17; Nasta'lîk, written by different hands; size, 10⅛ in. by 5⅜ in.

386

The same.

The same history in a rather abridged form, beginning: افسر سلطان سخن حمد ملك الملكست كه سرير شهنشاهش بجواهر كلمات الخ.

Copied A. H. 1195 (A. D. 1781), by Muhammad Ja'far Rifatî, in the army of the Nawwâb Bahâdur.

No. 3391, olim 14. J. 19, ff. 54–107, ll. 15; Nasta'lîk; size, 7⅝ in. by 4⅝ in.

387

The same.

The same abridged edition of the Bahâdurshâhnâma as the previous copy, but beginning like No. 1942:

بسم الله الرّحمن الرّحيم ـ دست برآورده بجود كريم ـ ناز و نعيم دو جهان در كفش ـ خلق ازل تا ابد مصرفش ـ افسر سلطان سخن حمد الخ

Dated the 10th of Shawwâl, A. H. 1217 (A. D. 1803, February 3), at Sarîrangpatan. Presented by J. H. Peile, Esq., and received September 19, 1818; transferred to Civil Coll., August 9, 1819.

No. 3392, olim 14. J. 20, ff. 69, ll. 11; Nasta'lîk; size, 7⅝ in. by 5⅝ in.

388

Farrukhnâma (فرّخ نامه).

A special history of A. H. 1124 and 1125 (A. D. 1712 and 1713), that is, from Bahâdurshâh's death to the successful establishment of Farrukhsiyar's reign, in the form of eighteen stories (داستان) dealing with the struggles of Bahâdurshâh's sons, by Shaikh Muhammad Mun'im Ja'farâbâdî, who published this book at the special request of the Kutb-alaktâb Shâh Shukr-allâh; see fol. 1b, last line but one, and fol. 2a, last line.

Beginning: سپاس بيقياس قادرى را كه از آب سيوف شاهان كرام الخ.

Occasionally explanatory notes on the margin. There is a great want of correctness in the dates, for instance, in the very beginning of the first dâstân Bahâdurshâh's death is fixed in A. H. 1123 (!), 20th of Muharram.

Dated by Shaikh Khair-allâh 'Abbâsî, the 24th of Rabî'-alawwal, in the fourth year of Farrukhshâh's reign (A. H. 1128 = A. D. 1716, March 18). A special history of the same eventful years, similar to, but not identical with this work, is described by Rieu i. p. 273, under the title of Farrukhsiyarnâma, and ascribed to Mîr Muhammad Ahsan Îjâd.

No. 1876, ff. 114, ll. 13–14, irregularly written in careless Nasta'lîk and Shikasta, some of the last pages in diagonal lines; worm-eaten, size, 8¾ in. by 4⅝ in.

389

Ta'rîkh-i-Irâdatkhân (تاريخ ارادتخان).

The memoirs of Mirzâ Mubârak-allâh, with the takhallus Wâdih, and the honorary title of Irâdatkhân, son of Kifâyatkhân Shikasta Nawîs (مبارك الله متخلّص بواضح ولد مغفرت نشان كفايتخان شكسته نويس), who also bore the title of Irâdatkhân (Irâdatkhân-i-Shâhjahânî, to distinguish him from his son Irâdatkhân-i-'Âlamgîrî), on the principal events during the seven years from 'Âlamgîr's death, A. H. 1118, to the entrance of Farrukhsiyar into Dihlî in Muharram, A. H. 1125 (A. D. 1713, February), completed A. H. 1126 (A. D. 1714), when the author was sixty-seven years old; see fol. 1b, ll. 7 and 8, fol. 2b, l. 6, and fol. 90a, lin. penult.; comp. Rieu iii. p. 938, and Elliot, History of India, vii. p. 534 sq. An abridged English translation was published by J. Scott, London, 1780.

Beginning: تمهيد نگارش يافتن اين سوانح و وقائع كه جامع آن ميرزا مبارك الله واضح تخلّص مخاطب بارادتخان ولد كفايتخان شكسته نويس مشهوراست و آنچه ديده در تحرير كشيد، الحمد لمن يقول في حقّ كلامه فأتوا بسورة من مثله و الصلوة والسلام على من نطق بالنطق انا افصح الخ.

This work is wrongly styled, on fol. 1a: واقعات عالمگیری من تصنیف مبارك الله الخ.

No date. It was presented to the library by Lieut.-Col. W. Kirkpatrick, May 30, 1804.

No 50 ff. 1–90, ll. 16, clear Nasta'lîk, illuminated frontispiece; size, 9¼ in. by 5½ in

390

Another copy of the same

Beginning: الحمد لمن یقول فی حق کلامه الخ

After the preface there follows here, on ff 3b–4b, an index of the work, and on fol 6a the real beginning of the history: ابتدای تحریر کلمات چون بهنگام تعیّر صوره داری الخ, corresponding to fol 3a, l 4 ab infra in the preceding copy. The title given to it here is تواریخ بهادرشاه

This copy (not dated) was transcribed from the original in the possession of the king of Dihlî

No 3139, ff 163, ll 17 large Nasta'lîk two illuminated frontispieces on ff 1b and 6a binding red with gold size 11⅞ in by 6¼ in

391

'Ibratnâma (عبرتنامه)

The first volume (دفتر اوّل) or at least portions of the first volume, of the 'Ibratnâma by Kamraj son of Nain Singh of the Kâyath tribe who like his father and forefathers, was in the Imperial service and personally attached to the unfortunate emperor A'zamshah of whose short lived reign he wrote as tribute of his gratitude, a detailed and circumstantial history the اعظم الحرب (described in Rieu iii p 937) The present work is of a later date, and of a wider import It gives the history of India from A H 1118 to 1131 (A D 1707–1719), that is, from the accession of the same A'zamshâh, who was defeated by Bahadurshah the 18th of Rabî'-alawwal, A H 1119 (A D 1707 June 19) to the elevation of prince Rûshan Akhtar to the Imperial throne, under the title of Muhammadshah There is no introduction; the book begins, on fol 9a, immediately with the story of A'zamshâh and his accession, the 18th of Dhû-alhijjah, A H. 1118 (A. D 1707, March 23)

First heading, on fol. 9a گفتار میمنت آثار سریر آرائی پادشاه سلیمان جاه آفتاب عالمتاب همای ظفر طرازی رونق افزای افسر سری وسر افرازی ابو النصر قطب الدین شاه عالم پادشاه غازی در ممالك موروثی هندوستان جنّت نشان بکرم و فضل ایزد منّان.

A complete index, styled فهرست مطالب عبرتنامه, on ff. 1b–8b.

Dated the 24th of Muharram, A.H. 1183 (A. D. 1769, May 30), the ninth year (sic! correctly the tenth year) of Shâh 'Âlam's reign, by Sayyid Fikr-allâh, who copied it by order of Maulawîsâhib Muhammad Aslamsâhib.

No. 1534, ff 71, ll. 19; Nasta'lîk; size, 9⅝ in by 5¼ in.

392

'Ibratnâma (عبرتنامه).

Another history with the same title, dealing like the preceding one with the first successors of 'Âlamgir from A.H. 1118 down to the death of Farrukhsiyar, A.H. 1131, by Mirzâ Muhammad bin Mu'tamadkhân bin Diyânatkhân, who was born, according to the preface on fol. 92a, ll. 5, and 6, in Jalâlâbâd, the 21st of Jumâdâ I, in the thirtieth year of 'Âlamgir's reign, which is A. H. 1098 (A. D. 1687, April 4) and not 1070, as it is called by mistake here; comp. Rieu iii. p. 895, where a larger work of his, the تاریخ محمّدی, is described (completed A. H 1190=A. D. 1776) He entered the emperor's service A. H. 1115, the 25th of Jumâdâ II (A D 1703, November 5), and lost his father Mu tamadkhân, sixty-nine years old, the 18th of Jumâdâ II, A. H 1117 (A. D. 1705, October 7). In the preface the author speaks of his former life and of the last three years of 'Âlamgîr's reign. On fol. 93a he gives an account of the emperor's death, and on fol. 94a he begins the history of Bahâdurshâh. A title does not occur, but the author calls himself very often راقم این عبرتنامه

Beginning الحمد لله علی الطافه و افضاله و صلّی الله علی محمّد و علی آله و اصحابه اجمعین امّا بعد چنین گوید بندهٔ امیدوار رحمت پروردگار مسمّا محمّد الخ

No date

No 50 ff 91 224 ll 16 Nasta'lîk, illuminated frontispiece, size 9¼ in by 5⅛ in

393

A third history of the reigns of Bahâdurshâh and Farrukhsiyar, A H 1118–1131, with an account of subsequent events from Muhammadshâh's accession to the overthrow of the Sayyids in A H. 1133 (A. D. 1721) by a native of Lâhûr, who in consequence of bad luck was obliged to leave his home and his business and to go to Dihlî But the affairs of the realm under Farrukhsiyar being in great confusion he struggled very long to get employment, until at last he gained the favour of the Wazîr Nawwâb Husain 'Alî Khân's diwân, Sûrat Singh and his son. At their request, supported by their friends, he wrote this history, which is styled, on fol 1a, rather incorrectly, تاریخ فرّخ سیر (no title appearing in the work itself), and dedicated it to his patron. It begins, on fol. 10b, with the death of the emperor 'Âlamgîr. The author does not disclose his name.

Beginning: حمد بسعدّ و ثنای خداوند کارساز حقیقی را که سلطان روح انسان را از کتم عدم الخ.

A short account of the contents of this work in English is given on the margin, particularly of the first thirty-two leaves, together with some explanations and paraphrases of Persian words, probably by William

Chambers, to whom this copy formerly belonged. Another copy of the same work is described in Rieu i. p. 273. No date.

No. 252, ff. 189, ll. 13; Nasta'lîk, by two different hands, the second beginning on fol. 145a; size, 8¾ in. by 6½ in.

394

Haft Gulshan (هفت گلشن).

An autograph of Muhammad Hâdî Kâmwarkhân's compendium of Indian history, especially of the minor dynasties, whilst the later portions of the history of Dihlî and the Moghul emperors are very short, written by the author in A. H. 1136, and finished in the month Muharram of that year = A. D. 1723, October. In Rieu iii. p. 908 and in Elliot's History of India, viii. pp. 13–16 (in both of which the fuller title, هفت گلشن محمّد شاهی, is given), the date of this book's composition is fixed in A. H. 1132 (A. D. 1720), and to that year the history of Dihlî is really brought down (not to Bâbar only, as in Rieu's and Elliot's MSS.), our copy obviously being a somewhat later and revised edition, for the author enumerates in the preface the *three* works which he had undertaken to write, viz. گلدستهٔ سعادت, a history of Muhammad, the first Khalîfs, Imâms, Saints, and Shaikhs, compiled A. H. 1133 = A. D. 1720, 1721 (chronogram: گلدستهٔ سعادت لایزال; هفت گلشن), which we have got here; and تذکرهٔ السلاطین چغتا, a more detailed history of the Moghul emperors down to Muhammadshâh, see the immediately following copy; this last work the author states here to have commenced in A. H. 1135 (A. D. 1722, 1723).

Contents:

First Gulshan, in three gulbuns: 1. Kings of Dihlî, on fol. 12b; 2. Sharkî-kings of Jaunpûr, on fol. 164a; 3. Kings of Mâlwah, on fol. 170b.

Second Gulshan, in two gulbuns: 1. Kings of Gujarât, on fol. 193a; 2. Kings of Khândîsh, on fol. 223b.

Third Gulshan, in one gulbun: Kings of Bangâlah, on fol. 231b.

Fourth Gulshan, in six gulbuns: 1. Bahmanî Sulṭâns in the Dakhan, on fol. 238b; 2. 'Âdilshâhs of Bijâpûr, on fol. 277b; 3. Nizâmshâhs of Ahmadnagar, on fol. 306a; 4. Kuṭbshâhs of Ḥaidarâbâd, on fol. 322a; 5. 'Imâdshâhs of Barâr, on fol. 327b; 6. Barîdshâhs of Bîdar, on fol. 329b.

Fifth Gulshan, in two gulbuns: 1. Jâmîs of Sind, on fol. 332b; 2. Rulers of Multân, on fol. 335a.

Sixth Gulshan, in one gulbun: Rulers of Kashmîr, on fol. 339a.

Seventh Gulshan, in one gulbun: History of Muhammad, the first Khalîfs, Imâms, and holy persons, on fol. 358b. This part is only indicated by its heading—the history itself is found, as the author repeats, in his other work: گلدستهٔ سعادت. The Gulshan on the saints and holy personages of Hindûstân, which is described as the seventh in Rieu and Elliot, is not found anywhere in this copy.

Written in Shâhjahânâbâd by the author, A. H. 1136.

Beginning: آیات توحید و بیّنات تمجید او سبحانه تعالی و تقدّس از غایت وضوح محتاج الیٰ.

No. 1548, ff. 359, ll. 15; clear Nasta'lîk; size, 9¾ in. by 6 in.

395

Tadhkirat-alsalâṭîn-i-Caghatâ (تذکرة السلاطین چغتا).

A large portion of the very scarce *second volume* of the same Muhammad Hâdî Kâmwarkhân's later work, the general history of the Indian branch of the Timûrides down to the seventh year of Muhammadshâh's reign (A. H. 1137, 1138 = A. D. 1724, 1725); comp. Rieu i. p. 274, and iii. pp. 924 and 1084a; W. Morley, p. 99; Elliot, History of India, viii. pp. 17–20; Nassau Lees, Materials, p. 469. This fragment begins with the third year of Shâhjahân's reign, A. H. 1039 (A. D. 1630), and breaks off with the second year of Muhammadshâh's reign, A. H. 1132. As there is no preface or conclusion, there is consequently no author's name or title found anywhere, but a comparison of the extract on Bahâdur shâh's death, given in English translation in the History of India, viii. p. 19, with fol. 316a, lin. penult. sq. of this MS., proves beyond doubt its identity with the تذکرهٔ السلاطین چغتا (commenced, according to the preceding copy, A. H. 1135).

Beginning, on fol. 1b: سال سیوم از جلوس علیحضرت چون در ابتدای این سال مرحمت فال الیٰ.

'Âlamgîr's reign begins on fol. 79b, but is incomplete; it breaks off in the twenty-first year (A. H. 1088, 1089 = A. D. 1678), and is immediately followed (on fol. 154b) by the account of A'zamshâh's accession (ذکر جلوس بادشاهزادهٔ عالیجاه محمّد اعظمشاه در سریر سلطنت). The first year of Bahâdurshâh's reign begins on fol. 162b, the first year of Muhammadshâh's reign, on fol. 238b. The right order of ff. 166–327 is: 166, 247–326, 167–246, and 327. This copy came from Farrukhâbâd, A. H. 1197 (A. D. 1783). On the back appears the title 'Ma'âsir-i-Jahangîrî,' by a very peculiar mistake, which finds its explanation on the fly leaf in this note: کتاب تاریخ کامگارخان حسینی. The author's name Kâmwar had been confounded with Kâmgâr, and since the latter, viz. Kâmgâr Husainî (who died A. H. 1050 = A. D. 1640, 1641), is the author of the مآثر جهانگیری (see No. 324 above), the latter title has been wrongly assigned to this MS. It was purchased from the executors of the Marquess of Hastings.

No. 3151, ff. 328, ll. 15; excellent Nasta'lîk; splendid binding in red and gold; size, 9¾ in. by 6 in.

396

Muntakhab-i-Lubâb (منتخب لباب).

A complete copy of the *second volume* of Muhammad Hâshim 'Alîkhân, commonly called Khâfîkhân or rather Khwâfîkhân's Muntakhab-i-Lubâb, containing the history of the Timûrides in India from Bâbar to Muhammadshâh, and completely agreeing with the copy described in Rieu i. pp. 232 and 233; see also

Bodleian Cat., Nos. 259–261; W. Morley, p. 100 sq.; Nassau Lees, Materials, p. 465; Elliot, History of India, vii. pp. 211–533. It was not completed before A.H. 1143 or 1144 (A.D. 1731), and the author died probably in the same year, 1144. Edited in the Bibliotheca Indica, Calcutta, 1868–1874.

Contents:

Complete index, on ff. 4b–11b. Beginning of the preface, on fol. 12b: جهان جهان شکر و سپاس افزون از قیاس الخ.

Introduction (مقدّمه) on the origin of the Timûrides, and the life of Timûr and his descendants, on fol. 12b, l. 4 ab infra.

Bâbar, on fol. 15b; Humâyûn, on fol. 25b, Shîrshâh, on fol 29a; Salîmshâh, on fol 32a, Firûzkhân, on fol 32b, Sikandarshâh, on fol 34a, Akbar, on fol 38a, Jahângîr, on fol. 56a; Shâhjahân, on fol 83a, 'Âlamgîr, on fol. 157b; Saints of the time of 'Âlamgîr, on fol 271b, A'zamshâh, on fol 274b, Bahâdurshâh, on fol 281b, Jahândârshâh, on fol 299a, last line, Farrukhsiyar, on fol. 305a; Rafî'-aldarajât, on fol 339a, Rafî' aldaulah, on fol. 344a, Muhammadshâh, on fol 346b Last chapter (seventh to thirteenth year of Muhammad shâh's reign), on fol 390a

No date. End of the twelfth century of the Hijrah The larger portion of this MS (ff 4–298) is written by Hâji Darwîsh 'Alî, who also wrote ff 1b–3b of this copy, containing a short introduction *into Persian lexicography*, which deals with the deficiencies in the فرهنگ رشیدی, فرهنگ قاطع, برهان, فرهنگ جهانگیری and others, and gives valuable remarks as to the interchange of letters, etc This short tract may perhaps be due to the authorship of *Khwâfikhân* himself, as there are enumerated at the end, on fol 3b, a few other early works of the composer of this tract, which have been lost, viz شرح احلاق هاشمی در علم احلاق, شرح مدخل (read سلاوتی) سلاوتی در علم حساب and منظوم در علم نجوم (compare on the مدخل منظوم, Rieu ii. p. 801a). Part of fol. 94a and the whole of fol 94b left blank, but the text is uninterrupted This MS. belonged formerly to Mr. Richard Johnson

No. 323, ff 392, ll 25, large Nasta'lîk, written by two different hands, the second on ff. 299–392; size, 14⅝ in by 9 in

397

Another copy of the same.

The same *second* volume of the Muntakhab-i-Lubâb, beginning as in the preceding copy.

Contents:

Bâbar, on fol. 9b; Humâyûn, on fol. 30b; Akbar, on fol. 57a; Jahângîr, on fol. 94b; Shâhjahân, on fol. 151a; 'Âlamgîr, on fol. 318a; A'zamshâh, on fol. 574b; Bahâdurshâh, probably on fol. 588b (the headings are missing throughout the latter portion of the MS.); Jahândârshâh, on fol. 628a; Farrukhsiyar, on fol. 647a; Rafî'-aldarajât and Rafî'-aldaulah, on fol. 688a; Muhammadshâh, on fol. 698b.

Dated the 23rd of Jumâdâ-alawwal, A.H. 1225 (A.D. 1810, June 26), by Kamar-aldîn Bahra, an inhabitant of Haidarâbâd. Collated. Many marginal notes in English. The beginning of an 'Index of Reference to Khafîkhân's History of Aurengzeb' on the fly-leaf of No. 2402. Purchased by Madden, July 18, 1843.

No 2402, ff 1–400, No 2401, ff 401–752, ll. 19; large and distinct Nasta'lîk, size, 12⅝ in by 7⅝ in.

398

The same

A third complete copy of the *second* volume of the Muntakhab-i-Lubâb, in four books (چهار جلد), as the colophon states; what is meant by these four books is not clear, as only *three* distinct parts are marked in the text, viz. on ff. 1b, 95a, and 329a.

Contents.

Bâbar, on fol 5a, Humâyûn, on fol. 17a; Akbar, on fol. 37a, Jahângîr, on fol 63a, Shâhjahân, on fol. 95a (here a new part begins), 'Âlamgîr, on fol. 189a, A'zamshâh, on fol 324b (this portion, viz. fol. 324b, l 10, to fol 328b, l 3, where it breaks off, is repeated on fol 329a where a new part begins, to fol. 333a, l. 3); Bahâdurshâh, on fol 339a, Jahândârshâh, on fol. 359a; Farrukhsiyar, on fol 364b Rafî'-aldarajât, on fol. 391a, Rafî' aldaulah, on fol 395a, Muhammadshâh, on fol 397a

Beginning as usual Dated the 7th of Rabî'-althânî, A H 1239 (A D 1823, December 11). Purchased for the Library by Messrs W H Allen and Co., April 7, 1859

No 3246 ff 1 221 No 3247, ff 222–429 ll 21, large and distinct Nasta'lîk size 14⅝ in by 10½ in

399

The same

A fourth complete copy of the same *second* volume

Contents

Bâbar, on fol 5a, Humâyûn, on fol 17a, Akbar, on fol 30a Jahângîr, on fol 59a, Shâhjahân, on fol 95b, 'Âlamgîr, on fol 189b A'zamshâh, on fol. 332a; Bahâdurshâh (second year of his reign), on fol 342a, Jahândârshah on fol 361b Farrukhsiyar, on fol. 367a, Rafî' aldarajât, on fol 394a, Rafî'-aldaulah, on fol 397b, Muhammadshâh, on fol. 399b

No date Modern copy

No 3256, ff 435, ll 26–27, mostly in Shikasta, written by different hands, a few portions in Nasta'lîk, size, 14⅝ in by 8⅝ in

400

The same.

The *first half* of the same *second volume*, from Bâbar's conquest, A.H. 932, to the end of Shâhjahân's reign, A.H. 1067 (A.D. 1526–1657), divided into two sections, viz.

First section, on ff. 1b–139b, beginning in the usual way: جهان جهان شکر الخ.

Bâbar, on fol. 6b; Humâyûn, on fol. 22b; Shîrshâh, on fol. 28a; Salîmshâh, on fol. 34a; Firûzshâh, on fol. 35a; Sikandarshâh, on fol. 37a; Akbar, on fol. 41a; Jahângîr, on fol. 84a.

Second section, on ff. 140b–276a, beginning: از جهان

اخبار سلاطین کامگار و گلشن آثار خواقین نامدار الخ, corresponding to the preceding copy, fol. 95b, l. 16.

Shâhjahân's reign (A. H. 1137–1167). The end of this copy corresponds to fol. 189b, l. 14, in the preceding one.

No date. Very valuable marginal glosses. Fol. 56 turned upside down.

No. 2530, ff. 276, ll. 21; large and distinct Nasta'lîk; size, 13⅞ in. by 8⅜ in.

401

The same.

The *second* half of the same volume, from the accession of 'Âlamgîr to the fourteenth year of Muhammadshâh's reign. It consists of two sections; the *first*, on ff. 1b–223a, contains the history of 'Âlamgîr, headed: ذکر سوانح ایّام فرمان‌روائی خلد آرامگاه حضرت عالمگیر پادشاه, and beginning: ذکر خلاصهٔ دودمان سلاطین خلد مکان وزبدهٔ ثمر شجر گلشن سلطنت امیر تیمور الخ, corresponding to No. 3256 (399 in this Cat.), fol. 189b, l. 15, the *second*, on ff. 224b–378a, contains the history of Muhammad A'zamshâh (on fol. 224b), Bahâdurshâh (heading of his accession omitted), Jahândârshâh (on fol. 267b), Farrukhsiyar (on fol. 279a), Rafi'-aldarajât (on fol. 319a), Rafi'-aldaulah (on fol. 323b), and Muhammadshâh (on fol. 326b). The fourteenth year of Muhammadshâh's reign begins on fol 376a. This section is headed ذکر سکّه و خطبهٔ محمّد اعظم شاه, and begins محمّد اعظم‌شاه که تصوّرداری مالوه از پادشاه رخصت حاصل نموده الخ, corresponding to No 3256 (399 in this Cat.), fol. 332a, l. 15.

No date. From a comparison of the contents of this MS. with those of the immediately preceding one it becomes evident that both formed originally *one* copy, the *fifth* complete one in the India Office Collection. Various readings and English annotations on the margin.

No. 2400, ff 378, ll. 21; large and distinct Nasta'lîk, parts of ff. 240 and 302 supplied by another hand; size, 13⅞ in by 8⅜ in.

402

A portion of the same.

A large portion of the *second* half of the *second* volume of the Muntakhab-i-Lubâb, beginning abruptly in the fourth year of 'Âlamgîr's reign (A. H. 1071, 1072 = A. D. 1661) and going down to the accession of Farrukhsiyar (A. H. 1124 = A. D. 1713). The first heading that appears in this copy runs thus (on fol. 2b, last line): ذکر مهمّ آشام بدانجام بسرداری عمدهٔ امرای خجسته فرجام خانخانان عرف معظّم خان, corresponding to No. 3256, fol. 223a, l. 20. The initial words of this defective copy, ملازمت مرحمت فرمودند الخ, correspond to No. 3256, fol. 222b, l. 6; the last, جهان جمله در گذردیدم, to fol. 368a, l. 16, in the same copy.

No date. Beginning of the thirteenth century of the Hijrah.

Bibliotheca Leydeniana.

No. 2544, ff. 361, ll. 15; small, distinct, and very neat Nasta'lîk; size, 10½ in. by 7¾ in.

403

Another portion of the same.

This portion begins exactly where the preceding copy breaks off, i. e. with Farrukhsiyar's accession: بر طالبان اخبار لیل و نهار روزگار مخفی نماند الخ, corresponding to No. 3256, fol. 368a, l. 17, and goes down to Muhammadshâh's reign. According to the Arabic pagination 382 leaves are wanting in the beginning; it is slightly incomplete at the end also.

No 305, ff. 79, ll. 21; Nasta'lîk; part of fol. 79a and the whole of fol. 79b written by another hand in Shikasta; size, 12 in by 6⅞ in.

404

A third portion of the same.

A very small portion of or rather extracts from the *first half* of the *second volume* of Khwâfîkhân's history (مُنتخب لباب, as it is styled in the colophon), beginning in the usual way, on fol. 1a: جهان جهان شکر و سپاس افزون از قیاس الخ, and going down to A. H. 952, Rabi'-alawwal 12th (A. D. 1545, May 24), the date of Shirshâh's death, see No 3256 (399 in this Cat.), fol 24b, last two lines. It is divided into eleven small parts or جزء (on ff. 1a, 11a, 25a, 37a, 45a 53a, 67a, 79a, 89a, 101a, and 111a).

Dated the 29th of August, A. D 1806.

No 3054, ff 116, ll 6-8, Shikasta, size, 8⅞ in by 6⅞ in

405

Selections from the *second volume* of the Muntakhab-i-Lubâb.

This copy contains select portions

1. From what is called here, erroneously, the *first volume* (جلد اوّل), that is, the *first half* of the *second* volume, on ff. 1b–99a, beginning with Akbar's reign, A. H. 963, and going down to the end of Shâhjahân's reign, A. H. 1068 (A. D. 1556–1658).

2. From what is called here جلد دوم, that is, the *second half* of the *second* volume, on ff. 100b–216a, beginning with Aurangzîb's accession in A. H. 1068 and going down to A. H. 1131, the first year of Muhammadshâh's reign (A. D. 1658–1719).

No. 2992, ff. 216, ll. 8–9; large Nasta'lîk, size, 9¾ in by 6⅞ in

406

Other selections from the same volume.

A few short extracts, all taken from 'Âlamgîr's reign. Beginning: گویند در برهانپور زینب اقطاب حضرت شیخ برهان الخ.

No. 246, ff. 16, ll. 14; Shikasta; size, 7½ in. by 5½ in.

407

Muntakhab-i-Lubâb.

A small portion of the extremely rare *third volume* (جلد ثالث) of Khwâfîkhân's work, devoted to the minor dynasties of India; see Rieu i. p. 235.

Beginning: حمد بیحدّ و ثنای لاتعدّ پادشاهی را سزاوارست که فرمان فرمایان هفت اقلیم الخ.

This fragment contains only the principal part of the history of the Bahmanî dynasty in the Dakhan, it begins, after a historical introduction, with Sultân 'Alâ-aldîn Gângûi Bahmanî, called Ḥasan, who died A. H 759 (A. D. 1358), on ff. 8a–21b; then follow:

Sulṭân Muḥammadshâh Bahmanî, died A H 777 (A D. 1375), on fol. 21b, last line.

Sulṭân Mujâhid bin Sulṭân Muḥammadshâh, died A H. 779 (A. D 1378), on fol. 34b

Sulṭân Dâ'ûdshâh bin 'Alâ-aldîn, on fol. 37b

Sulṭân Maḥmûdshâh bin 'Alâ-aldîn died A H 799 (A D. 1397), on fol. 38b.

Sultân Ghiyâth-aldîn bin Sultân Mahmûd, on fol 40a

Sultân Shams-aldîn bin Sultân Mahmûd, on fol. 42b last line.

Sultân Fîrûzshâh bin Dâ'ûdshâh, died A H 825 (A D 1422), on fol 46b, last line.

Sultân Ahmadshâh, on fol 63a

Sulṭân 'Alâ-aldîn Ahmad II, on fol 69b

Sulṭân Humâyûn bin 'Alâ aldîn, on fol 79a

Sultân Nizâm-aldînshâh bin Humâyûn, on fol 84a

Here the copy breaks off.

No. 84, ff 86, ll 9, careless Nasta'lîk size, 8½ in by 5½ in

408

Extracts from historical works

A collection of specimens of historical writings taken from the following histories and Inshas

1. Extracts from Muhammad Kâzim's *'Âlamgîr nâma*, see Nos 347–357 in this Cat, on fol 1b, beginning: ای داده دعقل پرتو آگاهی الخ

2. Extracts from the *first book* of Abû-alfadl's *Akbarnâma*; see Nos. 235–263 in this Cat, on fol 61b, beginning: الله اکبر این چه الخ

3. Extracts from the *second book* of the same, on fol. 117a, beginning: سخن تازه سازم الخ

4. Extracts from the letters and refined prose-writings of *Abû-alfadl* (انتخاب مکاتبات ابو الفضل), see Nos. 271–287 in this Cat., on fol. 150a; of *Mîr Muḥammad Hâshim* (انتخاب رقعات میر محمّد هاشم), i. e. Khwâfîkhân, the author of the *Muntakhab-i-Lubâb*, see the preceding numbers, on fol. 153b; of *Nizâm-almulk* (رقعات نظام الملك), i. e. Âṣafjâh, who defeated Mubârizkhân, A. H. 1137 (A. D. 1724), and died A. H. 1161 (A. D. 1748), see Rieu i. pp. 233b and 402, on fol. 181b, etc.

No date.

No. 852, ff. 185, ll. 19–23; unequally written in Shikasta; size, 11½ in. by 6½ in.

409

Tadhkirat-almulûk (تذكرة الملوك).

A general history of India, from the Arab conquest to A. H. 1149 = A. D. 1736, 1737 (see fol. 139b, l. 8, and fol. 172a, first line: حال که سنهٔ یکهزار و یکصد و چهل و نهم است), written, chiefly on the basis of the Ṭabakât-i-Akbarî (see Nos. 225–232 in this Cat.), at the request of some friends, by Yaḥyâkhân, who had been Mîr Munshî of the emperor Farrukhsiyar (see fol. 1b, last three lines), and entitled: Tadhkirat-almulûk (see fol 2a, l. 1).

Beginning: کشور کشائی اقالیم سخن بتایید محامد شاهنشاهی است که جوهر فتح و ظفر الخ.

A short introductory part deals with Nûshirwân and his successors, Muḥammad and the first four Khalîfs on fol 2a, the Umayyades on fol. 2b, and the 'Abbâsides on fol 4a The history of India begins, on fol 9a, with the *Ghaznawîdes* (Nasir-aldîn Sabuktagîn on fol 9a, Sultan Mahmûd on fol. 9b, Mas'ûd and his successors to Khusrau Malik bin Khusrau Shâh, A. H. 555–583 = A D 1160–1187, on ff. 13b–17a).

Sulṭâns of Dihlî from Mu'izz-aldîn bin Muḥammad Sam Ghûrî to the nineteenth year of Muhammadshâh's reign A H 1149 on fol 17a (Bâbar on fol 60a, Shîr-khân on fol 61a, Salîmkhân bin Shîrkhân on fol. 64a, Humayûn on fol 67a, Akbar on fol 69b, Jahângîr on fol 89b, Shahjahan on fol 99a, 'Âlamgîr on fol 105a, Bahadurshâh on fol 112a, Jahândârshâh on fol 112a, Farrukhsiyar on fol 122a, Rafî-aldarajât and Rafî'-aldaulah on fol 125b, Muhammadshâh on fol 130b).

Sulṭâns of the Dakhan, from A H 748 (A D. 1347) to the imprisonment of Abû al-Hasan by 'Âlamgîr, on fol 140a (beginning with the Bahmanîs Nizâm-almulkîs on fol 147a, 'Âdilkhâns on fol 149a, Kuṭb-almulkîs on fol 150)

Sulṭâns of Gujarât, from A H 793 to 983 (the usual date is 980 or 981) = A D 1391 1575, on fol. 150b

Sulṭâns of Mâlwah from A H 809 to 970 (sic! the usual date is 977) = A D 1406–1563, that is, to Bâz Bahadur's submission to Akbar after a reign of sixteen years, on fol 160a

Sulṭâns of Bangâlah, from Fakhr-aldîn (A. H 741 = A D 1340, the date is omitted here) to A H 982 = A. D. 1574 on fol 169b.

Sharkî Sulṭâns of Jaunpûr, from A H. 784 to 881 (A D. 1382–1476), on fol 172a.

Rulers of Sind, from the Arab conquest, A. H. 86 (A. D. 705), to the annexation by Akbar (here given as A. H. 993), on fol. 173b.

Rulers of Multân, to the annexation by the Moghul emperors, on fol. 175b.

Sulṭâns of Kashmîr, from A. H. 747 to 995 (A. D. 1346–1587), on fol. 178a.

Dated by Iḥsân-allâh the 12th of Jumâdâ-alawwal, A. H. 1212 (fortieth year of Shâh 'Âlam's reign) = A. D. 1797, November 2. On fol. 1a this work is incorrectly styled: تاریخ هند.

No. 1147, ff. 187, ll. 19; Nasta'lîk; size, 10½ in. by 6½ in.

410

An anonymous history (or part of a history) of the last few years of Muhammadshâh's reign, from the 18th of Dhû-alka'dah, A.H. 1159 (A.D. 1746, December 2), to the 11th of Jumâdâ-althânî, A.H. 1161 (A.D. 1748, June 8). The account of Ahmadshâh's accession begins on fol. 94b. It is in form of a diary and evidently by an eye-witness, who noted down the events immediately after their occurrence.

Beginning: چون از بوقلمونهای روزگار الخ.

Worm-eaten. This copy seems to be the compiler's autograph.

No. 1612, ff. 17–98, ll. 11–13; Shikasta; size, 8¾ in. by 5⅝ in.

411

'Inâyatnâma (عنایتنامه).

A collection of famous letters and other interesting historical documents by Bâbar, Humâyun, Akbar, Jahângir, 'Âlamgîr, Dârâ Shukûh, Bahâdurshâh, and other eminent men of the Moghul empire, made by 'Inâyatkhân Râsikh, the son of Shams-aldaulah Lutf-allâhkhân, A.H. 1163 (A.D. 1750), when he was in his forty-ninth year; see another copy of the same, endorsed رقعات عنایت خانی in Rieu ii. pp. 876 and 877. The compiler was a brother of Shâkirkhân, the author of a history of Muhammadshâh and his successors (تاریخ شاکر خانی) down to A.H. 1174, see Rieu i. p. 279.

Beginning: بسمله شقشاق نیب المعمور اسرار سواد و بیاض حمد مدد قاضی است که بعلم فیضش لسخهٔ خاطر سرخوشان الخ.

The first document in this collection is headed thus, on fol. 3a: فتح نامهٔ فردوس مکانی ظهیر الدین محمّد بابر پادشاه که بعد از فتح ممالک هندوستان بحاکم کابل مرقوم فرمود.

No date.

No. 549, ff. 1–171, ll. 11, Shikasta, size, 8⅝ in. by 5 in.

412

A sort of a diary or note-book, containing military statistics, especially relating to Indian cities and fortresses, interspersed with historical notes, tables, genealogies, itineraries, etc., all referring to modern Indian history and topography.

A تفصیل سلاطین دهلی or a series of short notes on the emperors of Dihlî, from A.H. 602 to A.H. 968 (A.D. 1206–1561), begins on fol. 63a.

A مجموعهٔ میرزا مهدی خان or rather مجموعهٔ میرزا مهدی خانی (as the following copy reads more correctly), that is, a short outline of the history of the Timûrides in India, by Nizâm-aldîn Muhammad Hâdî alhusainî alsafawî, commonly called Shâh Mirzâ, with the honorary epithet Mirzâ Mahdîkhân Safawî (the author of the تاریخ نادری or history of Nâdirshâh, completed A.H. 1171 = A.D. 1757, 1758; comp. Bodleian Cat., Nos. 302–306 and 1971; Rieu i. p. 192 sq., etc.), begins on fol. 67b. The main portion of this little historical outline was completed A.H. 1142 (the title in its correct form is a chronogram) = A.D. 1729, 1730, and the more recent dates added later on. The last date, found here on fol. 70b, is A.H. 1173 (A.D. 1759, 1760).

Beginning of the مجموعه: سپاس بیقیاس سزاوار ملک الملکیست که انتظام جهان الخ.

No. 1727, ff. 72; mostly written in Shikasta; size, 17 in. by 6 in.

413

Majmû'a-i-Mirzâ Mahdîkhânî (مجموعهٔ میرزا مهدی خانی).

Another copy of the same historical outline by Mirzâ Mahdîkhân Safawî, beginning as in the preceding copy. The tables go down to Bahâdurshâh's death only, all the later dates are wanting.

No. 339, ff. 1–7; careless Nasta'lîk, size, 11½ in. by 7 in.

414

The same.

A third copy of the same, also ending with Bahâdurshâh's death, A.H. 1124 = A.D. 1712. The date of composition appears on fol. 2a, ll. 3 and 2 ab infra. According to the wording of the title here, مجموعهٔ میرزا مهدی خان, it would be A.H. 1122, but that must be corrected into 1142 according to the preceding copy, by adding one ی in میرزا and another ی in خانی. College of Fort William, 1809.

No. 2301, ff. 10, ll. 13, careless Nasta'lîk, size, 9 in. by 5 in.

415

Miscellaneous tracts.

These tracts contain historical and statistical accounts of different kinds, viz.:

1. Dates of birth and death of the Moghul emperors from Timûr to Shâh 'Âlam (ولادت و وفات پادشاهان), on fol. 1b; the last date is A.H. 1185 (A.D. 1771, 1772).

2. Dates of the demise of holy and learned Shaikhs (رحلت بعضی اولیا), on fol. 6b; beginning with Shaikh 'Abd-alkâdir of Gîlân (born A.H. 471, died A.H. 561 = A.D. 1078–1166).

3. On the fourteen sciences (چهارده علوم که مشهورست), on fol. 9b, with the subdivisions علم هندی که علّامی شیخ ابو الفضل در کتاب اکبرنامه بقلم آورده, on fol. 11a, and علوم بموجب کتب عربی و فارسی, on fol. 12a.

4. Statistical accounts (دستور العمل), on fol. 12b: (a) Statistics of India, especially under 'Âlamgîr and his successors, beginning with Dihlî or Shâhjahânâbâd, on fol. 15b; after which follow Âgra (Akbarâbâd),

Lâhûr, Kâbul, Kashmîr, Multân, Gujarât, Ajmîr, Mâlwah, the Dakhan, Bangâlah, Allahâbâd, etc.; (*b*) Statistics of Persia (جمع ممالك ايران), on fol. 45ᵃ.

5. Names and titles of 'Âlamgîr's family, relations, and chief officials (القاب و منصب عهد عالمگير پادشاه), on fol. 49ᵇ.

6. A portion of 'Âlamgîr's writings, orders, and letters, beginning with the 'admonitions' of Shâhjahân, related by 'Âlamgîr, on fol. 56ᵇ (نصائح و پند عليحضرت شاهجهان پادشاه كه اورنگ زيب عالمگير پادشاه غازى نقل فرموده و بعضى شُقّهٔ عالمگير پادشاه).

7. Another statistical account, written on different paper and by a different hand, entitled: تعريق كارنخشيان عظام, that is, on the great military officials of the Moghul empire, on fol. 82ᵃ.

No 370, ff. 103; written in large Nasta'lîk as far as fol 81 and throughout interleaved with many English notes and translations, ff. 82–103 in smaller, careless Nasta'lîk, by another hand, size, 10¾ in by 6¼ in.

416

Siyar-almuta'akhkhirîn (سير المتأخرين)

History of the Indian empire, from A.H 1118 (A D 1707), the year of 'Âlamgîr's death, to A.H 1195 (A D 1781), by Ghulâm Husain bin Hidâyat 'Alîkhân bin al-Sayyid 'Alîm-allâh bin al-Sayyid Faid-allâh alhusainî altabâṭabâ'î, completed in Ramadân, A H. 1195 (A D 1781 August, September), comp. Bodleian Cat No 265, Rieu i. pp. 280 and 281, W. Morley, p 105 sq J Aumer, p. 85; Cat. Codd Or Lugd Bat iii p 14, Elliot, History of India, viii. pp 194–198, etc It is divided into two volumes, the *first* going down to A H 1152 (A. D. 1739, 1740), and beginning, on fol 1ᵇ سپاس بيقياس و ستايش سرمدى اساس نثار بارگاه عظمت و جلال دادار الخ; the *second*, beginning on fol 269ᵇ: حمد و ثناى پادشاه على الاطلاق و شكر و سپاس حالق انفس و آفاق الخ, with A.H. 1153 and closing with A.H. 1195.

An English translation of this work (without the muḳaddimah) by Muṣṭafâ, a French renegade, in three volumes, Calcutta, 1789; the first portion of the same, re-edited by J. Briggs, for the Oriental Translation Fund, London, 1832; see also Jonathan Scott's 'History of the Deccan,' ii. p. 313 sq. Complete edition, Calcutta, 1833, in fol. (Seear-ool Mutakhreen), and Lucknow, A.H. 1283; the muḳaddimah was printed, Calcutta, 1836, an abridgment of the whole work under the title of 'Moolukhus-ool-Tuwareekh' appeared already, 1827.

This copy was made in the month Sha'bân, A.H. 1205 (A D. 1791, April), by Nâṣir 'Alî bin Sayyid Husain 'Alî. It formerly belonged to Mr. A. Welland, whose name, with the date of February 4, 1810, is written on the top of fol. 1ᵇ.

No. 1117, ff. 336, ll. 25; Nasta'lîk, several leaves supplied by other hands; large waterspots and slight injuries throughout; ff. 119 and 192 are more severely damaged; size, 12¾ in. by 9½ in.

417

Another copy of the same.

This copy is older than the preceding one, but slightly defective, as there is a lacuna of eight leaves after fol. 336 (corresponding to No. 2931, 419 in this Cat., fol. 175ᵃ, l. 10 to fol. 187ᵃ, l. 6). *First* volume on fol. 1ᵇ, *second* on fol. 357ᵇ; beginning of both the same as in the preceding copy. No date, but on the fly-leaves (three pages) there is added by another hand in Shikasta a complete index of the work (فهرست كتاب), dated the 27th of Shawwâl, A.H. 1201=A.D. 1787, August 12. This copy belonged formerly to Sir Barry Close

No 3319, ohm 15. J 4, ff 476, ll 23; Nasta'lîk, by different hands, size, 10 in by 6⅝ in

418

The same

First volume on fol 1ᵇ, *second* on fol 383ᵇ

No date

No 1916, ff 526, ll 21, Nasta'lîk, by at least three different hands (the first on ff 1–224 and 252ᵇ–380, the second on ff 225–252ᵃ the third on ff 383–526, size 11⅝ in by 6½ in.

419

A fragment of the same

A large portion of the *first* volume of the Siyar-almuta akhkhirîn beginning abruptly نمى گذشت عند التكليف الخ corresponding to No. 3319 (417 in this Cat) fol 169ᵃ, l 6 and going down to the end of the first volume which was completed according to the colophon the 26th of Muharram A H 1195 (A D 1781, January 22) corresponding to No 3319, fol 354ᵇ The proper order of the leaves is ff 1–176, 180–203, 177–179

No 2931 ff 203 ll 21 clear and distinct Nasta'lîk written in the most regular style size 10¾ in by 7⅝ in

420

A smaller fragment of the same

This portion of the *first* volume begins with ذكر رحلت نمودن نصير الملك مهام الدولة سعيد احمدخان بهادر صولتجنگ مرحوم از دار هستى (Sa'îd Ahmadkhân Bahâdur Ṣaulatjang's death in A.H. 1169=A.D. 1756); corresponding to the preceding copy, fol. 19ᵃ, l. 13, and goes down to Mîr Muhammad Ḳâsimkhân's occupation of 'Aẓîmâbâd (i.e. Patna), A.H. 1174=A.D. 1760, 1761. The last words, with which this copy breaks off, on fol. 108ᵃ, correspond to the preceding copy, fol. 94ᵃ, l. 4 ab infra. Ff. 109ᵃ–110ᵇ (ll. 13 in large Nasta'lîk) contain two short fragments of questions and answers on Hindûstânî grammar, from questions 91 to 98 and 165 to 176.

No. 2594, ff. 110, ll. 17–19; Shikasta; size, 9¼ in. by 6¾ in.

421

Fihrist-i-Siyar-almuta'akhkhirîn (فهرست سير المتأخّرين).

An index to the Siyar-almuta'akhkhirîn, with references to a special copy of that work (which is not stated) and corrections by a former English owner.

No. 1825. ff. 17: Shikasta; size, 9¾ in. by 5¾ in.

422

A detailed history of Muhammadshâh's reign (A.H. 1131–1161 = A.D. 1719–1748), composed at Mr. Jonathan Scott's request, A.H. 1196 (A.D. 1782), see No. 250, fol. 18a, l. 10, by Mirzâ Muhammadbakhsh, with the takhallus *Âshûb*, see fol 17a, l. 8, and fol. 23a, l. 12, in two volumes. The history is styled at the end of the second volume: تأريخ فرّخ سير و جلوس محمّد شاه; and a little more correctly on ff. 1a and 175a: تأريخ شهادت فرّخ سير و جلوس محمّد شاه پادشاه; see Rieu iii. p. 944, and Elliot, History of India, viii. p. 232, where a fuller description of this work is given.

Beginning: الحمد لله . . . . امّا بعد بر متجسّسان و متفحّصان ملوك (so to be read instead of متجسّسان) سلاطين اقاليم جهان خصوصًا ملوك و خواقين عالي شان الخ.

The preface gives a complete list of all the historical works written on the dynasty of the Moghul emperors from Bâbar to Muhammadshâh; the history itself begins with Muhammadshâh's birth, on fol. 26b. In the first part the author often refers among other works (see Rieu, loc. cit.) to a history تأريخ محمّد شاهي, otherwise styled رسالهٔ محمّد شاه نامه, the author of which is unknown. The history only goes down to the death of Zakariyyâkhân, A.H. 1158 (A.D. 1745), and of Nâdirshâh, A.H. 1160 (A.D. 1747); see ff. 330a and 367a respectively.

Dated the 3rd of Rabî'-alawwal, A.H. 1200 = A.D. 1786, January 4.

Nos. 250, 251, ff. 332, ll. 15; Nasta'lîk, by two different hands, size of No. 250, 8¼ in. by 7¾ in.; of No. 251, 8⅞ in. by 7¾ in.

423

Ta'rîkh-i-Ahmadshâhî (تأريخ احمدشاهي).

A short history of the reign of the emperor Abûalnasr Mujâhid-aldîn Ahmadshâh, the son of the emperor Muhammadshâh, composed by Muhammad 'Alîkhân Ansârî bin Hidâyat-allâhkhân (who began six years later, A.H. 1202, a very large general history of the Timûrides, styled تأريخ مظفّري; see Rieu i. pp. 282 and 283, and Elliot, History of India, viii. p. 316 sq.) in A.H. 1196 (see ff. 1b, l. 6, and 2a, l. 8) = A.D. 1782. Ahmadshâh ruled A.H. 1161–1167 (A.D. 1748–1754), six years and three months, and after having been deposed and blinded he lived twenty-one years more, and died A.H. 1188 (A.D. 1775), in the sixteenth year of Shâh 'Âlam's reign.

Beginning: سپاس بی قياس لائق صانعی که جسم انسان را از حضيض ماء و طين بعلوّ مراتب ظهور آورده الخ.

No date. Probably the author's autograph.

No. 194, ff. 32, ll. 15; Nasta'lîk; size, 9¾ in. by 5¾ in.

424

Â'în-i-'Âlamshâhî (آئين عالمشاهي).

The *first* volume of a history of Prince 'Alî Gauhar, who ascended the throne of Dihlî under the title of Shâh 'Âlam, A.H. 1173 (A.D. 1759), from Ahmadshâh's deposition, A.H. 1167 (A.D. 1754), to about A.H. 1203 (A.D. 1788), by Ghulâm 'Alîkhân bin Raushan-aldaulah Bhakhârîkhân Rustamjang, see Bodleian Cat., No. 266 Rieu i. pp. 278 sq. and 281 sq.; Elliot, History of India viii. p. 393. It is also styled sometimes شاه عالمنامه, تأريخ عالمنامه, and on fol. 1a of this copy (see also fol. 1b of the following copy) تأريخ عالمشاهي and (in the colophon) شرفنامه. This *first* volume corresponds to the *second book* of the Bodleian copy (the *first book* there is the مقدّمه or history of 'Âlamgîr's successors down to the accession of 'Âlamgîr II, which is wanting here altogether), and goes down to about A.H. 1185 (A.D. 1771).

Beginning: حمد بيحدّ احدی را رسد که ميران ادراك هيچ فردی حقيقت دانش الخ.

Dated in the month Rajab, A.H. 1207 (A.D. 1793 February, March).

No. 398, ff. 290, ll. 15; large Nasta'lîk, size, 9¾ in. by 6 in.

425

The same.

The *second* volume of the Â'în-i-'Âlamshâhî (styled here تأريخ عالمشاهي جلد ثانی), comprising the next seventeen or eighteen years of Shâh 'Âlam's reign from A.H. 1185 to A.H. 1203, from Dâbitakhân's defeat to the dethroning and blinding of Shâh 'Âlam, by Ghulâm Kâdirkhân, and corresponding to the *third and fourth books* in the Bodleian copy.

Beginning: الحمد لله الذی جعل السلاطين الاعظم و الخواقين المكرّم الخ (العظام in the Bodleian copy).

This volume is divided here into two makâlas, viz.

1. در تمييز روگردانی و نافرمانی نمودن سران دكهن الخ, on fol. 2a.

2. الحال بآغاز مقالهٔ ثانی پرداخته چهرهٔ عرائس افكار از استار نقاب الخ, on fol. 31b.

Dated in the month Jumâdâ-alûlâ, A.H. 1206 (A.D. 1792, January).

No. 248, ff. 139, ll. 15; Nasta'lîk, written by different hands; size, 9 in. by 5¾ in.

426

Ḥaḳîḳathâi-Hindûstân (حقيقتهاى هندوستان).

History and topography of the Ṣûbahs of Hindûstân and the Dakhan, compiled A.H. 1204=A.D. 1790 (the title is a chronogram, see fol. 3b, l. 2; the date appears besides on fol. 1b, l. 5 and at the end of the book) by Lachmî Narâyan, with the takhallus Shafîḳ (see fol. 1b, l. 3), the author of the Tanmîḳ-i-Ṣhigarf, a history of the Dakhan, composed A.H. 1200 (see Nos. 447 and 448 below), the Bisâṭ-alghanâ'im or history of the Marattahs, A.H. 1214, and several other works, for which see No. 468 (further below) in this Catal., and Rieu i pp 238 and 327 sq.

Beginning: بعد حمد جهاندار جان آفرين خداوند زمان و زمين جلّ جلاله و عمّ نواله و نعوت سند كائنات خلاصهٔ موجودات الخ.

The book contains four maḳâlas.

Maḳâlah I (not marked here by special heading) begins on fol. 3b, and deals with the old revenue returns, drawn up by his grandfather and signed by Nizâm-almulk, extending as far as the Fasli year, 1139 (see fol 2a, l. 5), with further additions and supplements.

Maḳâlah II (beginning on fol 35b) gives an account of the following Ṣûbahs of Hindûstân: Shâhjahânâbâd (Dihlî), on fol 36a; Akbarâbâd (Âgra), on fol 41b, Allahâbâd, on fol. 43a; Oudh, on fol. 44b; Bahâr, on fol. 46a; Bangâlah, on fol. 47b; Orissa (here wrongly spelt اوديسه), on fol. 49b; Mâlwah, on fol. 50b; Ajmîr, on fol. 51a; Aḥmadâbâd-i-Gujarât, on fol. 52a; Tattah, on fol. 55b; Multân, on fol. 57b; Lâhûr, on fol 59a; Kâbul, on fol. 72a (Kashmir, which ought to be between the last two, is not marked at all in this copy).

Maḳâlah III (beginning on fol. 76b) deals with the following Ṣûbahs of the Dakhan: Khândîs, on fol. 81b, Barâr, on fol. 93b; Aurangâbâd, on fol. 107b; Bidar, on fol. 120b; Bijâpûr, on fol. 127b; Ḥaidarâbâd, on fol. 143a.

Maḳâlah IV (beginning on fol. 163a) contains a short chronicle of the Muḥammadan rulers of India, from Sulṭân Mu'izz-aldîn Sâm down to A.H. 1204 in the reign of Shâh 'Âlam. No date.

No. 8055, ff. 213, ll. 14 on ff. 1–84, ll. 16 on ff. 85–213; Shikasta; size, 8⅔ in. by 4½ in.

427

Notes and other official documents of the last Moghul emperors of Dihlî, especially of Muḥammadshâh, Aḥmadshâh, 'Âlamgîr II, and Shâh 'Âlam. The latest date that appears is A.H. 1213=A.D. 1798, 1799 (on fol. 28a); one of the earliest, even before the accession of Muḥammadshâh, A.H. 1127=A.D. 1715 (on fol. 78a). Even a few of 'Âlamgîr Aurangzib's are found here and there.

Ff. 1–13 are turned upside down. Fol. 14 sq. begin with orders of Muḥammadshâh, dated A.H. 1155, 1156, 1158, and 1153 (A.D. 1742, 1743, 1745, and 1740).

No 2975, ff. 89; Shikasta, by various hands; size, 9 in. by 6⅔ in.

428

Ta'rîḳh-alsalâṭîn (تاريخ السلاطين).

A short chronicle of the successors of Timûr and of the Moghul emperors of India down to Shâh 'Âlam, by Ṣûfî Ṣan'ân bin Mirzâ Bâbâ, beginning: الحمد لله ربّ العالمين والعاقبة للمتّقين و الصلوة والسلام على رسوله محمّد و آله واصحابه وازواجه و درّيّته واهليّته اجمعين، امّا بوشيده نماند فقير حقير سراپا الخ.

It is scarcely any more than a mere list of the rulers with very short dates and notices, full of errors, and of very little consequence in any respect. Dated in the month Dhû-alḳa'dah, A H 1220 (the forty-eighth year of Shâh 'Âlam's reign) = A. D 1806, January, February It seems to be the author's autograph

No 3160, ff 34, ll 11, large Nasta'lîk, splendid binding in green and gold, size, 6½ in by 4¼ in.

429

Dhikr-alsiyar (ذكر السير).

A history of the last times of the Moghul empire in India from A H 1151 (A D 1738 1739) and the massacre of the people of Dihlî by order of Nadirshâh, down to the end of Shâh Alam's reign, completed by Ghulam Husainkhan, the son of Muhammad Himmatkhân of Shâhjahânâbad, A H 1221=A D 1806, 1807 (the title is a chronogram, see fol 387, l 2 sq) All his ancestors were in the service of the Moghul emperors, his own father, who died A H 1168 (A D 1754, 1755), from Muhammad Farrukhsiyar's reign down to that of 'Âlamgîr II (see fol 3a, l 10 sq)

Beginning حمد حالقى كه از حاك تيره آدم صلواته الله على نبيّنا و عليه السلام را آفريده نفخت فيه من روحى كسوت حياب بوشانيده الخ.

The title سير متأخّرين, given to it on the back of the binding and on fol. 1a, is caused by a confusion of the name of the present author with the similar one of Ghulâm Ḥusain bin Hidâyat 'Alîkhân, see Nos. 416–421 above.

No. 1501, ff 388, ll. 16; large Nasta'lîk; size, 13⅔ in. by 8 in.

430

Two portions of a great work on the political and natural history of his own country and of India in general, projected by the ruler of the Carnatic, Naw'wâb Wâlâjâh 'Azîmjâh Bahâdur, with the epithet of Sirâj-alumarâ (see fol. 2b, l. 8 sq.), or as he is styled with

his full name on fol. 219b, l. 10: Muhammad 'Alîkhân Bahâdur Dhû-alfakârjang Sirâj-alumarâ, who was installed by the British Government as Nawwâb the 3rd of February, 1820, and died the 12th of November, 1825. Both from the prefixes of these two portions and from an English notice on the fly-leaf we learn that the superintendence over this vast enterprise was entrusted to Maulânâ Muhammad Ṣibghat-allâh (صبغة الله), with the epithet Mahmadat-al'ulamâ Badr-aldaulah Muftî (see fol. 3a, ll. 2 and 3), or as he is called on fol. 220a, ll. 3 and 4: 'Azîm Nawâzkhân Bahâdur Mu'tamadjang 'Umdat-al'ulamâ Muftî Badr-aldaulah, who selected proper collaborators for the various parts, the most prominent of whom was Riḍâ Ṣâhib, known as Hakîm Bâkir Husainkhân Bahâdur (see fol. 4a, l. 1, and fol. 220a, last line). He applied himself particularly to the history of the rulers of the Carnatic, from Sa'd-allâhkhân to Nawwâb Muhammad 'Alîkhân Bahâdur Wâlâjâh. After his death Sayyid Murtadâ (see fol. 4b, l. 1) took the work in hand in order to supply other necessary portions of the political history (according to the English notice, on the basis of a previous work by Sayyid Muhammad Badakhshânî, with whose style the Nawwâb was not altogether pleased—a statement which we cannot find in the Persian introduction!). The Nawwâb's death interrupted this work, and thus it was left for ever unfinished. Both the superintendent, Ṣibghat-allâh, and the principal compiler, Sayyid Murtadâ, were still alive in 1859, the latter as teacher in the Madrasah

First portion: Political history on ff. 1–217, styled, according to fol. 4b, l 3: عظم التواريخ (for the general title, given in the English notice, viz *Sirâj-altawârîkh*, no corroboration is found in the text), beginning. باعث ترتيب اورنگ ظهور عالم و انتظام مسند جلوهٔ آدم حمد مر حضرت آفريدگار الخ.

According to the index on fol. 4b the original work was to contain seven makâlas and five mukaddimas, the last three of which were to follow after the makâlas, viz.:

Makâlah I: The Ghaznawides.

Makâlah II: Rulers of Dihlî, from the Ghûrides to the end of the Timûride Sulṭâns

Makâlah III: Sulṭâns of the Dakhan, from the Bahmanshâhîs to the Barîdshâhîs.

Makâlah IV: Sulṭâns of Lâhûr, etc.

Makâlah V: Islamitic rulers, from the Arabian Khalîfs, beginning with Mu'âwiyah, to the end of Timûr's reign.

Makâlah VI: Persian kings, from Gayûmarth to Yazdajird III.

Makâlah VII: Rulers of the Carnatic, history of Nawwâb Haidar 'Alîkhân and Tipû Sulṭân, and the English conquest.

Mukaddimas I and II: The Indian Râjahs and the Hindû religion, together with a short account of the creation, etc.

Mukaddimah III: Idol and sun worship in India.

Mukaddimah IV: The wonders of the seven climates, and the springs, wells, rivers, places of worship of the Hindû and other religious creeds, etc., in India. Of these twelve subdivisions there are found in our text only six, viz.:

1. On fol. 5a, a general introduction on the value of historiography, the sources of Hindû history (Mahâbhârata, etc.), and a general outline of the pre-Islamitic history of India.

2. On fol. 11a, history of the creation, of the first patriarchs and the Hindû Râjahs in detail, with a concluding portion on the first rise of Islâm in India (on fol. 53b). These two parts correspond upon the whole to the *first* and *second* mukaddimas of the original plan.

3. On fol. 56a, the Ghaznawides from Nâsir-aldîn Sabuktagîn to Khusrau Malik bin Khusraushâh (here styled مقالهٔ سیم, corresponding to the *first makâlah* of the original plan).

4. On fol 78b, the Sulṭâns of Dihlî, from the Ghûrides to Sulṭân 'Alâ-aldîn (here styled مقالهٔ چهارم)

5. On fol. 106b, continuation of the Sulṭâns of Dihlî, from Bahlûl Afghân Lûdî to Timûr and Shâhrukh (here styled مقالهٔ پنجم).

6. On fol 140a, the Timûrides of India: Bâbar, on fol. 143a, Humâyûn, on fol 149b; Shîrshâh and his successors, on fol. 154b, second reign of Humâyûn, on fol. 158b; Akbar, on fol. 161a; conquest of Mâlwah and short history of that country, on fol 163a, conquest of Gujarât and condensed history of it, on fol 164b, Jahângîr's birth, on fol. 171a, conquest of Patna and Bangâlah and history of both, on fol 172a, conquest of Kashmîr and history of that country, on fol 176a, conquest of Tattah and Sind and history of Sind, on fol. 180b; Jahângîr, on fol. 183b; Shâhjahân, on fol 191b; 'Âlamgîr, on fol. 204b, first line; Bahâdurshâh and Jahândârshâh, on fol. 215b; Farrukhsiyar, on fol 216a; Rafî'-aldarajât and Muhammadshâh, on fol 216b (here styled مقالهٔ ششم)

The *last three* parts correspond to the *second makâlah* and to portions of the *fourth and fifth* makâlas of the original plan.

Second portion: Natural history, on ff. 218b–337b, styled, according to fol. 220b, last line: جامع الاشيا, with the additional title of هشت چمن, beginning

بنام آنکه در بالا و پستی
زند اسم عظیمش کوس هستی

It is divided into the following eight bâbs

1. Roses and other flowers (در ذکر اقسام گلهای خوشبو و خوشرنگ), on fol. 221a.

2. Tobacco and other kinds of trees and fruits (در شرح حال بهمرسی تنباکو وغیره بعضی ادویات هر درختی و ذکر اقسام اشجار و میوها), on fol. 233b.

3. Vegetables (در بیان بقولات), on fol. 273b.

4. Cereals (در بیان انواع حبوبات), on fol. 281a.

5. Birds and poultry in the Ghauts (در ذکر اقسام طیور و مرغان که در ملک پایان گهات و بالا گهات پیدا میشوند), on fol. 284b.

6. Beasts of prey, beginning with the lion (در حیوانات مفترس), on fol. 299b.

7. Waterfowls and fishes (در بیان مرغان و حیوانات آبی), on fol. 303b.

8. Domestic animals, principally the horse (در بیان حیوانات انعام), on fol. 313a.

The Nawwâb's zeal for the compilation of this work seems to have been particularly stimulated by the establishment of the Asiatic Society in London in 1822, if we understand the allusion on fol. 3b, first line sq., correctly.

No. 2216, ff. 337, ll. 19; Nasta'lîk, by four different hands, the oldest (probably that of Sayyid Murtaḍâ himself) on ff. 1–10, another (the neatest and most distinct of the four) on ff 11–217, a third on ff. 218–319 and 324–337, a fourth on ff 320–323; size, 11⅝ in. by 7⅝ in.

431

Żafarnâma-i-wakâ'i'-i-ghadr (ظفرنامهٔ وقائع غدر)

A succinct history of the Indian Mutiny in 1857 and 1858, extending from the beginning of July, 1857, to February, 1859, and completed in the same year (A. H. 1276), the title ظفرنامه being a chronogram for that year. It was written by a Muḥammadan who conceals his name, but is upon the whole friendly to the English, for the immediate information of the Secretary of State for India and Members of Council.

Beginning: بسم الله الرّحمن الرّحیم ـ هست کلید درگنج حکیم، حمدا حکمت بالغهٔ خداوند عزّ وجلّ که آباداں کند عالم را از عهد ابو البشر الخ

This copy was completed the 21st of Dhû-alhijjah, A. H. 1285 (A. D. 1869, 4th of April), and presented to the Library, 1870, March 23. A short English statement about the contents of the book (with the mistaken date of composition, A. H. 1289 instead of 1276), dated February 16, 1870, is inserted before the first page.

No. 3403, ff. 57, ll. 16; Nasta'lîk; size, 8½ in by 5 in.

432

Dastûr-al'amal (دستور العمل).

The revenue system under the emperor Akbar, said to have been compiled by Râjah Todar Mal (see the colophon and compare Elphinstone, History of India, 5th ed., pp. 510 and 519), Akbar's famous minister of finance; but several portions of the book do not admit of his authorship, for instance, fol. 51a, where Shâhjahânâbâd is mentioned, the new town of Dihlî built in Shâhjahân's reign, long after Todar Mal's death, and on fol. 74b (see the remark on the margin). If the book is really Todar Mal's Dastûr-al'amal, several portions must have been added later by some one else. It was badly copied by a Hindû, ignorant of the Persian language, A. H. 1195 (A. D. 1781), for Mr. Richard Johnson, and is therefore full of the biggest blunders. It is also imperfect. Another note, on fol. 1a, states, that it was copied by 'Rajah Anundarain from a copy belonging to the Nabob Vizier.'

Beginning: فهرست دستور العمل جمع ممالك محروسه مسافت راه ممالك محروسه الخ (بر وزق سیوم).

The first chapter, جمع ممالك, begins on fol. 3b.

No. 1387, ff. 184; large and distinct Nasta'lîk; size, 12¼ in. by 7¾ in.

433

Fihrist-i-Ṣûbajât-i-Hindûstân (فهرست صوبجات هندوستان).

Statistical tables and revenue accounts of the single provinces and districts of Hindûstân, copied from those drawn up by Mr. James Grant (مستر جمس گرانت), beginning with Shâhjahânâbâd. The first page contains an index of the whole.

No date.

No 1131, ff 131; Shikasta; size, 10¼ in. by 5⅝ in.

434

Jam'-i-kâmil baḳaid-i-gûshwâra-i-sûbajât-i-Hindû Dakhan u tafsil-i-parganât-i-sûbajât-i-Dakhan (جمع کامل بقید گوشواره صوبجات هندو دکن وتفصیل پرگنات صوبجات دکن)

Statistical account of the various provinces and districts of Hindûstân and the Dakhan in general and of the latter in particular, made by جگجیون داس, sent from Ḥaidarâbâd in A H 1200 (A. D. 1786).

It begins with the district of Shâhjahânâbâd.

No 1799, ff 51, Shikasta, size, 10½ in by 6½ in.

b *Minor Dynasties of India*

Sind.

435

Cachnâma (چچنامه).

The legendary history of the usurpation of Brahman Cach, the Râjah of Alor, and the Arab conquest of Sind, by Muḥammad bin Ḳâsim, A. H. 92 (A. D. 710), translated from an Arabic original by Muḥammad 'Alî bin Ḥâmid bin Abîbakr Kûfî (see fol. 7a, l. 3), who in the reign of Nâṣir-aldîn Ḳabâcha (or Ḳubâcha)-alsalâtîn (A. H. 607–625 = A. D. 1210–1228), after having retired from the public service in the 58th year of his life, A. H. 613 (A. D. 1216), devoted himself to reading and studying. This work is also styled تاريخ هند و سند (here on fol 1a); منهاج الدين (here in the heading of fol. 1b); منهاج الدين والملك (see Rieu iii. p. 949a); فتح نامه (as frequently in the text itself); and منهاج المسالك (as in the Zubdat-altawârîkh and the Ṭabaḳât-i-Akbarî), comp Rieu i. p. 290 and iii. p. 948; Elliot, History of India i. pp. 131–211. It is dedicated to Nâṣir-aldîn's wazîr Ḥusain bin Abîbakr bin Muḥammad al-Ash'arî, the same, to whom 'Aufî presented his لباب الالباب, see A Sprenger, Catal., p. 1.

Beginning (as in Rieu iii. p. 948): سپاس وستایش مر آن خداوندی را که ذکر کرم او خلاصهٔ ایمانست وشکر نعم او مقدّم امان آن صانعی الخ.

The first pages and some of the last ones too are injured; in several places the damages are repaired by another hand. The same hand has added on eight leaves, attached to this copy, a portion of the work from another MS. (چنانمه از نسخهٔ دیگر). It begins with: خریدن محمّد قاسم مر زن ناهر لادی را الخ. Comp. Elliot, History of India, i. p. 192 sq.

No date.

No. 73, ff. 156, ll. 13, Nasta'lîk, size, 8⅔ in. by 4½ in.

436

Ta'rîkh-i-Sind (تاریخ سند).

History of Sind, from the Muhammadan conquest to the annexation by the emperor Akbar, composed by Muhammad Ma'sûm bin Sayyid Ṣafâ'î alḥusainî alzandî (الزیدی instead of the usual altirmidhî) albhakarî, with the takhalluṣ Nâmî (see fol. 2b, ll. 8 and 9), who died shortly after A. H. 1015 (A. D. 1607), comp. Rieu i. p. 291 and iii. p. 949; Elliot, History of India, i. pp. 212–252; W. Morley, p. 72 sq. It is divided into four Juz' or chapters, viz.:

1. History of the early kings of Sind, its conquest by Muhammad bin Kâsim and its history under the U'mayyade and 'Abbâside Khalîfs (partly abridged from the preceding Ćačnâma), on fol. 3a.

2. History of Sind under the Ghaznawides and their successors on the throne of Dihli to A. H. 801 (A. D. 1399), and history of the Sûmarah and Sammah dynasties, to A. H. 916 (A. D. 1510), on fol. 20a (the heading is here omitted).

3. History of the Arghûnî dynasty to the death of Sultân Maḥmûdkhân, A. H. 982 (A. D. 1574), and of some rulers of Tattah till A. H. 993 (A. D. 1585), on fol. 51b.

4. History of Sind from A. H. 982 to the complete subjugation of the country by Akbar in A. H. 1001 (A. D. 1592, 1593), on fol. 164a. The work ends here with the capitulation of Jânîbeg, whose death is recorded in a few lines.

Beginning: در صمائر صافیهٔ کار آگهان عالم بی لسان و حواطر زاکیهٔ هوشمندان سخن شناس مخفی و مستور نخواهد بود الخ.

Dated the 8th of Jumâdâ-alawwal, A. H. 1186 (A. D. 1772, Aug. 7), by Mażhar-allâh بازیدپوری.

No. 43, ff. 174, ll. 17; Nasta'lîk; size, 10½ in. by 7½ in.

437

Another copy of the same.

Beginning as in the preceding copy. Juz' I, on fol. 3a; II (heading not marked), on fol. 22b; III, on fol. 53a; IV, on fol. 153a. Copied by 'Abd-al'azîz for Colonel Mackenzie, and finished the 26th of Dhû-alḥijjah, A. H. 1216 (A. D. 1802, April 29).

No. 2952, ff. 163, ll. 15; Shikasta; size, 10½ in. by 6½ in.

Gujarât.

438

Mirât-i-Sikandarî (مرآت سکندری).

History of Gujarât, from the foundation of the monarchy to the suicide of Sulṭân Mużaffar III, the last king of Gujarât, A. H. 1000 (A. D. 1591, 1592), by Sikandar bin Muḥammad, surnamed Manjhû (or Manjhû Akbar, as in other copies), who completed this work in A. H. 1020, or (according to one copy in the Bodleian Library, Hunt. 230) A. H. 1022, 9th of Rabî'-alawwal (A. D. 1611 or 1613, April 29); comp. Bodleian Cat., Nos. 272–275; Rieu i. p. 287 sq.; W. Morley, p. 83; W. Pertsch, Berlin Cat. p. 488 sq.; and Sir Edward Clive Bayley, 'The Local Muhammadan Dynasties Gujarât,' London, 1886 (a sequel to Elliot's History of India), which contains an almost complete translation of this work, with numerous annotations. The text has been lithographed, A. H. 1246 (A. D. 1831), and printed at Bombay, 1851.

The present copy, although not dated, is perhaps the best and most correct in the India Office collection, and at least as old as the following ones, if not older. A seal with the date A. H. 1056 (A. D. 1646) on fol. 1a. It belonged formerly to Mr. Richard Johnson, whose escutcheon, with the date A. H. 1194 (A. D. 1780), is found on the inner side of the binding.

Beginning: الحمد لله الذی جعل فردًا من افراد البشر سلطانا بین الانام الخ.

The work contains the reigns of the following twelve Shahs, with the dates of their accession:

1. Zafarkhân, afterwards Muzaffar Shâh I, A. H. 810 (A. D. 1407), on fol. 3a (the date on fol. 12b).

2. Sulṭân Aḥmad I, A. H. 813, 14th of Ramadân (A. D. 1411, Jan. 10), on fol. 14b.

3. Sulṭân Muḥammad bin Aḥmad, A. H. 845 (A. D. 1441) on fol. 31b.

4. Sulṭân Ḳuṭb-aldîn bin Muḥammadshâh, known as Jalâlkhân, A. H. 855, 11th of Muḥarram (A. D. 1451, Febr. 13), on fol. 34b.

5. Sulṭân Dâ'ûd bin Aḥmadshâh, A. H. 863, 23rd of Rajab (A. D. 1459, May 26).

6. Sulṭân Maḥmûd I, A. H. 863, first of Sha'bân (A. D. 1459, June 3), on fol. 50a.

7. Sulṭân Mużaffar II, A. H. 917, the 7th of Ramaḍân (A. H. 1511, Nov. 28), on fol. 103a.

8. Sulṭân Sikandar bin Mużaffar, A. H. 932, 22nd of Jumâdâ-alâkhar (A. D. 1526, April 5, but see the suggestion in Bayley, p. 307, note 3), on fol. 146b.

9. Sulṭân Bahâdurshâh, A. H. 932, 26th of Ramaḍân (A. D. 1526, July 6), on fol. 155b (Bayley inserts between 8 and 9 the short reign of a certain Maḥmûdshâh II, see p. 318 sq.).

10. Sulṭân Maḥmûd II (styled Mahmûd III by Bayley, but called here distinctly سلطان محمود ثانی; there is moreover in Bayley another reign inserted between 9 and 10, that of Muḥammadshâh Fârûḳî, see ib., p. 399), A. H. 943 (A. D. 1537), on fol. 203b.

11. Sulṭân Aḥmadshâh II bin Laṭîfkhân, A. H. 961, 15th of Rabî'-alawwal (A. D. 1554, Febr. 18), on fol. 239b.

12. Sulṭân Muẓaffar III, A.H. 968, Ramaḍân (A.D. 1561, May, June), on fol. 268a (the last two reigns are entirely omitted in Bayley's work).

No. 1038, ff. 299, ll 19, good Nasta'lîk; illuminated frontispiece, the first two pages neatly embellished, size, 9⅝ in. by 5 in.

439

Another copy of the same.

Beginning as usual. Dated in the month Dhû-alka'dah, A.H. 1046 (A.D. 1637, end of March to end of April).

No. 970, ff 166, ll. 21–24, written by different hands, partly in Nasta'lîk, partly in Shikasta, some portions collated, size, 14½ in. by 8 in.

440

The same.

This copy, which is in a very bad condition, owing to the destructive work of the worms, was completed the 5th of Shawwâl, A.H. 1072 (A.D. 1662, May 24).

Beginning فردًا (here جعل is omitted) الحمد لله الذى من افراد الخ

No. 3002, ff 397, ll. 17–20 Naskhî, mixed with Shikasta size, 9⅞ in. by 5⅝ in

441

The same.

Dated the 12th of Shawwal A.H. 1190 (1183 of the Bangâlî era = A.D. 1776, Nov. 24)

No. 404, ff 312, ll 15, written by different hands partly in Nasta'lîk, partly in Shikasta, size, 9½ in. by 6½ in

442

A defective copy of the same.

This copy is worm-eaten and more or less injured throughout, there is a large lacuna after fol. 2, comprising according to the Arabic pagination twenty-three leaves, and corresponding to No. 1038 (438 in this Cat.), fol. 2b, l. 12, to fol. 25a, l. 13.

Dated the 27th of Rajab, A.H. 1049 (A.D. 1639, November 23), by 'Abd-al'azîz al-kuraishî. The author's name appears here on fol. 1b, l. 6, in full: Sikandar bin Muḥammad Manjhû Akbar. Haileybury MS.

No. 3378, olim 14 J. 17, ff 241, ll 19 in the older part on ff. 3–16, 18–79, and 85–97, ll. 17 in the more modern part on ff 1, 2, 17, 80–84, and 98–241, 'Nasta'lîk, by two hands, size, 8⅝ in. by 4¾ in.

443

Another, still more defective, copy of the same.

This copy, greatly damaged, begins: الحمد لله الذى البشر سلطانًا الخ (read: جعل افراد (فردًا من افراد.

The author's name, on fol. 1b, l. 5, is given simply as: Sikandar bin Manjhû. A large lacuna after fol. 5, comprising the end of Muẓaffarshâh's reign and the reigns of Aḥmadshâh and Muḥammadshâh, corresponding to No. 1038, fol. 6a, l. 13, to fol. 42b, l. 11. Fol. 6 opens in A.H. 855, the year of Kuṭb-aldîn Shâh's accession. Another lacuna after fol. 201 (in the reign of Aḥmadshâh II), corresponding to No. 1038, fol. 254a, l. 9, to fol. 256a, l. 14. The copy breaks off on fol. 240b, corresponding to No. 1038, fol. 297b, l. 14. On fol. 1a there appears in the same handwriting the end of a condensed prose-narrative of Firdausî's Shâhnâma, entitled مضمون شاهنامهٔ فردوسى (argument of Firdausî's Shâhnâma). Bibliotheca Leydeniana.

No 1821, ff. 240, ll. 19; Nasta'lîk, large waterspots; size, 9 in by 5 in.

444

Mirât-i-Aḥmadî (مرآت احمدى).

A very extensive and rare history of Gujarât, from the earliest times to the defeat of the Mahrattas in A.H. 1174 (A.D. 1760, 1761), composed by 'Alî Muḥammadkhân, who began the introduction of this work in A.H. 1170 = A.D. 1756, 1757 (see fol. 8b, l. 14), the fourth year of the reign of 'Âlamgîr II; comp. Rieu i. pp. 288 and 289; W. Morley, pp. 84–86; Cat. Codd. Or. Lugd. Bat. iii p. 13; Bayley, 'The Local Muhammadan Dynasties. Gujarât.' p. xix sq. and p. 2 sq. (where a condensed translation of the earlier parts of this work is given). Muḳaddimah, on fol. 9b; beginning of the ante-Muhammadan period, on fol. 18a; beginning of the Muḥammadan rulers, on fol. 23a. A khâtimah or appendix containing geographical, topographical, and biographical matters concerning Gujarât, on ff. 651b–812b.

Beginning فهرس نسخهٔ دفتر كلّ حمد پادشاه مالك الملكى كه نصب و عزل فرمان روايان ممالك هفت اقليم و واليان نحب و ديهيم و اورنگ نشينان الخ

Dated the 6th of Rabî'-alawwal, in the twenty-sixth year of Shâh 'Âlam's reign (A.H. 1199 = A.D. 1785, January 17) by Luṭf-allah. The first part of this work has been translated by Dr. J. Bird for the Oriental Translation Fund 'The political and statistical history of Gujarat, translated from the Persian of Alî Mohammed Khan,' London, 1835.

No. 222, ff 812 ll 15 Nasta'lîk, size, 8⅝ in by 7⅝ in

The Dakhan.

a. *General History.*

445

Ta'rîkh-i-Dilkushâ (تاريخ دلكشا).

Part of the annals of military transactions in the Dakhan under the emperor 'Âlamgîr, from about A.H. 1068 to A.H. 1120 (A.D. 1658–1708), by Bhîmsen ibn Raghûnandandâs (بهيمسين ابن رگهونندن داس), entitled دلكشا (see author's name and title on fol. 3b, ll. 4 and 10). The author was born in the twenty-third year of Shâhjahân's reign, A.H. 1059 (A.D. 1649), see a fuller description of this work in Rieu i. p. 271. Our copy is imperfect at the end, only going down to about the thirtieth year of 'Âlamgîr's reign, A.H. 1098 (A.D. 1687). An abridged translation of these annals is found in Jonathan Scott's 'History of the Dekkan,' vol. ii. pp. 3–123.

Beginning: ستايش و نيايش معبودى را سزد كه قالب انسان را از كتم عدم بوجود آورده الخ

No. 94, ff. 105, ll. 13; Nasta'lîk; size, 7½ in. by 5½ in.

446

Kadâyâi-Salâṭîn-i-Dakhan (قضایای سلاطین دکن).

A history of the Dakhan, compiled chiefly on the basis of Firishta's Gulshan-i-Ibrâhîmî (see Nos. 291–304 in this Cat.), by Mirzâ Mahdîkhân, i. e. Nizâmaldîn Muḥammad Hâdî alḥusainî alṣafawî, the author of the تاریخ نادری (Bodleian Cat., Nos. 302–306) and the مجموعهٔ میرزا مهدی خانی (see above, Nos. 412–414), in A.H. 1156, A. D. 1743 (the title is a chronogram). According to the index on the second page, this work was to contain seven bâbs, viz.:

1. Bahmanî Sulṭâns of Gulbargah; 2. 'Âdilshâhs of Bijâpûr; 3. Nizâmshâhs of Aḥmadnagar; 4. Kuṭbshâhs of Tiling; 5. 'Imâdshâhs of Barâr; 6. Barîdiyyah Shâhs of Bidar; 7. Fârûkî Sulṭâns of Khândîs, etc., with a khâtimah on the history of Malabar and Sarândîb and the European settlements in India. But this copy (or perhaps the work itself) is incomplete, giving only the *first bâb* (the Bahmanîs) from A. H. 748 to A. H. 934 (A. D. 1347–1528), and the greater part of the *second bâb* (the 'Âdilshâhs) to A. H. 1005 (A. D. 1596, 1597).

Beginning: سپاس و ستایش بی قیاس پادشاه ازل و ابد تارکاه محکم کل یوم و هو فی شان الخ

The *second* bâb begins on fol. 70ᵃ

No. 339, ff. 9–109, ll. 25; careless Nasta'lîk, size, 11⅞ in. by 7 in.

447

Tanmîk-i-Shigarf (تنمیق شگرف).

History of the Dakhan, compiled by Lachmî Narâyan, with the takhallus Shafîk (comp. No. 426 above and No. 468 below), A. H. 1200 = A. D. 1786 (the title is a chronogram); see the references made to this work in Rieu i. p. 238ᵇ and ii. p. 860ᵃ. It begins on fol. 2ᵃ with a topographical and statistical account of the different ṣûbahs; on fol. 40ᵇ follows the history of the conquest of the Dakhan under the kings of Dihlî; on fol. 43ᵃ that of the Bahmanî Sulṭâns, abridged from Firishta, and finally the ملوك الطوائف in several subdivisions, viz.: 1. 'Âdilshâhs of Bijâpûr, on fol. 51ᵇ; 2. Nizâmshahs of Aḥmadnagar, on fol. 54ᵇ; 3. 'Imâdshâhs of Barâr, on fol. 58ᵃ; 4. Kuṭbshâhs of Ḥaidarâbâd, on fol. 58ᵇ; 5. Fârûkî Sulṭâns of Khândîs, on fol. 61ᵃ; 6. Barîdiyyah Sulṭâns of Bîdar, on fol. 62ᵇ.

On fol. 63ᵃ begins the account of the Moghul emperors (ذکر سلاطین تیموریه) down to A. H. 1200

Beginning of the whole work:

یا رب ز تو یافت گفتگو خامهٔ من
برخی ز سوانح دکن کرد سخن

Mr. Richard Johnson, to whom the work is dedicated (see fol. 2ᵃ), received this copy in February, 1788 (A. H. 1202, Jumâdâ I), from Ḥaidarâbâd.

No. 1732, ff. 203, ll. 15; Nasta'lîk, size, 9⅞ in. by 5 in.

448

Another copy of the same.

Beginning as in the preceding copy.

Topographical and statistical account on fol. 2ᵇ.

Conquest of the Dakhan, etc., on fol. 40ᵇ.

Bahmanîs, on fol. 42ᵇ; 'Âdilshâhs, on fol. 51ᵃ; Nizâmshâhs, on fol. 53ᵃ; 'Imâdshâhs, on fol. 59ᵃ; Kuṭbshâhs, on fol. 59ᵇ; Fârûkî Sulṭâns, on fol. 61ᵃ; Barîdiyyah Sulṭâns, on fol. 63ᵃ; Moghul emperors, on fol. 63ᵇ.

No date.

No. 771, ff. 195, ll. 12–13; large Nasta'lîk; size, 10½ in. by 7⅝ in.

b. *Bahmanîs and Nizâmshâhîs.*

449

Burhân-i-Maâthir (برهان مآثر).

An excellent, but defective copy of 'Alî bin 'Azîzallâh Ṭabâṭabâ's history of the Bahmanîs and Nizâmshâhîs of Gulbargah, Bîdar, and Aḥmadnagar, commenced A. H. 1000 = A. D. 1592 (the title is a chronogram), and completed in or shortly after A. H. 1004 (A. D. 1596), comp. Rieu i. pp. 314 and 315, and iii. p. 1085ᵃ. Six leaves are missing at the beginning of this copy, and possibly one or two at the end. It opens abruptly in the *first ṭabakah* (Gulbargah), in the reign of Sulṭân 'Alâ-aldîn Ḥasanshâh Bahmanî (A. H. 742–758 = A. D. 1342–1357), thus: ورنر صافی صهبر مردم آملك از صنه و فساد انس الخ.

The first heading appears on fol. 6ᵃ ذکر توجّه راجات فتح آباد سلطان بصوب گلبرگه بجهت دفع مفسدان

The following reigns (with the respective dates of accession) are these:

Sulṭân Muḥammadshâh I bin Sulṭân 'Alâ-aldîn Ḥasanshâh Bahmanî (A. H. 758–775 = A. D. 1357–1373), on fol. 15ᵃ

Sulṭân Mujâhidshâh bin Sulṭân Muḥammadshâh Bahmanî (A. H. 775–779, 18th of Dhû-alḥijjah = A. D. 1373–1378, April 17), on fol. 16ᵇ.

Sulṭân Dâ'udshâh I bin Maḥmûdkhân bin Sulṭân 'Alâ-aldîn (A. H. 779–780, Muḥarram = A. D. 1378, April to May), on fol. 17ᵇ.

Sulṭân Abû-almuẓaffar Muḥammadshâh II bin Maḥmûdkhân (A. H. 780–799, 26th of Rajab = A. D. 1378–1397, April 25), on fol. 18ᵃ.

Sulṭân Abû-almuẓaffar Ghiyath-aldîn Bahmanshâh bin Sulṭân Muḥammadshâh II (A. H. 799, Rajab to 17th of Ramadân = A. D. 1397, April to June 14), on fol. 19ᵃ.

Sulṭân Shams-aldîn Dâ'udshâh II bin Sulṭân Muḥammadshâh II (A. H. 799–800, 23rd of Ṣafar = A. D. 1397, June to Nov. 15), on fol. 19ᵇ.

Sulṭân Taj-aldîn Abû-almuẓaffar Fîrûzshâh bin Aḥmadkhân bin Sulṭân 'Alâ-aldîn Bahmanî (A. H. 800–825, 11th of Shawwâl = A. D. 1397–1422, September 28), on fol. 21ᵃ.

Second ṭabakah (Bîdar).

Sulṭân Shihâb-aldîn Abû-alghâzî Aḥmadshâh I bin Aḥmadkhân bin 'Alâ-aldîn Bahmanî (A. H. 825–838 = A. D. 1422–1435), on fol. 29ᵃ.

Sulṭân 'Alâ-aldîn Abû-almuẓaffar Aḥmadshâh II bin Aḥmadshâh (A. H. 838, 22nd of Rajab, to 862, end of Jumâdâ-alawwal = A. D. 1435, February 21, to 1458, April), on fol. 46ᵃ.

Sulṭân Humâyûnshâh bin 'Alâ-aldîn Aḥmadshâh II (A. H. 862–865, 27th of Dhû-alka'dah = A. D. 1458–1461, September 3), on fol. 57ᵇ.

Sulṭân Nizâmshâh bin Humâyûnshâh (A.H. 865–867, 13th of Dhû-alka'dah = A.D. 1461–1463, July 30), on fol. 64b.

Sulṭân Muḥammadshâh bin Sulṭân Humâyûnshâh (A.H. 867–887, 5th of Ṣafar = A.D. 1463–1482, March 26), on fol. 75a.

Sulṭân Maḥmûdshâh bin Muḥammadshâh (A.H. 887–924, 24th of Dhû-alḥijjah = A.D. 1482–1518, December 27, not 904, as in Rieu, loc. cit., since it is distinctly stated that he reigned 37 years and some months), on fol. 97b.

Third ṭabakah (Aḥmadnagar).

Sulṭân Aḥmad Barrî (A.H. 891–911 = A.D. 1486–1505, see fol. 160b sq.), on fol. 125b.

Sulṭân Abû-almuẓaffar Burhân Nizâmshâh (A.H. 911–961, 24th of Muḥarram = A.D. 1505–1553, December 30, see fol. 312a), on fol. 186a.

Sulṭân Ḥusainshâh Nizâmshâh (A.H. 961–972, 7th of Dhû-alka'dah = A.D. 1553–1565, June 6, see fol. 376a), on fol. 319a.

Sulṭân Abû-alghâzî Murtadâ Nizâmshah (A.H. 972–996, 18th of Rajab = A.D. 1565–1588, June 13, see fol. 521b), on fol. 376b.

Shâhzâda Mîrânshâh Husain bin Murtadâ (A.H. 996–997, Rajab = A.D. 1588–1589, May), on fol. 524b.

The subsequent reigns and events from A.H. 997 to 1004 (A.D. 1589–1596) are no longer kept distinct; a detailed account of them is given by Rieu, loc. cit. Salâbatkhân's escape from the fortress of Kârlah (قلعهٔ کرله) is narrated on fol. 538b sq., 'Âdilshah's arrival and war with Jamalkhân on fol. 543a sq., expedition against the Portuguese on fol. 548b sq., punishment of the traitors on fol. 552b sq.

The same gap in the narrative, noticed by Rieu, is found here between ff. 556 and 557 (fol. 557a being left blank, and fol. 557b beginning with a new بسم الله الرحمن الرحيم) Advance of the Moghuls into the Dakhan, on fol. 557b sq.; night attack (شبخون) of Abhangkhân, on fol. 565a sq., breach made in the wall of the fortress of Ahmadnagar, on fol. 574a sq., peace made with prince Murâd, on fol. 583a sq., departure of the Moghuls and submission of Ikhlaskhân and others, 27th of Rajab, A.H. 1004 (A.D. 1596, March 27), on fol. 590a.

No date.

No. 127, ff. 590, ll. 19; clear and distinct Nasta'lîk, size, 12⅝ in. by 7 in.

'Âdilshâhs.

450

Ta'rîkh-i-'Alî 'Âdilshâh (تاريخ علي عادلشاه).

The history of Sulṭân 'Alî 'Âdilshâh II of Bijâpûr (who reigned from A.H. 1067 to A.H. 1083 = A.D. 1656–1672), from his birth to A.H. 1076 (A.D. 1665, 1666), related in very flowery language at the order of the Sulṭân by Nûr-allâh ibn Ḳâḍî Sayyid 'Alî Muḥammad al-Ḥusainî alkâdirî (see the author's name on fol. 62b, l. 6). He completed this work in A.H. 1077 (chronogram, on fol. 172b, ll. 8 and 9: روشن شده عدل (read ميزان) ميران) = A.D. 1666, 1667, comp. Rieu i. p. 318.

Beginning: ستايش خداى جان وتن آفرين و پادشاه ملك آسمان و زمين منزّه و مبرّاست الخ

Beginning of the history (birth of 'Alî 'Âdilshâh II), on fol. 63a.

No date.

No. 3006, ff. 54–174, ll. 15; large Nasta'lîk; size, 10 in. by 5⅝ in.

451

Another copy of the same.

Beginning: ستايش خداى جان آفرين و پادشاه ملك آسمان و زمين الخ.

Beginning of the history, on fol. 10a. Author's name, on fol. 9b, l. 11. Chronogram, on fol. 121b, first line.

No date. Bibliotheca Leydeniana. On ff. 22–35 the text of the first lines in each page is considerably damaged, likewise on ff. 107b–110a and 112b–114b. After fol. 120 a small lacuna, as it seems.

No. 2749, ff. 123, ll. 17–18; careless Nasta'lîk, mixed with Shikasta; size, 8⅝ in. by 4⅞ in.

452

A modern copy of the same.

Beginning: ستايش خداى جان و تن آفرين الخ.

Author's name on fol. 9a, last line. Beginning of the history, on fol. 10a. Chronogram, on fol. 208a, l. 10.

Dated the 1st of Jumâdâ-althânî, A.H. 1233 (A.D. 1818, April 8).

No. 3072, ff. 212, ll. 13, large and very distinct Nasta'lîk, size 8¾ in. by 6½ in.

453

The same.

Another modern copy, likewise written in the present century.

Beginning: ستايش خداى جان و تن آفرين و پادشاه ملك آسمان و زمين الخ.

Author's name, on fol. 9a, ll. 11 and 12.

'Âdilshah's birth, on fol. 9b. Chronogram, on fol. 126b, last line.

No. 3175, ff. 128, ll. 17, large and distinct Nasta'lîk, size, 10¾ in. by 8¼ in.

454

Tawârîkh i-Haft Kursî (تواريخ هفت كرسى).

A short history of the 'Âdilshâhs of Bijâpûr, from the reign of Yûsuf 'Âdilshâh to the conquest of Bijâpûr, by 'Âlamgîr, in A.H. 1097 (A.D. 1686), identical in its contents, its conciseness, and its richness of dates with the احوال سلاطين بيجاپور, described in W. Morley, p. 77, and Rieu i. p. 318, but nevertheless, as it appears, of different authorship, since the short preface—provided that there is no preliminary portion missing—contains no allusion to the two previous works on which that history of the 'Âdilshâhs is based. This copy contains only a reference to 'Abd-almuḥammad

Shâhnawâzkhân, at whose request the anonymous author (who is called—apparently on no authority—on the fly-leaf فتورخان) compiled this abridgment. It is divided into seven majlis, dealing with the first seven rulers of Bijâpûr, viz.: 1. Yûsuf 'Âdilshâh, died A. H. 925=A. D. 1519 (on fol. 3ᵃ); 2. Isma'îl 'Âdilshâh, died A. H. 931=A. D. 1524, 1525 (on fol. 10ᵃ); 3. Ibrâhîm 'Âdilshâh I, died A. H. 965=A. D. 1558 (on fol. 11ᵃ); 4. 'Alî 'Âdilshâh I, died A. H. 988=A. D. 1580 (on fol. 20ᵇ); 5. Ibrâhîm 'Âdilshâh II, died A. H. 1036=A. D. 1626 (on fol. 24ᵇ); 6. Muḥammad 'Âdilshâh, died A. H. 1067 =A. D. 1656 (on fol. 27ᵃ); 7. 'Alî 'Âdilshâh II, died A. H. 1083=A. D. 1672 (on fol. 31ᵇ). A short appendix contains a tabulated list of these seven rulers and a few words about Sikandar 'Âdilshâh, to A. H. 1097 (A. D. 1686).

Beginning: اوّلاً تواریخ هفت کرسیِ تُند آیاں (؟) و چند در چند روز الخ.

No. 3051, ff. 1–46, ll. 8–10; Shikasta; size, 8½ in. by 5⅝ in.

455

Basâtîn-i-Salâṭîn (بساتین سلاطین)

A history of the 'Âdilshâhs of Bijâpûr, from the origin of the dynasty to its last representative, Sulṭân Sikandar, and its overthrow by 'Âlamgîr, compiled by Muḥammad Ibrâhîm al-zubairî (see fol. 3ᵇ, l. 11), and entitled بساتین السلاطین (ff. 3ᵇ, l. 9, and 435ᵇ, last line). The author's name therefore, as given here, agrees completely with that in W. Morley, p. 79, and the same is the case with the date of composition, viz. A. H. 1240 = A. D. 1824, 1825 (see ff. 431ᵃ, last line but one, and 433ᵇ, l. 12, where the author states that it is the eighth year now since the conquest of Bijâpûr by the English, which took place A. H. 1233). A different author's name and an earlier date, viz. A. H. 1237 (A. D. 1821, 1822), are found in Rieu's copies, i. p. 319 sq.

Beginning: سپاس کوناگوں و ستایش ار حدّ افزوں مر صانعی را سزد که بقدرت کاملهٔ خود الخ.

The authorities on which the author based his work are six, viz.:

1. Muḥammad Ḳâsim Firishta's Naurasnâma (or Gulshan-i-Ibrâhîmî), composed A. H. 1015, see Nos. 291–304 in this Catalogue.

2. Mîr Rafî'-aldîn Shîrâzî's Tadhkirat-almulûk, composed between A. H. 1017 and 1020 (not 1000, as Morley states), see Bodleian Cat., No. 276, and Rieu i. p. 316.

3. Mullâ Ẓuhûr ibn Mullâ Ẓuhûrî Ḳâ'inî's Muhammadnâma, composed in Sulṭân Muḥammad 'Âdilshâh's reign.

4. Sayyid Nûr-allâh ibn Ḳâḍî Sayyid 'Alî Muḥammad Nûr-allâh's Inshâ-i-'Alî 'Âdilshâhiyyah, composed in 'Alî 'Âdilshâh II's reign, that is, the Ta'rîkh-i-'Alî 'Âdilshâh, see Nos. 450–453 in this Catalogue.

5. Miyân Nuṣratî, the king of poets in the Dakhan's versified 'Alînâma, composed in the same reign.

6. Shaikh Abû-alḥasan ibn Ḳâḍî 'Abd-al'azîz's history of the 'Âdilshâh dynasty down to Sikandarshâh, compiled at the end of A. H. 1110.

No mention of Mr. Grant Duff is found here. The work is divided into eight gardens (bûstân) and an appendix, viz.:

Bûstân I, on fol. 3ᵇ: Reign of Yûsuf 'Âdilshâh, who founded Bijâpûr, A. H. 919=A. D. 1513 (see fol. 18ᵇ, lin. penult.), and died A. H. 925 (according to others already A. H. 913 or 916, see fol. 17ᵇ, last two lines).

Bûstân II, on fol. 19ᵃ: Reign of Isma'îl 'Âdilshâh, A. H. 925–941 (A. D. 1519–1534), see fol. 38ᵃ, last line (not 931, as Rieu and the immediately preceding Haft Kursî state).

Bûstân III, on fol. 39ᵇ: Reign of Ibrâhîm 'Âdilshâh I, A. H. 941–965, see fol. 61ᵇ, l. 7.

Bûstân IV, on fol. 62ᵇ: Reign of 'Alî 'Âdilshâh I, A. H. 965–988 (see the ta'rîkh on his death, شاه جهان شد شهید, on fol. 142ᵇ, l. 8).

Bûstân V, on fol. 143ᵃ: Reign of Ibrâhîm 'Âdilshâh II, A. H. 988–1037 (1036 in the Haft Kursî), see fol. 240ᵇ, first line.

Bûstân VI, on fol. 240ᵇ: Reign of Muḥammad 'Âdilshâh, A. H. 1037–1067, see fol. 279ᵃ, l. 7.

Bûstân VII, on fol. 286ᵇ: Reign of 'Alî 'Âdilshâh II, A. H. 1067–1083, see fol. 318ᵃ, first line (Rieu's copies fix his accession in A. H. 1048=A. D. 1638).

Bûstân VIII, on fol. 318ᵃ: Reign of Sikandar 'Âdilshâh, who ascended the throne in A. H. 1083 (A. D. 1672), and died A. H. 1111 (A. D. 1699, 1700), see fol. 413ᵃ, first line.

A supplement, dealing with the last years of 'Âlamgîr's reign, followed by a short summary of subsequent events down to A. H. 1233 (A. D. 1818), the date of Bijâpûr's conquest by the English, on fol. 417ᵃ sq.

Some leaves injured, for instance, ff. 143 and 144.

No. 3106, ff. 435, written by a number of different hands, the main portion, ff. 25–270ᵃ middle and 320–435, in very unequal Shikasta, ff. 11–20, another portion, ff. 1–24, in very clear and distinct Nasta'lîk, ll. 15, and a third portion, ff. 270ᵃ middle to 319, in another smaller Nasta'lîk, ll. 21, size, 9⅛ in. by 5⅝ in.

d. *Kuṭbshâhs.*

456

Ta'rîkh i-Sulṭân Muḥammad Ḳuṭbshâhî (تاریخ سلطان محمّد قطبشاهی).

History of the Ḳuṭbshâhî dynasty of Gulkundah, by an anonymous author, commenced A. H. 1026 (A. D. 1617) and completed in the beginning of A. H. 1027 (A. D. 1618). It was dedicated to Sulṭân Muḥammad Ḳuṭbshâh, see Bodleian Cat., No. 277, Rieu i. p. 320; W. Morley, p. 82; Cat. Codd. Or. Lugd. Bat. iii. p. 10.

Beginning: تحمیدی که شاهباز بلند پرواز اندیشه بساحت کبریای آں طیراں نتواند نمود الخ.

Muḳaddimah, containing an account of Ḳarâ Yûsuf Turkmân and his family, on fol. 3ᵃ.

Maḳâlah I: History of Sulṭân Ḳulî Ḳuṭb-almulk, who founded the dynasty, and died A. H. 950 (A. D. 1543, 1544), on fol. 29ᵇ.

Maḳâlah II: History of Sulṭân Jamshîd (died A. H. 957=A. D. 1550) and of Sulṭân Subḥân Ḳulî, on fol. 92ᵃ.

Maḳâlah III: History of Sulṭân Ibrâhîm Ḳuṭbshâh, died A. H. 988 (A. D. 1580), on fol. 113ᵃ.

Maḳâlah IV: History of Sulṭân Muḥammad Ḳulî Ḳuṭbshâh, died A. H. 1020 (A. D. 1612), on fol. 190ᵇ.

Khâtimah: History of the first five years of Sulṭân

Muḥammad Ḳuṭbshâh's reign, from his accession, the 17th of Dhû-alḳa'dah, A.H. 1020 (see fol. 256b, ll. 4 and 3 ab infra)=A.D. 1612, Jan. 21, to the end of A.H. 1025 (end of A.D. 1616), on fol. 254a.

This work is interspersed with much poetry, and the khâtimah especially contains a long series of ghazals, rubâ'îs, marthiyyas, kaṣîdas, etc., composed by Muḥammad Ḳuṭbshâh himself; all the ghazals bearing consequently the takhallus ظلّ الهی or سلطان.

This copy was finished the 20th of Ramadân, A.H. 1078 (A.D. 1668, March 4), by Shaikh 'Abd-alḥakîm.

No. 179, ff. 280, ll. 15, Nasta'lîḳ; size, 11½ in. by 6½ in.

457

Another copy of the same.

Muḳaddimah, on fol. 2a

Maḳâlah I, on fol. 24b, II, on fol 82a, III, on fol. 100a; IV, on fol 169a

Khâtimah, on fol 225a.

The greater portion of this copy was transcribed by Shaikh 'Abd-alḳâdir bin Shaikh 'Abd-allatîf of Baghdâd, the servant of 'Abdallah alnasirî alḥishtî at Haidarâbâd, from a MS. in the library of Mîr Shams-aldîn 'Alî Khânsâḥib; the mukaddimah is dated the 15th of Shawwâl, A.H. 1197 (A.D. 1783, September 13), the *first* maḳâlah, the 22nd of Safar, A.H. 1198 (A.D. 1784, January 16), the *second*, the 1st of Rabî'-alawwal A.H. 1198 (A.D. 1784, January 24), the *third*, the 1st of Rabî'-althânî, A.H. 1198 (A.D. 1784, February 23), the khâtimah, the 20th of Rabî'-althânî, A.H. 1198 (A.D. 1784, March 13). Some leaves are supplied by Mîr Fasîḥ a few others by Mîr Ḥaidar 'Alî

No 1136, ff. 249, ll 17; irregular Nasta'lîḳ, size, 10¼ in by 6½ in.

458

The same.

Muḳaddimah, on fol 2a

Maḳâlah I, on fol 16b; II, on fol 50a, III on fol 61a; IV, on fol. 102a. Khâtimah, on fol 134b

Copied A.H 1219 (A.D. 1804, 1805), from a MS, dated the 12th of Rajab, A.H. 1171 (A.D 1758, March 22). Presented by J H. Peile, Esq., and received 19th of September, 1818; transferred to Civil Coll, August 9, 1819.

No. 3282, ff. 146, ll. 25; careless Nasta'lîḳ, mixed with Shikasta; size, 12⅝ in. by 7⅝ in.

459

The same.

This copy is not dated. Muḳaddimah, on fol. 2b.

Maḳâlah I, on fol. 26b; II, on fol. 84b; III, on fol. 107a; IV, on fol. 180b. Khâtimah, on fol. 238a.

No. 37, ff. 263, ll. 17; Nasta'lîḳ; size, 9⅝ in. by 6 in.

460

A defective copy of the same.

This excellent old copy is incomplete at the end; all the specimens of Muḥammad Ḳuṭbshâh's poetry are missing, as well as the verses with which the other parts of the book are interspersed.

Muḳaddimah, on fol. 3a.

Maḳâlah I, on fol. 34b; II, on fol. 104b; III, on fol. 128a; IV, on fol. 231a. Khâtimah, on fol. 303a. It breaks off on fol. 314b. Last chapter-heading (corresponding to No. 179, 456 in this Cat., fol. 269b): بیان شمّهٔ از جامعیّت ذات قدسی صفات و بعضی خصائل مرضیّهٔ حضرت ظلّ الله.

Last words (corresponding to No. 179, fol. 270a, l. 9): که مؤرّخان زمان هرگونه حکایتی را که ابتدا نمایند آنحضرت باختلاف روایات به اتمام رسانند و همواره با ارباب فضل و حکمت ....

A portion, ff. 188b and 189a, is left blank, but the text is uninterrupted.

No 2413, ff. 314, ll. 15; splendid Naskhî; size, 12⅝ in. by 7⅝ in.

461

Another defective copy of the same.

This copy is apparently transcribed from the preceding, No 2413, as it breaks off exactly in the same place, and has the same blank in the third maḳâlah, on ff. 147b and 148a.

Mukaddimah, on fol. 3a.

Maḳâlah I, on fol. 31a; II, on fol. 84a; III, on fol. 102a, IV, on fol. 180a.

Khâtimah, on fol. 235b.

Last words, as in the preceding copy: باختلاف روایات به اتمام رسانند و همواره با ارباب فضل و حکمت ..

No date.

No 2908, ff. 245, ll 15, large Nasta'lîḳ, size, 11⅝ in. by 7 in.

462

A still more defective copy of the same.

This otherwise excellent copy comprises only the mukaddimah and the four maḳâlas, but here the fourth maḳâlah is put before the third. The whole khâtimah is wanting, and there is besides a lacuna of four or five leaves after fol. 141 (at the end of the fourth maḳâlah), corresponding to No. 179, 456 in this Catalogue, fol. 248b, l. 4 ab infra to fol. 254a.

Muḳaddimah, on fol. 2b.

Maḳâlah I, on fol. 23b; II, on fol. 75b; III, on fol. 142b; IV, on fol. 94b.

No date.

No. 2976. ff. 207. ll. 19; Naskhî; size, 10⅝ in. by 6½ in.

463

Maâthir-i-Ḳuṭbshâhî Maḥmûdî (مآثر قطبشاهی محمودی).

A very summary account of the reign of Sulṭân Muḥammad Ḳuṭbshâh (A.H. 1020–1035=A.D. 1612–1626), together with a detailed account of all the contemporary events, especially in the Safawî dynasty, with which

the ruler of Gulkundah maintained friendly relations (see Rieu i. p. 186b), by Muḥammad bin 'Abdallâh of Nîshâpûr, who entered the service of Sulṭân Muḥammad Kuli Kuṭbshâh, A.H. 995 (A.D. 1587), see fol. 3b sq. Originally he wrote it in three volumes, but afterwards he several times altered and enriched it, especially after a long journey through Persia, and a pilgrimage to Makkah. The present copy is only a portion of the whole work, and incomplete at the end; as the current year is mentioned A.H. 1033 (A.D. 1624), on fol. 153a, l. 22, but a later date, A.H. 1038 (A.D. 1629), the year of Shâh 'Abbâs' death and Shâh Ṣafî's accession, appears on fol. 172a. It begins, on fol. 5a, with an account of the Ṣafawîs, from Shaikh Ṣafî to Shâh 'Abbâs, to whom the largest portion of this MS. is devoted (in twelve maḳâlas, on the basis of Iskandar Munshi's تأريخ عالم آراى عبّاسى, comp. Rieu i. p. 187a). The account of the Kuṭbshâhi dynasty begins on fol 86a, but already on fol. 92a the Persian history is continued

The تأريخ قطبشاه محمودى is often quoted.

Beginning: صد هزاران هزار جواهر حمد و سپاس و غرر درر ثناء بيقياس نثار حضرت با جلالت آفريدگارى كه مناشير نافذ حكم ازلى الخ.

No. 841, ff 180, ll 25; distinct Nasta'lîk, illuminated frontispiece, size, 14½ in by 8½ in

464

Ḥadîḳat-alsalâtîn (حديقة السلاطين).

The history of Sulṭân 'Abdallah Kuṭbshâh of Gulkundah, who was born A.H. 1023 = A.D. 1614 (chronograms for his birth, see on fol 7a, last line, كام بخش جانها; on fol. 7b, l. 5, جلد الله عمره ابدا, etc), and succeeded his father, Sulṭân Muḥammad, A.H. 1035 (A.D. 1626). The history goes down to the end of the sixteenth year of his reign, A.H. 1050 = A.D. 1640, 1641 (see the beginning of that year, on fol. 215a, last line) The author's name is: Nizâm-aldîn Aḥmad bin 'Abdallâh alshîrâzî alṣâ'idî, see fol. 3a, ll. 4 and 5 Like the copies in the British Museum (see Rieu i. p. 321) and in the Mackenzie Collection, this work is styled on fol. 1b: تأريخ قطبشاهى جلد دويم, with the addition of سنهٔ ۱۰۶۹ (1069), as if it were the second volume of the 'Ta'rîkh-i-Sulṭân Muḥammad Kuṭbshâhi' (see above, Nos. 456–462), of which there is nowhere the slightest indication. The proper title appears here, on fol. 4a, l. 2.

Beginning: شكر و سپاس و ستايش بيقياس حضرت پادشاهى الخ.

Copied at Madras, 1807.

No. 2978, ff. 224, ll. 15; written by four different hands, the first two, ff. 1–80 and 81–136, in Nasta'lîk, the last two, ff. 137–213 and 214–224, in Shikasta; size, 10 in. by 6¾ in.

465

Ḥadîḳat-al'âlam (حديقة العالم).

The first maḳâlah of the history of the Kuṭbshâhs and the Nizâms or Âṣafîs of Ḥaidarâbâd, by Nizâm 'Alî Âṣafjah II's minister, Abû-alḳâsim bin Raḍî-aldîn almûsawî, with the epithet Mîr 'Âlam (see title and author's name, on fol. 6a, l. 14, and fol. 5b, ll. 2 and 3), who completed this work after A.H. 1218 (A.D. 1803, 1804), and died A.H. 1223 (A.D. 1808), see Rieu i. p. 323 sq. Lithographed in Ḥaidarâbâd, A.H. 1265. This first maḳâlah, dealing with the Kuṭbshâhs only, is subdivided into a muḳaddimah and seven bâbs:

Muḳaddimah: Pedigree of Sulṭân Kuli Kuṭbshâh, on fol. 6b.

Bâb I: Reign of Sulṭân Kuli Kuṭbshâh (who died after 44 years of independent sovereignty, A.H. 950 = A.D. 1543, 1544), on fol. 7a, in three faṣls.

Bâb II: Reign of Sulṭân Jamshîd Kuṭbshâh (who died A.H. 957 = A.D. 1550) and of prince Subḥân Kuli, his son, on fol. 44b, likewise in three faṣls.

Bâb III: Reign of Sulṭân Ibrâhîm Kuṭbshâh (who died A.H. 988 = A.D. 1580), on fol. 59a, again in three faṣls.

Bâb IV: Reign of Sulṭân Muḥammad Kuli Kuṭbshâh (who died A.H. 1020 = A.D. 1612), on fol. 108b, in three faṣls

Bâb V: Reign of Sulṭân Muḥammad Kuṭbshâh (who died A.H. 1035 = A.D. 1626), on fol. 143a, in three faṣls.

Bâb VI: Reign of Sulṭân 'Abdallâh Kuṭbshâh (who died A.H. 1083 = A.D. 1672), on fol. 163a, in three faṣls.

Bâb VII: Reign of Sulṭân Abû-alḥasan Kuṭbshâh, known as Tanâshâh (who was deposed by 'Âlamgîr, in A.H. 1098 = A.D. 1687, and died as a prisoner in the fortress of Daulatâbâd, A.H. 1113 = A.D. 1701), on fol. 198a, last line

Beginning, on fol 3a: نظام ملك سخنورى و انتظام فلمرو معنى كشترى. وقف سالارى حمد شاهنشاهى الخ.

The second maḳâlah, of which only a short fragment is found in the India Office Collection (see the following MS.), contains, according to the index, and to Rieu i p 324 sq., the history of the Âṣafîs of Ḥaidarâbâd, in five bâbs, the last of which is not extant; the same applies to the khâtimah, which was to contain the author's life.

Prefixed to this first maḳâlah of the حديقة العالم is a preamble (on ff. 1b–2b) similar to that noticed by Rieu in the second maḳâlah of this work (see i p. 325); viz by Mîr Abû Turâb bin Sayyid Aḥmad alridawî, who states that at the request of the Nizâmshâh Mîr Akbar 'Alikhân Bahâdur Âṣafjâh II, the minister Abû-alḳâsim almûsawî Mîr 'Âlam (i.e. the author of the حديقة العالم) charged him, viz Abû Turâb, to write a history of the Kuṭbshâhs who reigned almost 200 years in the Tilinga empire, on the basis of the تأريخ قطبشاهى and other ta'rîkhât, and that he compiled consequently a work, styled قطب نماى عالم (see fol. 2a, ll. 6 and 7), in A.H. 1221 = A.D. 1806 (see fol. 2a, lin. penult.). He divided it into a muḳaddimah, seven bâbs, and a khâtimah, the contents of which agree with the seven bâbs in the حديقة, whilst the khâtimah pretends to give an account of Mîr 'Âlam's life.

The beginning of the muḳaddimah, of which four lines only are found, agrees word for word with that in the حديقة, viz.: سپاس و ستايش گوناگون مر قادر بيچون را الخ.

No. 2428, ff. 223, ll. 21; large Nasta'lîk; size, 12 in. by 7½ in.

e *Âsafîs or Nizâms.*

466

Short fragment of a history of the early life of Nizâm 'Alîkhân Âṣafjâh II, from his birth in A. H. 1146 (A. D. 1733, 1734), at Aurangâbâd (see fol. 18b, l. 9 sq.), to A. H. 1171 (A. D. 1758; the 3rd of Ramadân of that year appears on fol. 39a, ll. 5 and 6), by Abû-alqâsim almûsawî (see fol. 6a, l. 2), the author of the حديقة العالم, the first makâlah of which is contained in the preceding copy.

This fragmentary biography, which has the same introduction as the *first makâlah*, beginning نظام ملك سخنوری وانتظام قلمرو معنی گستری وقف سالاری حمد شاهنشاهی که دبیر حکمت کامله اش الخ, is no doubt a part of the first original sketch, out of which the *second makâlah* of the work has been expanded: comp. the contents of the same in Rieu i. pp. 324 and 325. The date of this copy, which was transcribed in January, 1785 (A. H. 1199, Rabî I), at Haidarâbâd, is a clear evidence of it. The following headings appear in the text:

1 تدهیب سرلوحهٔ عنوان و تهذیب دیباچهٔ صحیفهٔ بیان بذکر نسب همایون آصف سلیمان نشان, on fol. 13b.

2 صبا اندوزی مشرق سحرزایی و شعشعه افروزی صبح روشن‌بینی سرمو ذکر طلوع آفتاب نیر الشرف دولت و جهانبانی یعنی ولادت باسعادت جناب ثانی آصف و آصف ثانی, on fol. 17b.

3 بیان آغاز طلوع انوار این دولت ابد نشین و شروع شیوع مناص عدل و احسان داور جهان و ذکر توجّهٔ موکب اقبال آن حدیو کامکار بجانب مملکت دکن, on fol. 23a.

4 نهضت موکب اقبال حدیو شهمال از مملکت دکن بجانب حیدرآباد و دیگر سوانح آن ایّام سعادت فرجام بتقدیر خالق عباد, on fol. 30b.

5 ذکر کفران نعمت ورزیدن و فتنه اندیشیدن حیدر جنگ و کشته شدن او در تیغ سیاست جهان داور معدلت آهنگ و انتهاض موکب منصور از سواد اورنگ آباد بجانب برهانپور, on fol. 32b.

The death of Nizâm-almulk Âṣafjâh, the father of Âsafjâh II, is recorded on fol. 23b, lin. penult. On fol. 40a this copy breaks off suddenly.

No. 859, ff. 40, ll. 14, clear and distinct Nasta'lîk; size, 9½ in. by 5⅝ in.

467

Tadhkira-i-Âṣafî (تذكرهٔ آصفی).

A history of the Âṣafîs or Nizâms of Ḥaidarâbâd, from their origin to Shawwâl, A. H. 1206 (A. D. 1792, May, June; see the last date 1206 on fol. 310a, last line), somewhat of the same character as the second part of the حديقة العالم (see the preceding copy), but dealing in detail only with the reign of Âṣafjâh II (A. H. 1175–1217 = A. D. 1762–1802), by Tajallî 'Alî, called Tajallî Shâh. It is the same work which is noticed under the title of توزك آصفی in Rieu i. p. 327b, and iii. p. 1037a, where it is stated that the author's death in A. H. 1206 prevented the completion of the history.

Beginning: اشعهٔ سنایش بی آلایش مر احدیرا سزد که از خلوتخانهٔ غیب هویّت خود را الخ.

Previous history of the Amîrs of Ḥaidarâbâd, on fol. 5a.

Reign of Nizâm-almulk Âṣafjâh I (born A. H. 1082 = A. D. 1671, 1672, died A. H. 1161 = A. D. 1748), on fol. 14b sq.

Reign of Nawwâb Nizâm-aldaulah Nâṣirjang (died A. H. 1164 = A. D. 1750), on fol. 19a.

Reign of Ṣalâbatjang (deposed A. H. 1175 = A. D. 1762), on fol. 26a.

Reign of Nizâm 'Alîkhân Âṣafjâh II, on fol. 85b.

Copied A. H. 1226 (A. D. 1811).

No. 2928, ff. 342, ll. 15; Nasta'lîk; size, 10½ in. by 6½ in.

468

Maâthir-i-Âsafî (مآثر آصفی).

A history of the Âsafîs or Nizâms of Haidarâbâd, compiled between A. H. 1207 and 1208 (A. D. 1792, 1793), by Lachmî Narâyan, with the takhallus Shafîq of Aurangâbâd, who was born as son of Râe Manôhar, the diwân of Nawwâb Âṣafjâh, A. H. 1158 (A. D. 1745), see Rieu i. pp. 238, 327, and 328, and iii. pp. 1039a and 1083a. Mackenzie Collection, vol. ii. p. 132.

The author wrote besides:

1. Tanmîk-i-Shigarf, a history of the Dakhan, A. H. 1200 (A. D. 1786), comp. Nos. 447 and 448 in this Catalogue.

2. Hakîkatâhâ-i-Hindûstân, a topographical account of the Sûbahs of Hindûstân and the Dakhan, A. H. 1204 (A. D. 1790), comp. No. 426 in this Catalogue.

3. Description of Ḥaidarâbâd, A. H. 1214 (A. D. 1799, 1800).

4. Bisâṭ-alghanâ'im, a history of the Marattahs, likewise A. H. 1214. In this book the author refers to his مآثر آصفی for further details about the Marattahs.

5 and 6. Two tadhkiras, viz. Gul-i-Ra'nâ and Shâm-i-Gharîbân; comp. about the former, A. Sprenger, Catal., p. 145, No. 5.

Beginning: جواهر محامد نذر مالك الملكی که شاهان ذوی الاقتدار را الخ.

The book begins with the grandfather of Nizâm-almulk Âṣafjâh I, Khwâjah 'Âbid, on fol. 2a (see A. Sprenger, Catal., p. 193).

History of Âṣafjâh I, on fol. 10a; he was born A. H. 1082 (ta'rîkh: نیکبخت), and died A. H. 1161.

History of Nâṣirjang, on fol. 82b, lin. penult.

History of Ṣalâbatjang, on fol. 85b.

History of the Marattahs and their invasions of Hindûstân, on fol. 123a, first line.

History of Nizâm 'Alîkhân Bahâdur Âṣafjâh II

(A.H. 1175), on fol. 186a, together with accounts of contemporary Amîrs and Râjahs down to the beginning of A.H. 1208. The book was finished the first of Rabî'-alâkhar of that year (A.D. 1793, Nov. 6).

No. 2411, ff. 363, ll. 16; written by various hands in large Nasta'lîk and Naskhî; size, 12½ in. by 9¼ in.

469

Tadhkira-i-Nirmal (تذكرهٔ نرمل).

History of the fortress of Nirmal (in the district of Ḥaidarâbâd) from its foundation to A.H. 1231 (Faslî year 1225)=A.D. 1816, see fol. 96a, last line, the end of the governorship of Nawwâb Ashraf-aldaulah Bahâdur (who was governor since the Faslî year 1220, see fol. 93b), compiled by 'Abd-alrazzâk ibn 'Abd alnabî, an inhabitant of Nândar (in the Ṣûbah of Muḥammadâbâd, see fol. 6a, l. 5), and munshî to General Sir John Malcolm (جنرل سر جان ملكم), A.H. 1232 (A.D. 1817, see fol. 5b, l. 4), at his master's request, who had reached Nirmal on his campaign against the Pindaris in September of that year.

Our copy is apparently fuller than that in Rieu i. p. 327, which only goes down to A.H. 1198, Muḥarram (A.D. 1783, Dec.).

Beginning (the same as in Rieu), on fol. 5b: الحمد لله وحدهٔ و صلّوا على النّبى بعده بر ضمير منير صدر نشينان چاربالش الخ.

This history ends on fol. 96b, and is dated, by Mîr Ghulâm Ḥusain, the 16th of June, A.D. 1851 (A.H. 1267, 15th of Sha'bân). The remaining portion of the MS. contains:

Extracts from the *Ḥadîkat-al'âlam* (منتخب كتاب حديقة العالم), the history of the Nizâms of Haidarâbâd, see Nos. 465 and 466 in this Cat., on ff. 97–198. They are taken exclusively from the *first makâlah* of that work, the history of the Ḳuṭbshâhs, viz.

The *third* faṣl of the *sixth* bâb (reign of 'Abdallâh Ḳuṭbshâh, who died A.H. 1083=A.D. 1672), on fol. 97b.

The *seventh* bâb, complete (reign of Abû-alḥasan Ḳuṭbshâh, known as Tânâshâh, who was deposed A.H. 1098 = A.D. 1687, and died as 'Âlamgîr's prisoner, A.H. 1113=A.D. 1701), on fol. 106a, lin. penult.

Parts of the *first*, *third*, and *fourth* bâbs promiscuously, on fol. 141b sq. Events of the reign of Ḳulî Ḳuṭbshâh (who died A.H. 950=A.D. 1543, 1544), on fol. 141b; of that of Ibrâhîm Ḳuṭbshâh (who died A.H. 988=A.D. 1580), on fol. 145b, etc.

The most prominent dates which appear are A.H. 979 (A.D. 1571, 1572), on fol. 148b; 1019 (A.D. 1610, 1611), on fol. 170b; 972 (A.D. 1564, 1565), on fol. 188b; and 980 (A.D. 1572, 1573), on fol. 194b.

Ff. 1b–3a contain an index both of the Tadhkira-i-Nirmal and the extracts from the Ḥadîkat-al'âlam (the latter begins on fol. 2a, second column, l. 3 ab infra); fol. 4 is left blank.

No. 3150, ff. 198, ll. 11; clear Nasta'lîk; size, 8⅝ in. by 7¼ in.

f. *Statistical Accounts.*

470

The revenues of the Dakhan, according to the rent-roll (احوال صوبجات دكن بقيد جمعبندى), containing full statistical tables of the assessment of all the various provinces, beginning with Khândîsh, on fol. 1b: خاندیش بتوجه عرش آستانی یعنی اکبر پادشاه چون قلعهٔ آسیر مفتوح گشت الخ.

The two latest dates which occur in these statistics are A.H. 1144 (A.D. 1731, 1732), on fol. 31a, and 1163 (A.D. 1750), on fol. 128a.

On ff. 156b–176a a short account of the kings of Dihlî is given, beginning with Sulṭân Shihâb-aldîn Ghûrî (A.H. 587=A.D. 1191), down to the sixth year of Akbar's reign (A.H. 968=A.D. 1561), comp. No. 412, fol. 63a sq. above; the account of Bâbar begins on fol. 167a, of Humâyûn on fol. 168b, of Akbar on fol. 173a. On ff. 177b–189b follow the same chronological tables of the Moghul emperors from Timûr to the accession of Shâh 'Âlam, A.H. 1173 (A.D. 1759), entitled مجموعهٔ مرزا مهدیخان, which have been noticed above in Nos. 412–414, compiled by Nizâm-aldîn Muḥammad Hâdî alḥusainî alsafawî, with the epithet Shâh Mirzâ, usually called Mirzâ Mahdî-khân, beginning: سپاس بیقیاس سزاوار مالك الملكیست كه انتظام جهان بوجود الخ.

No. 926, ff. 189, ll. 13; partly Nasta'lîk, partly Shikasta, size, 9½ in. by 5⅝ in.

471

The same.

Another copy of the same statistical tables, but with a much larger historical survey, beginning on fol. 84b with Shihâb-aldîn Ghûrî, and going down to A.H. 1119 (A.D. 1707), Bahâdurshâh's accession to the throne. Beginning the same as in the preceding copy. Ff. 73–77 are left blank.

No. 1374, ff. 142; Shikasta, size, 8 in. by 4¼ in.

472

Statistical tables of all the places and villages in the provinces of the *Dakhan* (تفصيل ديه بديهى صوبجات دكهن). Incomplete at the end.

No. 1608, ff. 120, Shikasta; size, 8⅛ in. by 4¼ in.

473

Statistical tables of all the villages, etc., in the province of *Khândîsh* (تفصيل ديه بديهى صوبهٔ خاندیش).

No. 1632, ff. 63; Shikasta; size, 8⅛ in. by 4¼ in.

474

Statistical tables of the revenues of the province of *Berâr* (جمع خرج صوبهٔ برار).

No. 1707, ff. 174; Shikasta; size, 8¾ in. by 4⅝ in.

475

Statistical tables of the province of *Bîjâpûr*, written by Amrata Râi.

No date.

No. 227, ff 118; Shikasta; size, 8¾ in by 4⅝ in.

476

Statistical tables of the province of *Muhammadâbâd Bîdar*, written quite in the same way, and, as it seems, by the same hand, as the preceding ones.

No date.

No 89, ff 65, Shikasta, size, 8¾ in. by 4⅝ in.

477

1. Statistical tables of *Haidarâbâd* down to the 7th of Shawwâl, A. H. 1197 (A. D. 1783, Sept 5), styled: جمع کامل محالات صوبهٔ فرخنده بنیاد حیدرآباد بغایت آخر سال سنهٔ ۱۱۹۲ فصلی مطابق هفتم شوّال المکرّم سنهٔ ۱۱۹۷ هجری, beginning on fol. 1b.

2 Statistical tables of the influential landowners in the Dakhan down to the last of Rabî' alawwal, A H 1198 (A D 1784, Feb 22), styled: جاگیر داران و انعامداران صوبجات دکن بغایت آخر شهر ربیع الاوّل سنهٔ ۱۱۹۳ فصلی مطابق سنهٔ ۱۱۹۸ هجری beginning on fol 49b with Asad-almulk 'Alijâh Bahâdur.

No 1015, ff 130, Shikasta, size 9¾ in by 6¾ in

Bangâlah

478

Tawârîkh-i-Bangâlah (تواریخ بنگالا).

The same history of the Nâzims of Bangâlah and the transactions in that province during the governorship of Ibrâhîmkhân, Ja'farkhân, Sarfrâzkhân, Shujâ'-aldaulah, and 'Alî Wirdîkhân, from the rebellion of Sûbhâ Singh, A. H. 1107 (see fol. 4b)=A. D. 1695, 1696, to 'Alî Wirdîkhân's death in A. H. 1169 (A. D. 1756), which is noticed by Rieu i. p. 312. It was written by order of Mr. Henry Vansittart, Governor of Fort William (1760–1764), and begins: حمد نامعدود واجب الوجود بجریست بی ساحل و ثنای بی منتهای خالق کن فیکون الخ. The author's name, not given in the history itself, is Munshî Salîm-allâh; see Rieu iii. p. 1085a. The last date that appears in this copy is A. H. 1162 (probably a mistake for 1169, the year of 'Alî Wirdîkhân's death). The work has been translated into English by Francis Gladwin: 'Narrative of the transactions in Bengal,' Calcutta, 1788.

No date. Former owner of this MS. was Chas. Boddam, May 1st, 1787.

No. 2995, ff. 1–131, ll. 12; Nasta'lîk; size, 9¾ in. by 6¾ in.

479.

Muzaffarnâma (مظفّر نامه).

A very explicit and detailed history of the Nâzims of Bangâlah, from the rise of Nawwâb 'Alî Wirdîkhân Mahâbatjang to A. H. 1186, when Nawwâb Sayyid Muhammad Ridâkhân, commonly called Muzaffarjang, fell a prisoner into the hands of the English, by Karam 'Alî (see fol. 1b, last line), who was personally attached to the service of Muzaffarjang and wrote this history in the same year 1186 (A. D. 1772, 1773), see fol. 2a, ll. 1 and 2. The title appears on fol. 3a, l. 3 ab infra. Another copy of the same work is described in Rieu i. p. 313.

Beginning: حمد نا محدود وشکر نا معدود سزاوار صانعیست که بیک امر کن نسخهٔ دو کون پرداخت الخ.

Contents:

1. History of Nawwâb 'Alî Wirdîkhân Mahâbatjang, on fol. 3b, from his early life to his death, the 9th of Rajab, A. H. 1169 (A. D. 1756, April 9), see fol. 133a, ll. 4 and 5.

2 Rule of Nawwâb Sirâj-aldaulah, on fol. 140a, who was killed after a reign of fifteen months and two days, in Shawwâl, A. H. 1170 (A. D. 1757, June, July).

3 *First* rule of Mîr Muhammad Ja'farkhân, on fol. 181a, from the 14th of Shawwâl, A. H. 1170 (A. D. 1757, July 2), to his deposition in A. H. 1174, Rabî'-alawwal, after a reign of three years, four months, and some days.

4 Rule of Mîr Muhammad Kâsimkhân, on fol. 217b, from the 10th of Rabî'-alawwal, A. H. 1174 (A. D. 1760, Oct 20), see fol 218a, l. 8, to A H. 1177, exactly three years.

5 *Second* rule of Mîr Muhammad Ja'farkhân, on fol. 275a, from the 10th of Rabî'-alawwal, A H. 1177 (A. D. 1763, Sept. 18), to his death, the 14th of Sha'bân, A. H. 1178 (A D 1765, Feb. 6), see fol. 286a, ll. 1 and 2, altogether one year, seven months (so here, instead of the correct five months, هفت being a clerical error for پنج), and four days.

6 Rule of Nawwâb Najm-aldaulah and the beginning of the deputy-governorship of Muzaffarjang, on fol 286a, to Najm-aldaulah's death, A H 1179, last of Dhû-alka'dah (A. D 1766, May 10), after a reign of one year and three months.

7. Rule of Nawwâb Saif-aldaulah, on fol. 298a, from the 9th of Dhû-alhijjah, A. H. 1179 (A. D. 1766, May 19), to his death, in A. H. 1183 (A. D. 1770), after a reign of three years, ten months, and some days.

8. Rule of Nawwâb Mubârak-aldaulah, on fol. 341b, from A. H. 1183, Dhû-alka'dah (A. D. 1770, Feb., March), to A. H. 1185, Dhû-alka'dah (A. D. 1772, Feb.), when the Nizâmat was abolished.

Khâtimah, on fol. 353b: Muzaffarjang's arrest, A. H. 1186, 23rd of Muharram (not 29th, as here is stated on fol. 354b, l. 2, بیست ونهم having been written by mistake for بیست وسیم, since immediately afterwards the 24th is mentioned)=A. D. 1772, April 26th, and the events of the following months, to the appointment of Manî Begam as caretaker of the Nizâmat, 1st of Jumâdâ-althânî in the same year (A. D. 1772, Aug. 30).

No date.

No. 291, ff. 358, ll. 11; clear Nasta'lîk; size, 8¾ in. by 4⅝ in.

480

Statistical accounts of the Ṣûbahs or provinces of Bangâlah, mainly in the years 1172 and 1173 of the Bangâlî era (=A.H. 1179 and 1180, A.D. 1765–1766). No. 1482 comprises the year 1172, without any subdivisions, No. 1483 the year 1173, distinctly arranged according to the twelve months, in the following order:

March–April (چیت), on fol. 16a.

February–March (پھاگن), on fol. 28a.

January–February (ماگھ), on fol. 46a.

December–January (پوس), on fol. 64a.

November–December (اگھن), on fol. 80a

October–November (کاتک), on fol 92a.

September–October (آسن), on fol 106a.

August–September (بھادون), on fol 119a

July–August (سراون), on fol. 134a.

June–July (آساڑھ), on fol. 149a.

May–June (جیٹھ), on fol. 161a.

April–May (بیساکھ), on fol. 179a.

Ff. 1–15 and 200–204 do not strictly belong to No 1483; they deal with accounts of various years, viz. 1172–1177 of the Bangâlî era.

No. 1482, ff. 334, No. 1483, ff. 204, Shikasta, size, 5¾-6 in by 3¾-4 in.

481

Important collection of official letters.

Copies of letters, chiefly relating to the affairs of Bangâlah, ranging from A.H. 1162 to A.H. 1187. The oldest date, 1162, 2nd of Rajab (A.D. 1749, June 18), appears in a letter of Hidâyat Muḥyî-aldînkhân to Nawwâb Sirâj-aldaulah, on fol. 26a; some of the latest, viz. 1st of Shawwâl, 1187 (A.D. 1773, Dec. 16), and A.D. 1774, 29th of March, on fol. 49b. The great bulk of letters, parwânas, and akhbâr belongs to the first years of Shâh 'Âlam's reign, A.H. 1174–1177 (A.D. 1760–1763), especially to the fifth year of his reign = A.H. 1177, and contains the correspondence between the Nâẓim Nawwâb Kâsim 'Alîkhân (see above in No. 479) and the Governor, Mr. Vansittart, as well as other officials of the East India Company; between the same Nâẓim and Nawwâb Shams-aldaulah; between the Nâẓim Mîr Muḥammad Ja'far 'Alîkhân (see above, No. 479) and Shams-aldaulah, the emperor Shâh 'Âlam and the Governor; between the same emperor and Shams-aldaulah, the king of England and others; between the Governor and Maharâjah Shitâb Râe, Muḥammad Îrij-khân and the Wazîr-Shujâ'-aldaulah, etc.

There is also one letter, previous to the period mentioned above, viz. by Nawwâb Âṣafjâh (who died A.H. 1161=A.D. 1748) to the emperor Muḥammadshâh, on fol. 41a.

Similar collections of letters, some of which are probably identical with ours, are noticed in Rieu i. p. 407 sq. Former owner: Sir Charles Wilkins.

No. 2371, ff. 50, ll. 16; Nasta'lîk; worm-eaten; size, 9¼ in. by 7¾ in.

482

Dastûr-al'amal (دستور العمل).

Statistical record of Bangâlah and adjoining parts of India, from the beginning of A.D. 1775. It is styled, on fol. 1a: دستور العمل صوبهٔ بنگاله وغیره بموجب اظهار رای رایان و قانونگویان, and begins, on fol. 1b: بتاریخ بیست و چهارم ماه جامبر (or جامبری, January) سنهٔ ۱۷۷۵ انگریزی صاحب کلان و صاحبان دیگر الخ.

It was finished the 5th of April, A.D. 1775 (1776?) = 29th of the month Cît (see No. 480 above) of the year 1182 of the Bangâlî era = 15th of Ṣafar in the 17th year of Shâh 'Âlam's reign (which is A.H. 1190, as the emperor did not ascend the throne before the 4th of Jumâdâ I, A.H. 1173; but this date corresponds exactly to the 5th of April, 1776, and not 1775!). The copy is interleaved. Another copy of the same is noticed in Rieu i. p. 408a.

No. 1566, ff. 1–22, ll. 15; Shikasta, size, 9¾ in. by 6½ in.

Banâras.

483

Tuhfa-i-tâza (تحفهٔ تازه).

Tuhfa-i-tâza, also called Balwandnâma, a history of the Zamindârs of Banâras, from Râjah Mansârâm and his relatives to the deposition of Râjah Cait Singh in A.H. 1195 (A.D. 1781), by Khair-aldînkhân Muḥammad (see fol. 1b, l. 6), who died about A.H. 1242 (A.D. 1827, comp. Rieu iii. p. 946). He wrote besides the Gwâliyârnâma (A.H. 1206 = A.D. 1792, see Rieu iii. p. 1028), a history of Jaunpûr (A.H. 1211 = A.D. 1796, 1797, see Rieu i. p. 311), and the 'Ibratnâmâ or history of Shâh 'Âlam (A.H. 1221 = A.D. 1806, see Rieu iii. p. 946). The present work is described in Rieu iii. p. 964. It was originally divided into five bâbs, but our copy, like those in the British Museum, only contains the first three, viz.: 1. History of Râjah Mansârâm and his relatives, on fol. 2a. 2. History of Râjah Balwand Singh, A.H. 1162–1184 (A.D. 1749–1771), on fol. 17a. 3. History of Râjah Cait Singh, A.H. 1185–1195 (A.D. 1771–1781), on fol. 48a. The other two bâbs, the histories of Râjah Mahîpat Narâ'in and Râjah Ûdit Narâ'in, which are enumerated in the index on fol. 2a, were to form a second volume, beginning with A.H. 1196 = A.D. 1782 (see fol. 137b, ll. 13–15). But that second volume seems to have remained unwritten.

Beginning: سپاس خداوندی که دیوان دانش دانش بسراج فکرت (sic! Rieu reads بزبان) دربان نتواند رسید الخ.

Copied from a MS., dated A.H. 1253 (A.D. 1837), by Muḥammad Amjad, for the late Principal and Professor of the Calcutta Madrasah and Secretary of the Asiatic Society of Bengal, H. Blochmann (died 1879). Received Nov. 6, 1877.

No. 3205, ff. 138, ll. 21; very clear and distinct Nasta'lîk; size, 12½ in. by 7½ in.

Bundelkhand.

484

Farahbakhsh-i-Jân (فرح بخش جان).

An encomiastic account of the life and deeds of Râjah Barsingh (or as he is called in other histories, Narsingh) Deo of Oorcha in Bundelkhand, the murderer of Akbar's prime minister Abû-alfaḍl, from his birth to Samvat 1664 (=A. D. 1607, A. H. 1015–1016), translated from the Hindûstânî work, برسنگهه چرتر, compiled by a follower of the Râjah, Gisûdâs, at the request of Mr. Turner Macan (see fol 6a, lin. penult.), by Râe Shîw Parshâd (see fol. 6b, l 6), in the years 1828 and 1829 (see fol 5b, l. 3 ab infra, and fol 79b, l. 7), and finished the 15th of Shawwâl, A H 1244 (=20th of April, 1829, Samvat 1886). The original work contained thirty-three ذکر, to which the translator has added (on ff. 76–80) two ذکر more, on the family of the Râjah and the date of this compilation.

Beginning, on fol. 4b: هزاران منّت ایزد را که از حالت هویدا ساحب صورتها الخ A complete index on ff. 1–3a The title is a chronogram for A H. 1244. Dated, by Narâyan Dâs of Shâhjahânâbad, in the same year 1244, 4th of Dhû-alka'dah (A D 1829, May 8)

Presented to the library, October 17, 1842

No. 2933, ff. 80, ll. 13; large Nasta'lîk, size, 9½ in by 6 in

Marattahs.

485

The same history of the rise and progress of the Marattah state, from the origin of the Bhoslah family down to the death of Siwâjî and the accession of Sanbhâjî in A H. 1091 (A. D. 1680), which is described in Rieu i. p. 327 as the work of an anonymous Hindû writer, based on Marattah traditions. At the end the same enumeration of Sanbhâjî's successors down to the accession of Raghojî in Nâgpur, 1773, and of Râm Râjah in Satârah, 1750; as Rieu remarks, it must have been compiled before A D. 1777 (A. H. 1191)

Beginning: هزاران شکر خدای بیچون را که نسک نقطهٔ کن این همه چهارده طبقه الخ

The full title تفصیل احوال عروج و خروج راجه‌های و سرداران دکهن is found here on fol. 1a, ll. 4 and 5.

No date. From fol. 9b onward English references to the contents of the text are made in pencil on the margin.

No. 1957, ff. 45, ll. 12–16; Shikasta; size, 10½ in. by 6½ in.

486

Another, but incomplete chronicle of the Bhoslah family of the Marattahs, from its origin, that is, Siwâjî and his ancestors, to the operations against Râjah Râm after the capture of his capital (Râighar) in A. H. 1101 or 1102 (A. D. 1690). The first mention of the year 1102 appears on fol. 39b: در سنهٔ سی و چهار جلوس مطابق سنهٔ هزار و صد و دو هجری (34th year of 'Âlamgîr's reign). The author's name does not appear, but he shows everywhere a most hostile tendency against the Marattahs, as the very beginning of this abrupt chronicle proves: ذکر احوال و ابتدای بنای فساد سیواجی (instead of سیوائی) بدنهاد در جنگ دکهن آنچه از مردم معتبر دکهن و قوم مرتّه آن ملك در باب اصل و نسل سیوائی بد اصل الخ. The ta'rîkh-i-Khwâfikhân, i. e. منتخب لباب (see above, Nos. 396–407), is quoted several times, see, for instance, fol. 39b, ll. 3 and 4. On the outside of the binding this MS. is styled: کتاب ذکر اصل و نسل راجه سیواجی بهوسله.

No. 2990, ff. 54, ll. 12–14; very legible Shikasta; size, 10 in. by 6½ in.

487

An incomplete history of the rising of the Bhoslah family of the Marattahs, from Mâlûjî, whose son Sâhjî, or Sâhûjî I, married afterwards the daughter of the Râjpût chieftain Jâdû Râo, and begat the great Siwâjî (born in May, 1627=A. H. 1036), the real founder of the Marattah empire; comp. Elphinstone; History of India, 5th ed., p. 617 sq

Beginning. دکریست در بیان آنکه امّا (!) این کتاب نزوع (!) حاندان ترقّی راجه بهوسله الخ

On the fly-leaf this chronicle is ascribed to Daulat Singh It is most incorrectly written, and abounds in numberless un-Persian words and phrases, looking like a bad translation from some Marattah work.

Statistical tables of the various dominions of the Marattah state, on ff 58b–63a

A second part, incomplete at the end, begins on fol 69b with the transactions between Sedâsheo Râo Bhao, Holkar, and Shujâ'-aldaulah, leading up to the famous battle of Pânipat in A H. 1174 (A. D. 1761). This part breaks off on fol. 83b. The proper order of ff 1–23 seems to be this (most of the catch-words being wanting) 1, 2, 11, 3–8, 22, 9, 10, 13, 12, 14–21, 23, etc The copy belonged formerly to D. Ruddell.

No. 3075, ff 83, ll 15 17; written in a curious style of Naskhî, size, 8⅞ in by 5¾ in.

488

Another short history of the Marattahs, especially of the Bhoslah or Bhonslah family, from the reign of Muhammadshâh (who ascended the throne of Dihlî in A. H. 1131=A. D. 1719) to the end of Shâh 'Âlam's reign (A. H. 1221=A. D. 1806), similar in its chief contents to an account described in Rieu ii. p. 801b. It begins with Sâhû Bhoslah II, who had been crowned as chief of the Marattahs in the fortress of Satârah in the beginning of A. H. 1120 (A. D. 1708, March). At the end there are inserted some of Shâh 'Âlam's elegies. As title is given here in the beginning: احوال حسب و نسب جنوبیان و کیفیّت اوج و حشمت آنها آنچه عند التحقیق دریافت شد نوشته میشود که راجه کدهٔ ستارهٔ الخ.

No author's name. No date.

No. 3322, ff. 142–159, ll. 12–16; careless Nasta'lîk; size, 9 in. by 6½ in.

489

Tawârîkh-i-Râjahâi-Nâgpûr (تواریخ راجه‌های ناگپور).

Annals of the Marattah Râjahs of Nâgpûr (Nagpore), of the Bhoslah (or as it is always spelt here, Bhonslah) family, compiled, and respectively translated from seven Persian and twenty-five Marattah sources, for Mr. Richard Jenkins (the former British Resident in Nagpore), December, 1823.

Beginning of the preface, on fol. 1b: بنده پرور صاحب خداوند عالیشان رچارد جنکنس صاحب بهادر دام اقباله الخ.

The seven Persian authorities are:

کافیخان (that is, the Muntakhab-i-Lubâb, completed about A. H. 1143 or 1144 = A. D. 1731, comp. above, Nos. 396–407).

تواریخ آصفجاه (a history of the Nizâms down to A. H. 1218 = A. D. 1803, 1804, by Ḳâdirkhân Munshî, see Rieu iii. p. 1037b).

سوانح دکن (account of the Ṣûbahs of the Dakhan and the Nizâms down to A. H. 1197 = A. D. 1783, by Mun'imkhân, see Rieu i. p. 322).

خزانهٔ عامره (the well-known tadhkirah of 'Alî Âzâd).

کتاب سوبهامل در ذکر بنکلا (not known)

کتاب راجب امرا (not known)

معاصر الامرا (wrongly spelt for مآثر الامرا, the second edition of which was completed A. H. 1194 = A. D. 1780), see Rieu i. p. 339 sq.

It gives in a short and concise form the events of every year (except in the first portion), partly in narration, partly in letters, statistical tables, etc., from 1639 (Fasli year 1069[1]) to 1818 (Fasli year 1228).

Beginning, on fol. 4b: منتخب تواریخ خاندان بهونسله راجه‌های دکبور از روی مرتّبی ار بزرگان خاندان بهونسله الخ.

No. 3062, ff 236, ll 8 10, Nasta'lîk and Shikasta, size, 8¼ in by 6 in

490

Historical documents, chiefly relating to the history of the Marattah power in India.

1. Extracts from the account of the Marattahs in Ghulâm 'Alî Âzâd's famous tadhkirah, the *Khazâna-i-'âmirah* (compiled in A. H 1176 and 1177 = A. D. 1763), see further below under 'Biography.'

(*a*) Fol. 1a sq., corresponding to No. 2954, fol. 41b, l. 8 sq. (beginning with A. H. 1076).

(*b*) Fol. 8a sq., corresponding to No. 2954, fol. 63a, l. 8 sq. (A. H. 1164, امیر الممالك, third son of Nawwâb Âṣafjâh).

(*c*) Fol. 15a sq., corresponding to No. 2954, fol. 99a, l. 7 sq. (A. H. 1173, آمدن احمدشاه در هند بار ششم).

(*d*) Fol. 22a sq., corresponding to No. 2954, fol. 87b, last line, last word sq. (A. H. 1171, وزیر الممالك شجاع الدوله بهادر).

(*e*) Fol. 23b, corresponding to No. 2954, fol. 84a, l. 3 ab infra (A. H. 1164, نوّاب وزیر الممالك ابو المنصور خان صفدرجنگ).

(*f*) Fol. 25a sq., corresponding to No. 2954, fol. 53b, lin. penult. (عماد الملك, ending with A. H. 1173).

2. Extracts from the 'Âlamgîrnâma (by Munshî Muḥammad Ḳâẓim), or the history of the first ten years of 'Âlamgîr's reign (see above, Nos. 347–357), beginning on fol. 28b, last line, with the following chapter: فتح قلعهٔ چاکنه از ولایت کوکن بسعی امیر الامراء صوبدار دکن, corresponding in contents to the short sketch given in fol. 1a sq. of the previous extracts.

3. Extracts from the Ta'rîkh-i-Rohillah, probably the تاریخ فیض بخش, by Shîw Parshâd (see Rieu i. p. 306), beginning on fol. 52a, and dealing chiefly with Aḥmadshâh Durrânî and his affairs with the Marattahs, shortly before and after the battle of Pânipat (A. H 1174 = A. D 1761).

4. The same history of the Marattahs, from Râjah Bhîm and the origin of the Bhoslah family to the death of Sîwâjî and the accession of his son Sanbhâjî, A. H 1091 (A. D. 1680), which is described in No. 485 above. Beginning, on fol. 68b: هزاران شکر خدای سبحان را که بیك نقطهٔ کن این همه چهاردهٔ طبقه الخ.

At the end the same short enumeration of Sanbhâjî's successors as in No 485 above.

No date. Quite modern handwriting.

No. 2895, ff 112, ll 17, large and distinct Nasta'lîk, size, 12¼ in. by 9¼ in.

491

A large fragment of the history of the Marattah wars in India, from A. H 1171 to 1199, A. D. 1757–1785, compiled by 'Alî Ibrâhîmkhân, who died as chief magistrate of Banâras, A. H. 1208 (A. D. 1793, 1794). This account was written under the administration of the Governor-General, Charles Earl Cornwallis, see fol. 1b, ll. 4 and 3 ab infra, and comp. Rieu i. p. 328. The book has been translated by Major Fuller, see his printed version in Elliot's History of India, viii. pp. 257–297. Beginning, as in Rieu: الحمد لله علی نعمائه و الصلوة علی نبیّه و اوصائه این وقائع بدائع آثار عبرت بامهٔ اولو الابصاراست که در عهد حکومت امیر والاجاه الخ. The last two sections of this fragment, on ff. 62b and 63b, deal with the Peshwâ Ṣâḥib (i. e. Sîwâi or Sîwâji Mâdhô Râo, son and successor of Narâyan Râo) and the advance of the English generals to Poona. This copy was presented by J. H. Peile, Esq., and received 19th Sept., 1818; transferred to Civil Coll., 9th Aug., 1819.

No. 3390, olim 14. J. 18, ff 64, ll. 11; clear and distinct Nasta'lîk; greatly injured by worms; size, 8¼ in. by 5 in.

[1] This statement is wrong; it ought to be either A. H. 1069 or Fasli 1063.

492

A *first* collection of *Akhbâr*, or news-letters, chiefly relating to the Marattah affairs in 1810, beginning with the 8th of February, and ending with the 8th of December. They contain news of Jaswant Râo Holkar, Daulat Râo Sindhiyah (the Mahârâjah of Gwâliyâr), Ranjît Singh (the Sikh ruler of the Panjâb), Rânâ Żâlim Singh, Mr. Archibald Seton (the Resident at the court of Dihlî), of Akbarâbâd, Dihlî, Ujain, etc. On ff. 1ª and 20ª the collection is styled منتخب اخبار هندوستان وغیره; on fol. 60ª, اخبار منتخب هندوستان وغیره; and on the back of the binding, with reference to the chiefly Marattah news, اخبار ناگپور.

No. 2945, ff. 276, ll. 10, Shikasta, size, 10½ in. by 6¼ in.

493

A *second* collection of *Akhbâr*, or news-letters, relating to Marattah affairs, from the end of 1811 to the autumn of 1812, beginning with the 27th of December, 1811, and ending with the 6th of September, 1812. They contain news of various agents and comptrollers (مرکارہ and متصدّی), chiefly of کوٹ کشت, that is (according to No. 2946 (496 below) fol. 49ᵇ, l. 2 کوٹ اکشت ناگپور), the city of Nâgpûr, the seat of the Bhoslah family (the agent's name there was Izhar اظهار), besides of Hûshangabâd (agent Mahâdû), Bîtul (agent: Bâpû), Malkâpûr (comptroller Waukat Râo), Patna (comptroller Narayan Râo), Poona, etc. A certain number of Akhbar is written by the same Pândûrang Râm, who is mentioned in Rieu i. p. 330ᵇ as translator of Maratti news-letters during the years 1809 and 1810.

No. 2949, ff. 303, ll. 10–14, Nasta'lîk, mixed with Shikasta, size, 10¼ in. by 6⅜ in.

494

A *third* collection of *Akhbâr*, or news-letters, relating to Marattah affairs in 1812 and 1813, beginning with the 3rd of December, 1812 (but we find news as far back as November, 1812, see fol. 1ᵇ sq.), and ending with the 17th of December, 1813. They contain news of Mr. (afterwards Sir) C. T. Metcalfe (Resident at the court of Dihlî, from 1811 to 1819, and from 1825 to 1827), Mahârâjah Malhâr Râo Holkar II (the illegitimate son and successor of Jaswant Râo Holkar), Ranjît Singh, Rânâ Żâlim Singh, Nawwâb Mîr Khân (the Afghan general of Holkar), Daulat Râo Sindhiyah, of Burhânpûr, Dihlî, Aurangâbâd, Ujain, etc. This collection is styled on the back of the binding, like No. 2945 (492 above): اخبار ناگپور.

No. 2947, ff. 192, ll. 10–12; written by different hands, partly in Nasta'lîk, partly in Shikasta; size, 10⅜ in. by 6⅜ in.

495

A *fourth* collection of *Akhbâr*, relating to Marattah affairs in the second half of 1814, beginning with the 24th of June, and ending with the last of December, similar in its contents to the second collection. They contain chiefly news of Nâgpûr, by the same agent Izhâr, besides letters of Mahâdû, Bâpû, etc., see No. 2949 (493 above), news of Bîtûl, etc. Many of these are translations from Maratti, as the prefixed ترجمه shows. As title appears again on the back of the binding, as well as three times in the collection itself (viz. between ff. 129 and 130, 239 and 240, and 304 and 305): اخبار ناگپور.

No. 2948, ff. 358, ll. 8–11; Nasta'lîk, mixed with Shikasta; size, 10⅜ in. by 6¼ in.

496

A *fifth* collection of *Akhbâr*, relating to Marattah affairs, from the end of 1815 to the autumn of 1816, similar in its contents to the third collection. The dates given in this MS. are frequently wrong, and different months have been jumbled together in the same way as in Rieu i. p. 286. According to a note on the back of the binding, the news-letters refer to 1816, and that is confirmed by the last section (fol. 102 sq.), where the 29th of February is mentioned several times, a fact that points undoubtedly to 1816, as being a leap-year, in spite of the year 1817 having been written almost continually instead of 1816. A similar confusion prevails as to the Muhammadan year, sometimes 1232, sometimes 1231. This copy contains various sections, 1. ff. 1–13, divided into 13 kiṭ'as; 2. ff. 14–84, in several unnumbered portions, 3. ff. 85–101, in 15 kiṭ'as, and 4. ff. 102–127, in 23 kiṭ'as. The last sections deal with January and February, 1816, the middle part goes as far as September, 1816 (or 1817, as written here), the first section comprises November and December, 1815 (or 1816?). The news-letters refer to the same personages as in No. 2947 (494 above), to the agents of Nagpûr, Burhânpûr, Ujain, etc.

No. 2946, ff. 127, ll. 10–11, Nasta'lîk, mixed with Shikasta; size, 9⅞ in. by 6¼ in.

497

A *sixth* collection of *Akhbâr*, relating to Marattah affairs in 1817, beginning with the 2nd of January, and ending with the 28th of September. The majority of news-letters, particularly in the second half of the copy, are those of Daulat Râo Sindhiyah; besides Ranjît Singh, Holkar Jaswant Râo Bhâo and various wakîls and other officials have contributed letters. The collection is styled on ff. 78ª, 80ª top, and 136ª first line, اخبار سندهیه.

No. 2991, ff. 167, ll. 9–11; Nasta'lîk, mixed with Shikasta; size, 9⅞ in. by 6¼ in.

498

A *seventh* collection of *Akhbâr*, referring to Marattah affairs in 1818, beginning with the first of January and ending with the last of December, quite similar in its contents to the fourth and second collections. The majority of Akhbâr are by Izhâr, agent of Nâgpûr. The

title on the back of the binding, on ff. 19, 93, and 248, and on the fly-leaf is the usual one: اخبار تاگپور.

No. 2993, ff. 267, ll. 7–11; partly Nasta'lîk, partly Shikasta; size, 9¾ in. by 6¼ in.

Gwâliyâr.

499

Aḥwâl-i-Ḳal'a-i-Gwâliyâr (احوال قلعهٔ گوالیار).

A short historical account of the fortress of Gwâliyâr, from its foundation under the ancient Râjahs, down to the twenty-second year of Shâh 'Âlam's reign, A.H. 1194 (A.D. 1780), compiled at the request of Captain William Bruce (کپتان ولیم برس), from the dictation of two Hindûs of Gwâliyâr, Motîrâm (موتی رام) and Khushhâl (خوشحال); see another copy of the same work in Rieu i. p. 304b. Beginning: احوال ابتدای بنای قلعهٔ گوالیار لغایت شانزدهم ماه شعبان سنهٔ ۲۲ جلوس والا شاه عالم پادشاه غازی مطابق سنهٔ ۱۱۹۴ هجری الخ. Copied by 'Abd-alraḥîm.

No. 860, ff. 21, ll. 14; clear and distinct Nasta'lîk; size, 9½ in. by 5½ in.

Carnatic.

500

Sa'îdnâma (سعیدنامه).

An account of the life and history of the ruler of the Carnatic, Sa'âdat-allâhkhân, who was born A.H. 1061 (see fol. 7a, ll. 6 and 7), and died A.H. 1145 (A.D. 1651–1732). His real name was Muḥammad 'Alî bin Aḥmad bin Sa'îd-aldîn bin Muḥammad Sa'îd bin Muḥammad, and he was honoured by the title of Muḥammad Sa'îd (see fol. 7a, ll. 2 and 3, and l. 9). This work is identical with the سعیدنامه described in Rieu i. p. 331, although considerably shorter in extent; there is no mention of the real name of the author, viz. Jaswant Râi bin Bhagwant Râi bin Sundardas, only his takhallus *Munshî* appears frequently, for instance, on ff. 37b, l. 4, 40b, lin. penult., 58b, l. 5, 59a, l. 3 ab infra, etc. etc. He is the same *Munshî* whose diwân is preserved in No. 1454. There is also in this copy no trace of the subdivision into three daftars, although the author speaks plainly of these three books on fol. 59a, lin. penult. (سه دفتر سعیدنامه), and mentions at the same time two other works of his, viz. قصّهٔ سیف الملك وبدیع الجمال (probably a new redaction of the well-known, but much older story of 'Saif-almulk and Badî'-aljamâl') and قصّهٔ لال و هیرا (the story of 'Lâl and Hîrâ').

Beginning as in Rieu:

این نامه که از نام سعید است سعید
از چشم بد دهر بعید است بعید

The title of Sa'îdnâma appears several times, for instance, fol. 1b, l. 3, fol. 6a, l. 7, etc.

This copy, which is towards the end greatly injured by worms, is dated the 12th of Dhû-alka'dah, A.H. 1229 (A.D. 1814, Oct. 26). It belonged to Narrain Row's Collections (No. 506).

No. 2934, ff. 61, ll. 13; Nasta'lîk and Shikasta, partly on white, partly on brown paper; size, 9⅞–10⅛ in. by 6⅝–6⅞ in.

501

Tûzuk-i-Wâlâjâhî (توزك والاجاهی).

A history of the Carnatic, especially of the time of the Nawwâb Anwarkhân, who died A.H. 1162 (A.D. 1749), of his son and successor, Nawwâb Muḥammad 'Alî (with his full name: Amîr-alhind Wâlâjâh 'Umdat-almulk Âsaf-aldaulah Muḥammad 'Alî Anwar-aldîn-khân Bahâdur Ẓafarjang, see fol. 13a), who ruled over the Carnatic from A.H. 1162 to A.H. 1210 (A.D. 1749–1795), and of the first contests between the English and French in India, to the unsuccessful siege of Madras (چیناپتن) by the French under Lally, 1758, and the capture of Pondicherry (پهوجری) by the English under Clive, 1761. It covers partly the same ground as the famous mathnawî انورنامه, or the exploits of the Nawwâb Anwarkhân, by Mîr Isma'îlkhân Abjadî, who completed his poem in A.H. 1174 = A.D. 1760, 1761 (see Sprenger, Catal. pp. 307 and 308), and to whom a special chapter, the mukaddimah (on ff. 14a–17a), is dedicated. The munshî Burhân (or Burhânkhân) bin Ḥasan, see fol. 13b, l. 4 ab infra, was commissioned in A.H. 1195 = A.D. 1781 (see fol. 13b), by the Nawwâb, to compose on the basis of the Anwarnâma, but with greater detail, and the removal of all the incongruities and deficiencies caused by a poetical treatment of the matter and the exigency of rhyme and metre, a history of the rulers of the Carnatic, from their first ancestors in Madînah, to his own time. The work was to be divided into a mukaddimah, two daftars, and a khâtimah, but our copy comprises only the mukaddimah (on fol. 14a sq.), containing the eulogium of Abjadî, and the *first* daftar, beginning on fol. 17b with the ancestors of the Nawwâbs, in fact with 'Umar ibn alkhaṭṭâb, and going down to the capture of Pondicherry. This portion was completed A.H. 1200 (A.D. 1786), see fol. 211b in the خاتمهٔ دفتر اوّل توزك والاجاهی, the *second* daftar was to contain the subsequent events, and particularly a series of important political correspondence, between the principal historical personages of that age, and the *khâtimah*, a description of India, particularly of the Carnatic. Beginning of the work, on fol. 10b علم افرازیٔ اقبال سخن حمد والاجاهی که دسر بی نظیر سلطنت لادزالش تأریخ توزك والاجاهی الخ. It ends on fol. 215b. The remaining portions of this volume (ff. 1a–9a and ff. 216a–219a) contain:

1. A short summary of events in the Carnatic from the time of 'Âlamgîr, on ff. 1a–2a.

2. A short history of the progress of English conquest in India (called: جزء اوّل دخول انگریز در اقلیم هند), from about A.D. 1612 to the first four decades of the present century, on ff. 2b–9a.

3. Rules for the lower, middle, and higher style of letter-writing, each group subdivided into seven ḳânûns (واجبات مراسلات ادنا و اوسط و اعلی متضمن هفت قانون), on ff. 216a–219a.

No. 3174, ff. 219, ll. 17; clear and excellent Nasta'lîk; size, 10¾ in. by 8 in.

502

Sawânihât-i-Mumtâz (سوانحات ممتاز).

A detailed history of the reign of the Nawwâb 'Umdat-alumarâ, who ruled the Carnatic from the beginning of Rabî'-althânî, A. H. 1210 (A. D. 1795, Oct.), to the month Rabî'-alawwal, A. H. 1216 (A. D. 1801, July), with an account of the last year of the reign of his father, Muhammad 'Alikhân, the son of Anwar-aldîn or Anwarkhân, a summary of the events under 'Umdat-alumarâ's successors, his nephew 'Azîm-aldaulah, and 'Azîm's son 'Azîmjâh (who succeeded his father in A. H. 1235, A. D. 1820), and a full genealogy. The author is Khair-aldîn Hasan Ghulâm-i-Dâmin bin Iftikhâr-aldaulah Hâfiẓ Muhammad Nâsir-khân Bahâdur Ṣamsâmjang, who was born A. H. 1194 = A. D. 1780 (see fol. 160b sq.), received the title of Sâhib-aldaulah Jalâdatjang in A. H. 1210 (A. D. 1795, 1796), that of Khwurshid-almulk in A. H. 1231 (A. D. 1816), and at his father's death in A. H. 1236 (A. D. 1820, 1821) that of Iftikhâr-aldaulah Muhammad Nasirkhan Bahâdur Samsâmjang. In A. H. 1249, beginning of Rajab (A. D. 1833, Nov.) when living in Madras, he paid homage to 'Azîmjah, and was requested by him to draw up a history of his great ancestor and grandfather, 'Umdat-alumarâ, as the poet Abjadî had done for Anwarkhân in his famous Anwarnama. Khair-aldîn set to work and finished this history (see the title on fol. 162b, l. 13) A. H. 1252, the 27th of Dhu-alhijjah (see fol. 288a, last two lines) = A. D. 1837, April 4. It is divided into four گلزار (each of which contains four گلدسته), the *first*, comprising the years A. H. 1209 and 1210, on fol. 164b, that is the last year of Muhammad 'Alikhân's reign, his death the 29th of Rabî'-alawwal, A. H. 1210 (A. D. 1795, Oct. 13) and 'Umdat-alumarâ's accession; the *second*, A. H. 1211 and 1212 on fol. 188b, the *third*, A. H. 1213 and 1214, on fol. 205b, the *fourth*, A. H. 1215 and 1216, with a short summary of later events, and a detailed genealogy of the family and descendants of Anwarkhân, on fol. 221a. *Khâtimah*, on fol. 285b, giving an account of the circumstances which led to the composition of this work.

Beginning: حمدًا متواترًا وشكرًا متكاثرًا لحداى عزّ وجلّ كه هر نوع نكات جهانرا از كسوت رنگارنگ عمدهٔ گوناگون الخ. No other copy of this rare work is known. Copied A. H. 1266 (A. D. 1850).

No. 3176, ff. 159–288, ll. 17; very distinct Nasta'lîk; size, 10⅝ in. by 8 in.

Panjâb.

503

Ta'rîkh-i-Panjâb (تاريخ پنجاب)

History of the Panjâb, from the earliest times to A. D. 1840, completed A. H. 1264 (A. D. 1848), by Ghulâm Muhyî-aldîn, known as Bûtî or Bûtâ (بوتى in the text, بوتا in the colophon) Shâh Lûdiyânî 'alawî ḳâdirî, see fol. 2a, ll. 2 and 3. The title is a chronogram for A. H. 1264, by elimination of the units, except the ب and ب in the word پنجاب; comp. Rieu iii. p. 953, where a full description of this work is given. Beginning: حمد بيحدّ وثناى بى منتهاى مر احديرا سزا است كه كريمه رحمتى الخ.

It contains a muḳaddimah, five daftars, and a khâtimah, viz.

Muḳaddimah, on fol. 2b: Geography of the Panjâb, (در بيان احوال حدود ملك پنجاب و وجه تسميهٔ آن و بيان انهار و انهار مشهورهٔ اين ملك و اجناس و اثمار و ديگر اشياى مشهورهٔ آنها).

Daftar I, on fol. 43b: Hindû Râjahs, from Sadûman to Pithaurâ (در بيان احوال راجهاى هنود از ابتداى راجه سدومن كه بقول شاستر هنود اوّليس راجهاى روى زمين او بوده بغايت آخر راى پتهورا كه آخرين فرمان فرمايان اين ملك يعنى هندوستان او كذشته).

Daftar II, on fol. 61b: Muslim Sulṭâns, from Maḥmûd of Ghazna to A. H. 1183 (A. D. 1769, 1770), the date of Shâh Ahmad Abdâlî's death, see fol. 180a, ll. 4 and 3 ab infra (در بيان احوال پادشاهان اهل اسلام من سلطان محمود غزنوى غازى و اولاد امجادش و بيان سلطنت پادشاهان غوريان و خلجيان و لوديان وجغاتيان در ملك).

Daftar III on fol. 180b: Gurus of the Sikhs, from Nânak to Gowind Singh (در بيان احوال گوروهاى فرقهٔ سكهان من ابتداى نانا نانك بغايت آخر كورو كوبند سكهه واحوال بيديان و سودهيان كه اولاد كوروان اند).

Daftar IV, on fol. 224a: Sikh Sardârs and Râjahs in the last period of the Moghul empire of Dihlî (در بيان احوال سرداران وراجهاى سكهان وغيره سرداران ملك بنجاب واحوال ملك گيرى آنها از كنار درياى جمن تا پشاور و كشمير و بيان كيفيّت مثلهاى وتنهاى سكهان و ديكر رسوم آنها كه بعد از اضمحلال سلطنت دهلى قابض و متصرّف ملك بنجاب شدند).

Daftar V, on fol. 308a: Ranjît Singh, the great Sikh Mahârajah's life and reign, to the 27th of June, 1839 (not 1838, as by mistake is written here on fol. 419b, l. 2), the date of his death (در احوال ملك گيرى مهاراجه رنجيت سنگهه بهادر كه بر همگى ملك پنجاب و سواى آن در ملكهاى ديگر به نيروى اقبال قابض و متسلّط گرديد من ابتداى كيفيّت آبادى و اجدادش بغايت روز وفات او).

Khâtimah, on fol. 420a: History of the British conquests in India (در ذكر ملك گيرى سركار انكريزى بهادر در ملك هند); the account of the Râjahs of Kângrah, Jamûn, etc., mentioned by Rieu, loc. cit., as probably forming a part of the khâtimah, is not found in this copy. Ff. 175 and 176 are badly injured in the middle. This MS. was received from Dr. Royle, July, 1856.

No. 3244, ff. 427, ll. 21–22; careless and coarse Nasta'lîk; size, 14½ in. by 7⅞ in.

504

'Ibrat-nâma (عبرتنامه).

Geography, statistics, and history of the Panjâb, especially of the Sikhs, from their first appearance in history down to A. D. 1849, by Muftî 'Alî-aldîn, son of Muftî Khair-aldîn of Lâhûr (see fol. 1b, ll. 5 and 6), an official of the East India Company, who was still alive in 1856, when this MS. was received from Dr. Royle. The author left his native town, Lâhûr, in 1823 (= A. H. 1239, Samvat 1881), on account of the oppression of the Sikhs, and settled in Lûdhâna (لودهانه Loodiana). In 1854, when he was in the service of Mr. Charles Raikes, the Commissioner and Superintendent of Lâhûr, he compiled this work (= A. H. 1270, Samvat 1911), see fol. 2a, l. 4 sq., and fol. 2b, l. 4 ab infra. This MS. is the author's autograph, completed, according to the colophon, in the same year, 1854, 13th of September (= 20th of Dhû-alhijjah, A. H. 1270), and styled, with its full title, عبرت نامه و عمدة التواريخ; according to a note prefixed to the MS. by the before-mentioned Mr. Raikes it was sent 'to the Imperial Exhibition at Paris, for works of art and industry, by the Punjab Committee at Lahore.'

Beginning:
(so pointed instead of سِيَرْ) الحمد لله الذى جعل سَيرِ الاوّلين عِبْرَةً (sic! instead of عِبْرَةً) للآخرين والصلوة والسلام على رسوله و حبيبه محمّد و اصحبه اجمعين، امّا بعد ميكويد الخ.

The subdivisions are rather in a confused state, a باب اوّل and two دفتر دويم, but the meaning is clear—the author divided his work into three great portions, viz

1. Geography of the Panjâb, its flora, fauna, natural productions, etc., on fol. 4a (باب اوّل)
2. History and topography of Lâhûr, from its foundation to the present day, on fol. 30b (دفتر دويم)
3. History of the Sikhs in the Panjâb, from the birth of Bâbâ Nânak to the final victory of the English in 1846, and a few subsequent events, till 1849, on fol. 81a (again styled دفتر دويم).

To these three bâbs or daftars there is added, on ff. 326a–376b, a kind of *khâtimah* (without a general heading), dealing in detail with the customs and usages, as well as the prevalent philosophic and religious ideas of the people of the Panjâb, beginning with a sketch of the sect of the Kâdirîs; among the numerous short chapters of this part are the most prominent ones: the great days of the Muhammadan year (در تشريح روزهاى بزرگ اهل اسلام), on fol. 331b, last line; the Fakîrs of the three principal creeds, the Muhammadans, Hindûs, and Sikhs, on fol. 333a; manners and customs of the Muhammadans, from the cradle to the grave, on fol. 334b; of the Hindûs, on fol. 342b; of the Sikhs, on fol. 352a; scientific attainments (علم) of the same three creeds, on fol. 353a; usages in eating, on fol. 356b, last line; in dress, etc., on fol. 360a; the court-officials under the Mahârâjah Ranjît Singh (مصاحبان و حكيمان و منشيان و مستوفيان و خدمتگاران), on fol. 364b, etc. etc.

No. 3241, ff. 376, ll. 18; large Nasta'lîk; the first two pages luxuriously illuminated; smaller gold ornaments on ff. 2b and 3a; size, 12¾ in. by 8¼ in.

505

Shîr Singh nâma (شير سنگهه نامه).

History of the Panjâb and the special events which took place in Lâhûr from A. H. 1255 to 1259 (A. D. 1839–1843), by an eye-witness, Muhammad Nakî of Pashâwar, son of Mullâ Khwâjah Bakhsh, who wrote it at the request of Bakhshî Bhagatrâm (see ff. 4b, ll. 5 and 6, and 6a, l. 6). The above title of this work, which is described by Rieu iii. p. 952b, is not found in the text itself, but assigned to it in an English note, prefixed to the fly-leaf, by the Commissioner and Superintendent, Mr. Raikes, who states that this MS. was sent 'to the Imperial Exhibition at Paris, for works of art and industry, by the Punjab Committee at Lahore.' It was received into the library from Dr. Royle in July, 1856.

The history begins with the death of Ranjit Singh in A. H. 1255, see fol. 7a sq., and closes with the assassination of Shîr Singh and the proclamation of Dalîp Singh in A. H. 1259, see fol. 65b sq.

Beginning: در هوشمندان خبير و آگاه دلان روشنضمير كه الخ.

Comp. 'History of the Panjab,' London, 1846, vol ii. pp 200–235; 'History of the Sikhs,' by J. D. Cunningham, pp. 237–271; 'Calcutta Review,' i. pp. 476–507, and 'Panjab Chiefs,' by Griffin, pp. 24–26.

No. 3231, ff. 70, ll. 9; large Nasta'lîk, illuminated frontispiece; miniature paintings, illustrating especially murderous scenes, on ff 7a, 8b, 10b, 24a, 25a, 34b, 38b, 42b, 43b, 53b, 59b, and 65b, size, 10⅞ in. by 5¾ in.

506

Tawârîkh-i-Mulk-i-Hazâra (تواريخ ملك هزاره).

History of the state of Hazâra and the neighbouring states and districts in the Panjâb, especially during the thirty years from about A. H. 1819 to 1849 (Samvat 1876 to Samvat 1906, see fol. 119b, last lines, and fol. 120a, ll. 4 and 3 ab infra), by an eye-witness of all the events recorded, Mahtâb Singh of the Kâyath tribe (fol 3b, l. 1), who was five years recorder of the Pargana of ساهيوال بلوچان, and occupied since Samvat 1881 the same office in the state of Hazâra (or هزاره كارلك as it is called on fol. 4a), which borders to the west on the state of سريكوت (which itself extends as far as the دريا سنّد ساگر), and to the south on Khânpûr of the Gâkhars.

Beginning: قربان آن قادر بيچون كه كرپاس معلّق افلاك با اينهمه نقوش رنگارنگ الخ.

Geography and topography of Hazâra and the surrounding states, as خانپور, كرلال, جدون, پهكلى, تنول, تربيله, etc., on fol. 4a. Beginning of the real history with the Ghakkars (گهكران) of Khânpûr (also called Gâkhars or Gukhurs, see on these, L. H. Griffin, 'Panjab Chiefs,' p. 574 sq.), on fol. 34a. The style of the narrative is often very un-Persian, see, for instance, fol. 21b, etc. Dated the 11th of August, A. D. 1854, by Pîrbakhsh, the Kânûngo of Râwal Pindî, who copied this work at the request of the Assistant Commissioner

of Hazâra. In a notice glued on the first page the work is rather incorrectly designated as 'Tawareekh-i-Jummoo, a history of the principality of Jummoo and the neighbouring hill-states, from the earliest times to the accession of Maharajah Goolab Singh, by an unknown author(!).' It was sent, according to the same notice signed by C. Raikes, Commissioner and Superintendent), to the Imperial Exhibition at Paris, for works of art and industry, by the Punjab Committee at Lahore.' It was received into the library from Dr Royle, July, 1856.

No. 3229, ff. 120, ll. 10–15; Nasta'lîk; size, 10 in. by 6¾ in.

Jamûn.

507

Tawârîkh-i-Râjagân-i-Jamûn (تواريخ راجگان جموں)

A portion of the rare chronicle of the Râjahs of Jamûn (or Jamu, according to Thornton), which is described in Rieu iii. p. 955 under the title of راج درشنی, composed by Ganeshdâs Badhrah, and completed A. H. 1263 (A. D 1847, Samvat 1904). Our copy, being only a fragment of the whole, does not exhibit author's name or title, the name given above is the one found in the colophon. It is moreover very incorrectly written, and especially the respective Muhammadan and Hindû dates, wherever they appear together, are invariably greatly at variance with one another (take, for example, fol. 31b, where A H 391 the correct date of Sulṭân Mahmûd's accession, is represented as Samvat 1031, whereas it ought to be 1057 or 1058, and so in many other places) It begins abruptly in the history of the early Râjahs with بودہ ارجن, on fol. 1a: که آراری (read آنجا) بهشت آنجاست نباشد ـ کسی را با کسی کاری نباشد' عاقبت الامر راجه بودہ ارجن مدّت هشتاد سنّ صاحب انجمن بودہ الخ

Chapter-headings are very few and far between, the time of Muḥammad begins on fol. 26b; that of Sulṭân Maḥmûd of Ghazna, on fol. 31b; Akbar's reign, on fol. 78a; the end of Râjah Kayâ Singh's reign and beginning of that of Dharb Dew (which coincides with 'Âlamgîr's death, A. H. 1118), on fol. 83a; Gulâb Singh's obtaining possession of Kashmîr in Samvat 1902 (A. D. 1846), on fol. 142a.

Copied by Muḥammad 'Alî.

No. 3181, ff. 144, ll. 15; Nasta'lîk, illuminated frontispiece on fol. 1a; size, 9¾ in. by 6¾ in.

Kashmîr.

508

Râjataranginî (راج ترنگی).

An incomplete copy of the oldest *Persian* translation of Kalhana's Râjatarangini or history of Kashmîr, originally written in Sanskrit, A. D. 1148 (printed in Calcutta, 1835; French edition and translation by A. Troyer, Paris, 1840–52); comp. Rieu i. p. 296, and Asiatic Researches, xv. pp. 1–92. The translator's name is not mentioned in this fragment, but he is undoubtedly the same Mullâ Shâh Muḥammad who translated the work from the Sanskrit original by order of Akbar, A. H. 998 (A. D. 1590), and whose version was revised by Badâ'ûnî in A. H. 999 (A. D. 1591); comp. also Elliot, History of India, v. p. 478.

Beginning: کلّهن پندت مؤلّف کتاب اصل که حسب الحکم الاشرف ترجمهٔ آن نموده میشود الخ.

Last words: تمسّك ظاهر ساخت که تفصیل خرج سوداگر درآن مرقوم بوده برین وجه که.....

Bibliotheca Leydeniana.

No. 2442, ff. 49b–192b, ll. 17; distinct Nasta'lîk; size, 12¾ in. by 8 in.

509

Bahâristân-i-Shâhî (بهارستان شاهی).

Another history of Kashmîr, based on the same Sanskrit work and other sources, by an anonymous author, brought down to A. H. 1023, the eighth year of Jahângîr's reign (see the chronogram at the end: نامهٔ شاهان کشمیر)=A. D. 1614, and beginning, without introduction مؤرّخان اخبار سلاطین ممالك کشمیر که جملهٔ حالات و واقعات ملوك و احکام و احوال اشراف انام را بعلم کشمیری نوشتند در دفاتر احصار و صحائف آثار چنین ثبت نمودند که در کشمیر در زمان قدیم الخ.

It ends on fol. 213a; comp. Rieu i. p. 297. On ff. 214b–221a a poetical fragment is added, a peculiar kind of didactic poem, consisting of a series of kiṭ'as, usually two, sometimes three, and even four baits long, mixed with fards and put together in form of a mathnawî, being all of the same metre; it begins thus:

خواهی ایمان مرد نشناسی
رو نظر کن بسوی ایمانش
که نبود گر بقول خود ثابت
بس بود این دلیل ایمانش
آن برادر مدان که در راحت
روی خود سوده پیش تو نرمیں
هر که در وقت سختیت یارست
آن برادر ترا بود بیقیں

No date. The right order of ff. 160–166 is: 160, 162–165, 161, 166.

No 943, ff. 221, ll. 16, Nasta'lîk; size, 8¾ in. by 5 in.

510

Ta'rîkh-i-Kashmîr (تأريخ کشمیر).

A third history of Kashmîr, from the earliest ages down to the twelfth year of the emperor Jahângîr's reign, commenced on the base of the old Sanskrit work Râjatarangini and other authentic documents, by Haidar Malik bin Ḥasan Malik bin Kamâl-aldîn Muḥammad Nâjî bin Malik-Nuṣrat of Câr-warah, commonly called *Ra'îs almulkî* (see fol. 4a), A. H. 1027 (A. D. 1618), see fol. 3b, l. 11, and completed about A. H. 1030 (A. D. 1621), see Bodleian Cat., Nos. 316 and 317; Rieu i.

p. 297 sq.; J. Aumer, p. 98; H. N. Wilson, an Essay on the Hindû History of Cashmir, Asiatic Researches, vol. xv, Serampore, 1825, p. 1 sq.; and D. J. F. Newall, a Sketch of the Mahomedan History of Cashmere, Journal of the Asiatic Society of Bengal, new series, No. 68, Calcutta, 1854, pp. 409–460. This copy begins in the usual way:

ای آنکه جهان بوحدت تست گواه
کس را نبود در حرم کنه تو راه

but it is almost twice as large as the copies described in the above-mentioned catalogues, and the reason is obvious. Our copy consists of *two portions*, the first of which contains, like all the other copies, the *history of Kashmîr*, on ff. 1b–237a, and concludes with these significant words: تا اینجا حقیقت پادشاهان کشمیر باتمام رسید، خالا حقیقت پادشاهان ولایات ابتداست. Consequently the *second portion*, on ff. 238a–387b, contains a general history of all the *contemporary* dynasties in the different parts of Îrân, Tûrân, Transoxania, etc., in six bâbs; the beginning is unfortunately missing, it opens abruptly. لشکر شد بعد از پسرش یعقوب الخ.

Bâb I comprises the history of the Ṭâhirides, Sâmânides, Ghaznawides, Ghûrides, Bûyides, the Saljûḳs, the Khwârizmshâhs, the Atâbegs, the Ismâ'îlis, and the Karâkhitâ'î Sulṭâns, on fol. 238a.

Bâb II: The Moghul emperors, on fol. 281b.

Bâb III: The kings who ruled after Sulṭân Abû Sa'îd in Îrân, from the Cûpânians to the Sarbadârs, on fol. 295b.

Bâb IV (here wrongly styled فصل چهارم) Timûr and his successors, on fol. 322b.

Bâb V: The Ḳarâ koyunlû and Âḳ-koyunlû Sulṭâns, on fol. 345b.

Bâb VI. The Sulṭâns who ruled over Transoxania and Khurâsân after A. H. 906 (A. D. 1501), on fol. 363a.

At the end of this *second portion* is written: تمام شد تأریخ کشمری, consequently there is no doubt that this second portion really forms a part of that work. It is probably based on the لبّ التواریخ, Ḳism III, see above, Nos. 101–103.

No date. This copy belonged formerly to Mr. W. Chambers.

No 1100, ff. 387, ll. 13; clear and distinct Nasta'lîḳ; size, 13¼ in. by 8⅝ in.

511

Ta'rîkh-i-Kashmîr (تأریخ کشمیر).

A fourth history of Kashmîr, based on the same original Sanskrit work of Râjataranginí, by Narâyan Kûl, with the takhallus 'Âjiz, a Hindû Brahman of Kashmîr, composed A. H. 1122 (A. D. 1710); comp. ff. 3b, ll. 4 and 5, and 4a, l. 7.

Beginning: سپاس بیرون از مقیاس قیاس سزاوار جناب پادشاهی الخ.

A full description of this work is given in Rieu i. p. 298; other copies in G. Flügel ii. p. 191, and the Bodleian Catalogue, No. 318; compare also Wilson's Essay on the Hindû History of Cashmir, in Asiatic Researches, vol. xv. p. 5 sq., Serampore, 1825.

Dated the 29th of Rabî'-althânî (ربی الثانی, sic!), A. H. 1215 (A. D. 1800, Sept. 19), at Banglûr (بنگلور). Purchased at Seringapatam, 1802, by J. H. Peile, and presented by him to the library, Sept. 19, 1818; transferred to Civil Coll., Aug. 9, 1819.

14. J. 23, ff. 123, ll. 15; Nasta'lîḳ; size, 8¼ in. by 6 in.

512

Another copy of the same.

Beginning as in the preceding copy. Author's name and date appear on ff. 5a, l. 3, and 6a, l. 3. Dated, by Makhdûm Sharîf, the 27th of Rabî'-alâkhar, A. H. 1217 (A. D. 1802, Aug. 27), at Seringapatam.

No. 2491, ff. 255, ll. 11; large Nasta'lîḳ; size, 8⅝ in. by 6 in.

513

Wâki'ât-i-Kashmîr (واقعات کشمیر).

A fifth history of Kashmîr, from the oldest times down to A. H. 1160 (A. D. 1747), by Muḥammad A'zam, son of Khair-i-Zamân Khân (see fol. 4a, l. 12), who commenced this work A. H. 1148 = A. D. 1735 (fol. 4a, last line), and dedicated it to the emperor Muḥammadshâh (fol. 4b, l. 6). The title of the book is a chronogram for the year in which it was commenced, but the author did not finish it before A. H. 1160, see Bodl. Catalogue, No. 319, and Rieu i. p. 300 (the versified chronogram, however, quoted there is not found in this copy). The chief aim of the compiler was to supply especially biographical notices and extracts from the writings of the principal shaikhs, 'Ulamâs, and poets of Kashmîr, which were entirely wanting in works previously written on Kashmîr, and being more or less mere translations from the old Hindû work Râjataranginí.

Beginning, on fol. 3a: زینت صفحات دفتر ابداع و ایجاد و نزهت طبقات منظر عالم کون و فساد الخ.

The book is divided into a muḳaddimah, three kisms, and a khâtimah, viz.:

Muḳaddimah: Description of Kashmîr, on fol. 4b (در بیان احوال و صفات این شهر).

Ḳism I: Hindû Râjahs, on fol. 8a (در حالات ارباب حکومت که پیش از دور ظهور اسلام درین ملک حکمرانی کردند).

Ḳism II: Muslim rulers, on fol. 22a (در حالات سلاطین که بعد سطوع فروغ اسلام بسلطنت رسیده اند و از کشمیر بر خاستند).

Ḳism III: Moghul emperors, from Akbar to Muḥammadshâh, on fol. 75a (در ذکر سلاطین دودمان علیّهٔ چغتائیّه که متصرّف این شهر شدند تا زمان اختتام این رساله).

The heading in the text runs here thus (the number of the kism being omitted): بیان آغاز تصرّف سلاطین سلسلهٔ علیّهٔ تیموریّه در صوبهٔ کشمیر.

Khâtimah: Curiosities of Kashmîr, on fol. 192b (در بیان بعض عجائب و غرائب که خاصّهٔ این شهر است).

Dated the 12th of Ṣafar, A.H. 1217 (A.D. 1802, June 14). On ff. 1b and 2a a short enumeration of the reigns of the Sharkî Sulṭâns of Jaunpûr. A. Welland, Feb. 4, 1810.

No. 1429, ff. 195, ll. 12–17; very unequally written, both in Nasta'lîk and Shikasta; size, 10½ in. by 8 in.

Maisûr.

514

Nasabnâma-i-Râjahâi-Maisûr (نسب‌نامهٔ راجهای میسور).

This is the same short account of the Râjahs of Mysore and Nagar, the dates of their birth, wives and children, which is noticed by W. Morley, Cat., pp. 86 and 87, and is entitled there: احوال راجهای میسور و نگر; it is styled here, in the short preface on fol. 1b: حقیقت راجهای میسور و نگر.

The little work was originally written in the Carnataca language, and by order of Tipû Sulṭân two Persian translations were made of it, by Asad Anwar and Ghulâm Husain (see fol. 2a l. 2). One of these is represented here; as date appears, on fol. 1b, ll. 2–4, A.H. 1212, 20th of Dhû-al-hijjah (A.D. 1798, June 5). It begins with Timmarâj and goes down to Haidar 'Alî (about 266 years). Beginning of the preface: از حضور لامع النور حضرت ظلّ الله الملك المنّان تیپو الخ.

Bibliotheca Leydeniana.

No. 2452, ff. 1–31, ll. 13, Nasta'lîk, size, 8¾ in. by 6¼ in.

515

Another copy of the same.

Beginning the same as in the preceding copy. It is styled here: فهرست راجهای میسور و نگر. No date.

No. 1241, ff. 43, ll. 10, Shikasta; size, 7½ in. by 4¼ in.

516

Qiṣṣa-i-Ḥaidar 'Alîkhân (قصّهٔ حیدر علیخان).

A biography of Nawwâb Haidar 'Alîkhân of Mysore, from his rise to his death in the beginning of Muḥarram, A.H. 1197 (A.D. 1782, December; see fol. 43b, ll. 4 and 5), by an anonymous author (according to a notice on the fly-leaf his name was Munshî Amîr), who during the last two years of Ḥaidar 'Alî's reign was in the service of Captain John Kennaway (see fol. 42b, ll. 1 and 2: کپتن جان کنوی) and returned to his native town of Ḥaidarâbâd the last of Dhû-alqa'dah, A.H. 1196 (A.D. 1782, Nov. 6). He was an eye-witness of the last deeds of the hero of this book.

Beginning: ستایش ناصری که بمددگاریٔ فوج لطفش کشورکشایان را الخ.

No date. Another copy of the same history in Rieu iii. p. 1033.

No. 3079, ff. 44, ll. 13; Nasta'lîk; size, 8¾ in. by 5¼ in.

517

Aḥwâl-i-Ḥaidar 'Alîkhân (احوال حیدر علیخان).

Another biography of Nawwâb Ḥaidar 'Alîkhân of Mysore, from his birth to his death in A.H. 1197, by an anonymous author, who compiled this work at the request of Mr. Richard Johnson; see fol. 3b, l. 8. It is divided into nine bâbs:

1. در حسب و نسب او, on fol. 4a.
2. در چگونگیٔ روزگار او, on fol. 6b.
3. در ترقّیٔ دولت او ومتصرّف گشتن در اکثر امکنه, on fol. 8b.
4. در سلوك او با رفقای خود در بزم و رزم دائم الاوقات, on fol. 45b.
5. در جمع کردن او زنهای بسیار و سلوك او با ازواج خود, on fol. 50b, first line.
6. در رویهٔ او با تعلّقه‌داران و سوداگران, on fol. 52a.
7. در اوقات خسّت و سخاوت و قوّت حافظهٔ او, on fol. 53b.
8. در تقیّد و احتیاط او در ملك خود از مردم و طریقهٔ ظلم او, on fol. 56b.
9. در گذشتن او از دنیا, on fol. 58b.

Beginning: در صورت نویسان معانیٔ دقائق و معنی شناسان صور حقائق روشن و بر کاشفان امور عاصمهٔ ماضی و حال الخ.

Comp. Col. W. Miles' 'History of Hydur-Naik,' London 1842, the translation of Mîr Ḥusain 'Alî's Nishân-i-Ḥaidarî (see below, No. 522).

This biography was compiled A.H. 1199, and this copy is the author's autograph, finished the 5th of Rajab in the same year (A.D. 1785, May 14).

No. 1978, ff. 1–60, ll. 10; Shikasta, size, 9¼ in. by 5 in.

518

Tawârikh-i-Ḥaidarî (تواریخ حیدری).

A third, much more detailed history of Ḥaidar 'Alîkhân, from his birth in A.H. 1125 (A.D. 1713; according to another biography, described in Rieu ii. p. 802a, he was born A.H. 1131 = A.D. 1719) to his death and the accession of his son Tipû Sulṭân in A.H. 1197, by Lâla Bud Singh, with the takhallus Munshî (see fol. 14a; l. 2), who spent three years in the compilation of this work (see fol. 19a, l. 5). A date of composition is not given, but it appears to have been written very soon after Ḥaidar 'Alî's death. The author is no doubt identical with Budh Singh of the Khatrî caste, who wrote, by desire of Major James Mordaunt, a short account of the Sikhs, styled رسالهٔ نانك شاه, about A.H. 1197; see Rieu ii. p. 860. The history begins with an account of Ḥaidar 'Alî's ancestors, on fol. 21a; the story of Ḥaidar 'Alî's birth is found on fol. 29a.

Beginning: بدائع نگار صور بیچونی و صنائع طراز اشیاء بی نمونی الخ.

Dated at Patna the first of Rabî'-alâkhar, A. H. 1217 (A. D. 1802, Aug. 1). The full title on the fly-leaf is: تواریخ نوّاب حیدر علیخان بهادر.

Bibliotheca Leydeniana.

No. 2636, ff. 220, ll. 9; large Nasta'lîk; size, 8⅜ in. by 5⅝ in.

519

Another copy of the same.

This copy is complete, but very badly written, and without any date. Beginning the same as in the preceding copy. Account of the ancestors of Ḥaidar 'Alî, on fol. 10ᵃ; of his birth, on fol. 13ᵃ. Author's name on fol. 7ᵃ, l. 7.

Bibliotheca Leydeniana.

No. 2494, ff. 95, ll. 13; Shikasta; size, 8¼ in. by 5¾ in.

520

A fragment of the same.

This fragmentary copy agrees with No. 2636 (518 above) as far as fol. 48ᵃ, where the advance to the fortress of Karnûl (Kannûl or Kurnool, کرنول, in the Presidency of Madras, see Rieu i. p. 332) is described, corresponding to fol. 102ᵃ in No. 2636. The remaining portion we have not been able to trace in that copy; for instance, on ff. 48ᵇ–50ᵃ a mathnawî in praise of the capture of the hill-fort of Gûtî (Gutti or Gooty, گوتی, in the district of Bellary) appears, which is not found in No. 2636. That capture took place in A. H. 1187 (A. D. 1773, 1774).

Bibliotheca Leydeniana.

No. 2622, ff. 55, ll. 13–15, Shikasta; size, 8⅛ in. by 7¼ in.

521

Sulṭân-altawârîkh (سلطان التواریخ).

A history of the Sulṭâns of Mysore, viz. Fath Nâik, Ḥaidar 'Alî, and Tîpû Sulṭân, by an anonymous author, dedicated to Tîpû (see fol. 10ᵃ, l. 5, and fol. 12ᵇ, last line). It is divided into two daftars, the first dealing with the history of Tîpû's father and grandfather, who are respectively called فردوس آشیانی and جنّت مکانی; the second relating the events in the reign of Tîpû himself, who is called ظلّ الهی (the shadow of God), down to the march on کلیانور (see fol. 154ᵇ sq.). The *first* daftar begins on fol. 13ᵃ, the second (without this heading) in eighteen guftârs on fol. 16ᵃ. The third and fourth years of Tîpû's reign (A. H. 1199–1200 = A. D. 1785 and 1786) commence on fol. 93ᵃ, the narrative of his march on Calicut on the Malabar coast (fifteenth guftâr) on fol. 140ᵃ. The eighteenth and last guftâr, beginning on fol. 160ᵇ, contains a detailed genealogy of Tîpû, but is apparently imperfect.

Beginning: سلطان نشاتین صوری و معنوی الفاظ و معانی ستایش و نیایش پادشاه علی الاطلاق است جلّ جلاله و عمّ نواله الخ.

On fol. 1ᵃ this book is styled کتاب تاریخ خداداد.

Bibliotheca Leydeniana.

No. 2748, ff. 166, ll. 11; large Nasta'lîk; size, 8¼ in. by 5⅛ in.

522

Nishân-i-Ḥaidarî (نشان حیدری).

Special history of the reigns of Ḥaidar 'Alî and his son Tîpû Sulṭân of Mysore, completed A. H. 1217 (A. D. 1802), see fol. 250ᵇ, last line (in Rieu i. p. 331ᵇ it is stated that the work was written at the close of A. H. 1213, which probably only means, that the last events, related in it, refer to that year), by an eye-witness of the events related, and a servant of both Sulṭâns; from A. H. 1167 to 1213 = A. D. 1754–1799 (see fol. 2ᵃ, ll. 7–9), Mîr Ḥusain 'Alîkhân Kirmânî, and entitled نشان حیدری, see fol. 3ᵃ, l. 2, comp. W. Morley, p. 87, where a fuller title is given, viz. نشان حیدری و خروج و نزول دولت تیپو سلطان.

The same author wrote in A. H. 1215 (A. D. 1800, 1801) the تذکرة البلاد والحکم, or history of some principalities of the Bâlâghât country (see Rieu i. p. 331 sq.). The present work begins, after the introduction, on fol. 3ᵇ, with an account of Ḥaidar 'Alî's ancestors (ذکر جدّ وآبای حیدر علیخان بهادر در طریق اجمال); from A. H. 1163 = A. D. 1749, the year of Tîpû's birth and the rise and progress of Ḥaidar 'Alî's power (on fol. 13ᵃ, first line), the history becomes more detailed, and every subsequent year is marked by a special heading.

Ḥaidar 'Alî's death and Tîpû Sulṭân's accession (A. H. 1197) are related on fol. 157ᵇ sq.

Tîpû's death in A. H. 1213 (A. D. 1799), on fol. 241ᵃ sq., followed by a short enumeration of his virtues, manners, etc.

Beginning of the introduction, on fol. 8ᵇ: زیور نام آوری شاهد قلم وزبان وزیب انجمن آرایان حدیقهٔ شرح و بیان حمد قادریست الخ.

The first nine leaves are misplaced; their proper order is: ff. 8, 2–7, 1, 9. This work has been translated for the Oriental Translation Fund by Col. William Miles: 'The History of Hydur Naik,' London, 1842, and as sequel to it, 'The History of the Reign of Tipû Sultân,' London, 1844. Copied by Sayyid Ibrâhîm.

No. 2580, ff. 251, ll. 15; large and clear Nasta'lîk; size, 10¼ in. by 6⅛ in.

523

Another copy of the same.

This excellent copy begins in a different way, viz.: شیرازهٔ دفتر متفرّق اخبار عالم و جامع مجموعهٔ افراد اوضاع متباین کافّهٔ امم حمد مالك ملکیست که الخ, but in every other respect it agrees completely with the previous copy. The author's name, Mîr Ḥusain 'Alî, son of Sayyid 'Alî alkâdir-alkirmânî, appears on fol. 2ᵇ, l. 4; the title on fol. 2ᵇ, l. 10. The chapter on Ḥaidar 'Alî's ancestors begins on fol. 3ᵃ; that of Tîpû's birth, in A. H. 1163, on fol. 10ᵇ; that of the events of A. H. 1213, and of Tîpû's death, on fol. 209ᵇ. The date of completion is given in full as 9th of Rajab, A. H. 1217 (A. D. 1802, Nov. 5), on fol. 220ᵃ, l. 6.

No. 3179, ff. 220, ll. 17; Nasta'lîk; size, 10¾ in. by 8¾ in.

524

A fragment of the same.

A small portion of the Nishân-i-Haidarî, from the beginning to the reduction of the fort of Bâlâpûr (commonly called Ballapoor, in Mysore), by Ḥaidar 'Alîkhân, in A.H. 1172 = A.D. 1758, 1759 (see the last chapter-heading on fol. 13a, corresponding to No. 2580 (522 above), fol. 41a. The last words of this fragment, نوّاب ظفرمند گذاشته خود به پناه دامن . . . , correspond to No. 2580, fol. 45a, l. 1). Beginning of the preface on fol. 10b: زیور نام آوری شاهد قلم و زبان و زیب انجمن آرایان الخ.

The leaves of this fragment are curiously misplaced by the binder; their proper order is ff. 10, 2–9, 1, 17–36, 11–16.

No. 3081, ff. 36, ll. 15; careless Nasta'lîk; size, 8 in. by 5½ in.

525

Letters of Tîpû Sulṭân.

The *first* volume of a large collection of letters and notes, by the famous Sulṭân Tîpû of Mysore, presented to the library by Lieut.-Col. W. Kirkpatrick, 13th April, 1811, and annotated throughout by him. It contains, according to a note prefixed to the volume (besides more than 600 others), all the letters which appeared in the 'Selected Letters of Tippoo Sultan,' published by Black, Parry, and Co. (see preface to that work for an explanation of the confusion which prevails in the arrangement of these letters), and covers the years A.H. 1198–1201 (A.D. 1784–86, 87). This volume brings the correspondence down to the end of the 12th month of the year دلو = A.D. 1786 87 and consists of five parts, viz.: I. ff. 1–90, copied April 5th, 1800; II. ff. 91–152, III. ff. 153–241, copied 17th May, 1800; IV. ff. 242–293; V. ff. 294–356.

Address of the first letter, on fol. 1a: هشتم ماه جعفری سال جلو بنام راجه رام چندر.

No. 2100, ff. 356, ll. 15; Nasta'lîk, size, 7⅞ in. by 4¾ in.

526

Copies of orders by Tîpû Sulṭân.

No. 2102, ff. 6; Shikasta; size, 7⅝ in. by 4⅜ in.

527

Historical miscellanies.

Chiefly relating to the Niżâms of Haidarâbâd, the rulers of Bijâpûr, Ḥaidar 'Alî of Mysore, and the Marattah and Afghân invasions of India.

1. احوال نامهٔ حیدر نائك, on ff. 1–8b. A short biographical sketch of Ḥaidar 'Alî; comp. No. 517 above.

2. احوال نامهٔ نظام الملك بهادر آصف جاه, on ff. 9a–22b. Account of Niżâm-almulk Âṣafjâh I, who died A.H. 1161 (A.D. 1748); see above, Nos. 467 sq.

3. احوال نامهٔ کرنول که جدّ همّت خان بهادر افغان تسخیر قلعهٔ کرنول الخ, on ff. 23a–38a; comp. about Karnûl (or Kurnool), No. 520 above.

4. احوال رگهناتهه راو, in A.H. 1187 (A.D. 1773), after Narâyan Râo's assassination by Raghunâth Râo, on ff. 39a–41b, and کیفیّت راگهو این است که بعد مردن بالاجی راو پسر آن که مادهو راو باشد بجای پدر نشست الخ, on ff. 42 and 43. (The accession of the Marattah chief Bâlâjî Râo took place in A.H. 1153 (A.D. 1740), that of Râgho or Raghojî in Nâgpûr, in A.H. 1187; comp. Rieu i. pp. 323, 326, 327, and 329.)

5. کیفیّت بیجاپور, on ff. 44a–45a.

6. کیفیّت دابهتین احوال پونه, on ff. 46a–47b (Poona under the Marattahs).

7. کیفیّت احوال تیغ جنگ بهادر, on ff. 48a–53a.

8. احوال نامهٔ پسران نظام الملك بهادر آصفجاه, on ff. 54a–64b.

9. On ff. 65a–72a, without any heading: Generations of old Persian Pahlawâns and Indian Râjahs.

10. کیفیّت احوال ضابطجنگ مبارز الملك, on ff. 73a–90a (Dâbitjang, Amîr under Niżâm 'Alîkhân of Ḥaidarâbâd, died A.H. 1195 (A.D. 1781); see Rieu i. p. 323).

11. کیفیّت موسی بهوشی, on ff. 91a–94b.

12 and 13. Two copies of the same treatise: احوال بهاو مرهته و سبب آمدن او بهندوستان و کشته شدن او با تمام همراهیان در محاربهٔ احمد شاه ابدالی در حدود پانی پت (Bhâo is Sedâsheo Râo Bhâo, and the battle of Pampat took place in A.H. 1174 (A.D. 1761), see above, No. 487). The first copy on ff. 95b–109b, the second on ff. 110b–123b, both written by the same Baksh-allâh; the first is dated the 19th of Sha'bân, without any year; the second, the 24th of Jumâdâ-alawwal, A.H. 1197 (A.D. 1783, April 27), at Calcutta.

14. احوال نوّاب برهان الملك و عمره, on ff. 124b–135a (Burhan-almulk Sa'âdatkhân, originally called Mîr Muhammad Amîn, the founder of the Oude dynasty, died shortly after the battle of Karnâl, A.H. 1151 (A.D. 1738), see Rieu i. p. 308b).

15. کیفیّت نوّاب حمدرجنگ بهادر مرحوم, on ff. 136a–149b.

16. احوال بادشاهان بیجاپور که از اولاد یوسف عادلشاه بوده الخ, on ff. 150a–155b.

17. احوال سلاطین بیجاپور که مشهور بعادلشاه اسمت, on ff. 156a–172a, see for both items above, Nos. 454 and 455.

18. احوال راجهٔ سولاپور و راجهٔ سرنگ بتن (Solapore in Bijâpûr and Seringapatan in Mysore), on ff. 173a–184a.

Those portions which are written in Shikasta are transcribed by Muhammad 'Abdallâh; on fol. 38a appears the date 1808. This copy formerly belonged to Mr. Richard Johnson.

No. 1548, ff. 184, written partly in Shikasta (viz. ff. 1–38, 44–94, and 136–184), ll. 13, partly in Nasta'lîk (viz. ff. 39–43 and 95–135), ll. 15–17; size, 10½ in. by 6¾ in.

528

Historical miscellanies.

Historical and other pieces, written by various hands, and containing, among altogether worthless fragments:

1. Account of the events of A.H. 1197 (A.D. 1783), the *first* year of Tîpû Sulṭân's reign, on fol. 1b.

2. Account of the events of A.H. 1198 (A.D. 1784),

Tipû's *second* year, on fol. 20ª (ff. 21ᵇ and 22ª left blank; as well as the larger portion of fol. 21ª).

3. Account of the events of A. H. 1199–1200 (A. D. 1785 and 1786), etc., on fol. 24ᵇ (a lacuna between ff. 37 and 38, another between ff. 39 and 40).

4. Statistical accounts of the Dârûghas, or police inspectors, the Sirdârs, the British power in India, Indian Râgs and Râgiṇîs, and an endless number of other small items, ghazals and rubâ'îs, by Hasan Alî 'Izzat, Zain-al'âbidîn (the former author of the Mufarrih-alqulûb, a work on the music of Mysore, the latter of the Fath-almujâhidîn), and others, on fol. 46ª sq. As dates for some of the statistical items appear the years of Muhammad's birth (مولود محمّد), 1224 and 1226, comp. ff. 47ª and 52ª

Bibliotheca Leydeniana.

No. 2548, ff 69, ll 15 and less; Shikasta, by different hands; size, 11⅝ in. by 8 in.

Seringapatan.

529

A short historical account of Seringapatan (سری رنگ پٹن) and its Râjahs, their contests with Haidar 'Alî and Tipû Sulṭân of Mysore, and the final annexation of the district to the English territory, from A. H. 1144 to 1214 (A. D. 1731–1800). Beginning کیفیّت راجهٔ سری رنگ پٹن و حالات و لواناں راجهٔ مدلور و باراجیٔ ریاست آنها بمرّ دعای حیدر علی خاں بهادر وغیره الخ

Bibliotheca Leydeniana.

No. 2682, ff. 16, ll 15; Nasta'lîk, size, 9¾ in by 7½ in

530

A similar account of Seringapatan, and the contest with Haidar 'Alî, beginning کیفیّت ریاست سری رنگ پٹن و دعای حیدر علی خاں بهادر الخ

No date Bibliotheca Leydeniana.

No 2598, ff 22, ll 11 12, Shikasta, size, 9¾ in by 7 in

531

Another more detailed account of Seringapatan and the contest of its rajahs, with Haidar 'Alîkhân and Tipû Sulṭân, down to the latter Sulṭan's death, A H 1213 (A D 1799), and the annexation of the territory by the English

Beginning: پس از حمد کردگار کارساز روزگار که خالق جملهٔ مخلوقات جهانست الخ

The full title (as given on ff. 57ᵇ, last line, and 58ª, ll 1 and 2) is: در ذکر ریاست راجهای سرنگ پٹن و نوّاب حیدر علیخان بهادر جنّت مکان و حضرت تیپو سلطان شهید پادشاه غازی ملک کرناٹک.

No date.

No. 3057, ff. 57–112, ll 12; Nasta'lîk; size, 8⅝ in. by 5½ in.

Kurg.

532

Ahwâl-i-Mulk-i-Kurg (احوال ملک کُرگ).

A short history of the conquest of the realm of Kurg (Coorg), nine manzils from Seringapatan, in A. H. 1187 (A. D. 1773, 1774), during Haidar 'Alî's reign in Mysore. The date is expressed in the following funny way (see fol. 62ª, ll. 3 and 4): از قصائد اثنا عشریّهٔ هجرب در قصیدهٔ دوازدهم بیت هشتاد و هفتم. The author's name is not mentioned. A short additional piece is found on fol. 75ª. Beginning: قلم رقم‌سنج اخبار فتوحات ابواب اظهار حقائق ملک کُرگ الخ

No date.

No. 1978, ff. 61–75ª, ll 10; Nasta'lîk, mixed with Shikasta, size, 9¼ in by 5 in

533

A comprehensive history of the Râjahs of Kurg, from A. H. 1047 (year of the Kalî Yug 4734) to A. H. 1222 (A D. 1637–1807), compiled by order of the late Râjah Wirajandar (or Wir Râjandar) Wadiyar, the son of Lankrâjandar Wadiyar, the son of Apâjrâjandar. This work was translated from Canarese sources (as Rieu states, by Husainkhân Lûhânî, whose name we cannot detect in this copy), and commenced A. H. 1211 (year of the Kalî Yug 4898) = A. D. 1796, 1797, see here fol 1ª, last line, comp. Rieu i. p. 333. The story of the Rajah's ancestors begins on fol. 1ᵇ, first line

Beginning: عد از حمد و ستایش ایزد متعال ذو الجلال و تحمّیات واسیات الخ

This copy is dated the 4th of Jumâdâ-alawwal, A H 1240 (A D 1824, Dec. 25), by Munshi Fakhr-aldîn

No. 2548, ff 109, ll 19, Shikasta; size, 12 in. by 8¼ in

V. History of Persia.

534

Kitâb-almu'jam fî âthâr-i mulûk al'ajam (کتاب المعجم فی آثار ملوک العجم).

History of the kings of Persia, from Gayûmarth to Anûshirwân, by Fadl-allâh al-Husainî, who dedicated this work to Nusrat-aldîn Ahmad, the ruler of Lûristan (died A. H 733 = A D. 1332, 1333), comp. Bodleian Cat., No 285, Rieu ii. p. 811ᵇ, H. Khalfa v p. 629, W Morley, p 132; J Aumer, p 78 W. Pertsch, Berlin Cat, pp 420 and 421 Edited at Taharân, 1843 It was translated into Turkish under the title of تلاعب نامه or ترجمان تلاعت, see Pertsch loc cit.

Contents: Introduction, on fol 1ᵇ Beginning بسم الله . . تیمّنا بذکره الاعلی انّ اوّل ما یفتح به الخ Reign of Gayûmarth on fol 11ᵇ, of Hûshang on fol 23ª, of Tahmûrath on fol 34ª, of Jamshîd on fol 45ᵇ, of Dahhak on fol 52ᵇ, of Faridûn on fol. 58ᵇ, of Minûchihr on fol 68ᵇ, of Afrâsiyâb on fol. 78ᵇ, of Kaikubâd on fol 82ᵇ, of Kaikâ'ûs on fol. 86ª, of Kaikhusrau on fol 88ᵇ, of Luhrâsp on fol. 93ª, of Gushtâsp on fol. 95ª, of Bahman bin Isfandiyâr on fol. 98ª, of Dârâ i-Akbar on fol 100ª, of Iskandar on fol. 102ª, of Ardashîr bin Babak on fol 110ª, of Shâpûr on fol 113ª, of Hurmuz on fol 116ª, of Narsî bin Bahrâm on fol. 117ª, of Hurmuz bin Narsî on fol. 117ᵇ, of Shâpûr bin Shâpûr on fol 121ª of Yazdajird on fol. 121ᵇ, of Bahrâm on fol 122ᵇ, of Yazdajird bin Bahrâm on fol. 130ª, of Anûshirwân on fol. 132ª.

Dated the 21st of Jumâdâ-althânî, A. H. 1021 (A D.

1612, August 19), by Shâh 'Abd-alghafûr, who copied it at the request of Mirzâ Mir Kalân at Kâbul. On the last two pages there is added a short glossary of foreign words, occurring in this work, explained in Persian.

No. 69, ff. 136, ll. 19; Nasta'lîk, illuminated frontispiece; size, 8¾ in. by 4¾ in.

535

Another copy of the same.

Beginning as in the preceding copy. Gayûmarth on fol. 13b, Hûshang on fol. 28a, Tahmûrath on fol. 40b, Jamshîd on fol. 54b, Dahhâk on fol. 63a, Farîdûn on fol. 70a, Minûćihr on fol. 82a, Afrâsiyâb on fol. 94b, Kaikubâd on fol. 98b, Kaikâ'ûs on fol. 103a, Kaikhusrau on fol. 106a, Luhrâsp on fol. 111b, Gushtâsp on fol. 114a, Bahman bin Isfandiyâr on fol. 117b, Dârâ-i-Akbar on fol. 119b, Iskandar on fol. 121b, Ardashir bin Bâbak on fol. 131a, Shâpûr on fol. 134b, Hurmuz on fol. 137b, Narsî on fol. 138b, Hurmuz bin Narsî on fol. 139b, Shâpûr bin Shâpûr on fol. 143a, Yazdajird on fol. 144a, Bahrâm on fol. 145b, Yazdajird bin Bahrâm on fol. 154a, Kubâd on fol. 155a, Anûshirwân on fol. 156a.

Dated 23rd of Safar, A. H. 1028 (A. D. 1619, Feb. 9), by Abul-al'azîz bin 'Abd-alkubâd. Index on ff. 161 and 162.

Bibliotheca Leydenana.

No. 2780, ff. 162, ll. 17; Nasta'lîk, worm-eaten, but carefully mended; size, 9⅛ in. by 4⅞ in.

536

A very detailed history of the rise of the Safawî dynasty, the origin of the priestly state in Ardabîl and the ancestors of Shâh Isma'îl as well as the reign of that first king of the Safawî dynasty (A. H. 909–930 = A. D. 1503–1524), which fills the main portion of this work. Unfortunately the MS. is defective at the beginning, and neither title nor author's name can be ascertained. There are, moreover, no distinct subdivisions, and dates are scarcely ever given. On a piece of paper, pasted on one of the fly-leaves, it is styled تاريخ اسمعيل. Whether any other copy of this highly valuable history is extant in a European library we are unable to find out, all that can safely be stated is that it is neither identical with the احسن التواريخ (see Bodleian Cat., No. 287), nor with the fourth chapter of the third volume of the حبيب السير (see No. 88 sq. in this Cat.). It ends on fol. 305b with the accession of Shâh Tahmâsp, A. H. 930; last words: .. و حضرت شاه طهماسب بهادر خان خلّد الله ملكه را آوردند در دار السلطنهٔ تبريز بر تخت نشاندند.

Ff. 306a–312b are filled with a kind of genealogical and chronological table of the Safawî dynasty, incomplete at the end (the last leaves being partly torn away), beginning with A. H. 892 (see fol. 306b, l. 4) = A. D. 1487, the year of Shâh Isma'îl's birth; the last date that can be found in the text itself is A. H. 1015 (A. D. 1606), on fol. 311b, lin. penult., but according to the preliminary index on fol. 306a, these lists were to go down to the reigns of Shâh Safî II, i. e. Shâh Sulaimân (who succeeded his father, 'Abbâs II, A. H. 1077 = A. D. 1666).

No. 1877, ff. 312, ll. 14; Nasta'lîk, by many different hands; size, 8⅜ in. by 5¼ in.

537

Futûhât-i-Humâyûn (فتوحات همايون).

A defective history of the first twelve years of the reign of Shâh 'Abbâs the Great, from his accession, A. H. 996 (A. D. 1588), to A. H. 1007 (A. D. 1598, 1599), the year of the conquest of Khurâsân, and the date of the composition of this work (the title is a chronogram, see fol. 11b, l. 2), compiled by Siyâqî Nizâm (سياقى نظام), see fol. 8b, l. 6, and dedicated to Shâh 'Abbâs. He gave to the book this peculiar title, because, as he says, the first twelve years of 'Abbâs' reign witnessed twelve different conquests, and the name of the Shâh شاه عبّاس حيدرى consists itself of twelve letters. It is divided into a preface, styled كرامت, with seven اشاره, see fol. 13b, and twelve فتوح, but unfortunately this copy contains only the كرامت and the twelfth or last فتح (فتح دوازدهم در ذكر توجّهٔ رايات نصرت آيات بصوب خراسان), which begins in the middle of Sha'bân, A. H. 1006 (A. D. 1598, March), on fol. 16b. Between ff. 15b and 16b all the other eleven فتوح are missing (fol. 16a is left blank).

Beginning: لطيفترين گوهرى كه مؤرّخان نظام و منشيان فصاحت هر قسام در رشتهٔ عبارت انتظام دهند حمد و ثناى قادر لايزاليست الخ.

Copied in Ramadân, A. H. 1059 (A. D. 1649, Sept.).

No. 955, ff. 114, ll. 11; Nasta'lîk, size, 7¼ in. by 4½ in.

538

Tarîkh-i-'âlamârai-'abbâsî (تاريخ عالم آراى عبّاسى).

A complete copy of Iskandar Munshî's history of Shâh 'Abbâs the Great and his predecessors in the Safawî line originally completed A. H. 1025 (A. D. 1616), but afterwards continued to 'Abbâs' death, and the accession of Shâh Safî in A. H. 1038 (A. D. 1629), comp. Bodleian Cat., Nos. 289–299; Rieu i. p. 185 sq.; W. Morley, p. 133 sq.; W. Pertsch, Berlin Cat., pp. 433–436; Erdmann in Zeitschrift der D. M. G. xv. p. 457 sq.; G. Flügel ii. p. 174 sq.; J. Aumer, p. 80; Journal Asiatique, v. (1824), p. 86 sq.; Ḥ. Khalfa vi. p. 564, etc. According to the preface Iskandar Munshî divided his work originally into a *mukaddimah*, on the forefathers and predecessors of Shâh 'Abbâs and the virtues and eminent qualities of the Shâh himself, and *two ṣaḥîfas*, the *first* containing 'Abbâs' life from his birth to his accession (A. H. 978–996 = A. D. 1571–1588), the *second* the first thirty years of his reign (A. H. 996–1025 = A. D. 1588–1616). He afterwards added the history of the last thirteen years of his reign (A. H. 1025–1038 = A. D. 1616–1629), and subdivided the *second ṣaḥîfah* into *two maḳṣuds*, the *first* to contain the first ḳarn or generation, i. e. the first thirty years, to A. H. 1025, the *second* the remaining years to 1038. The latter is also styled in some Bodleian copies the *third ṣaḥîfah*. A *khâtimah*, which the author had intended to comprise wonderful stories and strange incidents of the time, was never completed.

Beginning of the whole work: چون نشر محامد كبريائى الهى كه بيرون از دائرهٔ عقول و افهام است الخ.

Muḳaddimah and *first ṣaḥîfah*, on fol. 1b.

Second ṣaḥîfah, first maḳṣad, on fol. 157b; *second maḳṣad*, on fol. 425b.

Dated the 19th of Muḥarram, A.H. 1050 (A.D. 1640, May 11), by Dâ'ûd Kâtib, at Lâhûr.

No. 126, ff. 507, ll. 25; clear and distinct Nasta'lîk; illuminated frontispiece at the beginning of each of the three parts; size, 13⅛ in. by 7½ in.

539

Another complete copy of the same.

Muḳaddimah and *first ṣaḥîfah*, on fol. 1b.

Second ṣaḥîfah, first maḳṣad, on fol. 300b; *second maḳṣad*, on fol. 663b. The first maḳṣad is dated the first of Jumâdâ-alâkhir, A.H. 1052 (A.D. 1642, Aug. [illegible]), the second maḳṣad the 27th of Rajab in the same year (A.D. 1642, Oct. 21), by 'Abd-alrashîd bin 'Abd-allaṭîf Khushnawis.

No. 1915, ff. 776, ll. 21; clear and distinct Nasta'lîk; illuminated frontispiece at the beginning of each of the three parts; size, 11⅞ in. by 6¾ in.

540

The same.

Another most excellent copy of the whole work, to which only the first leaf, or rather the first page, is wanting. It opens abruptly thus: جلال حضرت مقدّس سوی ومناقب و مفاخر مرتضوی الخ, corresponding to the preceding copy, fol. 1b, last line.

Muḳaddimah, on fol. 3b.

Ṣaḥîfah I, beginning with 'Abbâs' birth, on fol. 52a, Amîrs and Khâns previous to his reign, on fol. 60a; 'Ulamâs and Shaikhs, on fol. 64b, Hakîms, on fol. 70a, Calligraphers, on fol. 72a; Painters, etc., on fol. 74b, Poets, on fol. 77b, Singers and Musicians, on fol. 80a. The history continues on fol. 81a.

Ṣaḥîfah II, first maḳṣad, on fol. 236b; *second maḳṣad*, on fol. 629b.

Beginning of the year 1037, on fol. 740b. Death of Abbâs, on fol. 744a. Amîrs of his time, on fol. 749b, Wazîrs, on fol. 752a. Epilogue, on fol. 755b.

Dated the 22nd of Ramadân, A.H. 1099 (A.D. 1688, July 21), by Maḥmûd bin Muḥammad Ḥusain of Shûlistân. The first leaves are a little worm-eaten; on ff. 556b–597a all the headings are left blank.

No. 2890, ff. 757, ll. 19; Naskhî; size, 12½ in. by 8 in.

541

The same.

This, otherwise very good and correct copy, is severely injured at the bottom of the last four pages, and has besides a lacuna on ff. 726a middle to 726b end (the whole space being left blank), corresponding to No. 1915 (539 above), fol. 751b, l. 18 middle to fol. 754a, l. 2. Some leaves besides are worm-eaten.

Muḳaddimah and *first ṣaḥîfah*, on fol. 1b.

Second ṣaḥîfah, first maḳṣad, on fol. 237b; *second maḳṣad*, on fol. 618b.

Not dated. Presented by J. H. Peilo, Esq., and received 19th Sept., 1818; transferred to Civil Coll., Aug. 9, 1819.

No. 3435, olim 16. J. 17, ff. 753, ll. 19; clear and distinct Nasta'lîk; size, 11 in. by 6¼ in.

542

Another copy of the *muḳaddimah* and the *first ṣaḥîfah* of the same work.

Beginning here: بسم الله الرّحمٰن الرّحيم، پردهٔ كشاى در اميد وبيم، چگونگىٔ نشر محامد كبرياى الهى الخ.

Dated the 23rd of Muḥarram, A.H. 1076 (۱۰۷۶?) = A.D. 1665, Aug. 5; collated A.H. 1147 (A.D. 1734, 1735).

No. 395, ff. 283, ll. 21; Nasta'lîk; size, 10¾ in. by 6 in.

543

The same *muḳaddimah* and *first ṣaḥîfah*.

Beginning as usual: چون نشر محامد الخ.

Copied A.H. 1091 (A.D. 1680), at Gwâliyâr, by Safî Ḳulî bin Naurûz-almûr Turkmân.

No. 855, ff. 1–353, ll. 17; large and distinct Nasta'lîk, size, 10¾ in. by 6 in.

544

The same.

Dated the 22nd of Dhû-alḥijjah, A.H. 1092 (A.D. 1682, Jan. 2). All the headings are omitted.

No. 300, ff. 208, ll. 19, clear and distinct Nasta'lîk, size, 14 in. by 8¾ in.

545

The same.

The original portion of this copy, written in Naskhî, is a very correct one, but not dated. Beginning as usual. Muḳaddimah, on fol. 4b; Ṣaḥîfah I, on fol. 41a, Amîrs and Khâns, on fol. 49a, 'Ulamas and Shaikhs, on fol. 53b; Hakîms, on fol. 58b; Calligraphers, on fol. 60a, Painters, etc., on fol. 62b; Poets, on fol. 65a, Singers and Musicians, on fol. 68a. Continuation of the history, on fol. 69a.

Bibliotheca Leydeniana.

No. 2676, ff. 222, ll. 21, Naskhî in the older part ff. 1–36, 84, 85, 157, and 158 are added by a later hand in Shikasta, ll. 25, size, 11⅞ in. by 7 in.

546

Another copy of the *second ṣaḥîfah* of the same work.

First maḳṣad, on fol. 1b, beginning: عنوان صحيفهٔ سلطنت وعالم آراى پادشاهان كامگار الخ.

Second maḳṣad, on fol. 320b, beginning: بعد از حمد و سپاس خالق آسمان و زمين و ستايش و نيايش دادار جهان آفرين الخ.

The first maḳṣad was copied in the month Ramadân A.H. 1063 (A.D. 1653, July, August), the second in the month Dhû-alḳa'dah of the same year (A.D. 1653, Sept., October), by Muḥammad Amîn الواساني.

No. 298, ff. 427, ll. 23; clear and distinct Nasta'lîk; illuminated frontispiece at the beginning of each maḳṣad; size, 14½ in. by 9 in.

547

The same *second ṣaḥîfah*.

First maḳṣad, on fol. 1b; *second*, on fol. 351b. The first is dated the twelfth of Sha'bân, A.H. 1070 (A.D. 1660, April 23), the second the same year by the same hand.

Fol. 2 must be inserted between ff. 8 and 9; ff. 252–257 very severely injured.

No 1441, ff. 462, ll 23, large and distinct Nasta'lîk, size, 11¼ in by 6¾ in

548

The same.

First maksad, on fol. 1b, *second*, on fol 437b Good and correct copy, but not dated

No 1665, ff. 585, ll 19, clear and distinct Nasta'lîk, illuminated frontispiece at the beginning of each maksad, size, 11¾ in. by 6¼ in

549

Another copy of the *first maksad* of the *second sahîfah*

Beginning as in the preceding copies Dated the 25th of Rabî'-alawwal, A H. 1058 (A D 1648, April 19)

No 303, ff 437, ll 19, Nasta'lîk, annotations and additions on the margin, illuminated frontispiece size, 12¾ in by 7⅝ in

550

The same *first maksad*

Beginning: صحیفهٔ دوم از تأریخ عالم آرای عبّاسی عنوان صحیفهٔ سلطنت الخ

No date; but on the first leaf there is an entry of a former owner from A H 1096 (A. D. 1685)

No 1677, ff 427, ll 19; Nasta'lîk; the last three leaves supplied by a more modern hand, worm-eaten throughout, size, 10⅞ in by 6½ in

551

The same

This copy, beginning in the usual way, may be older than the preceding one, since it is dated the 25th of Rajab, A. H. 1072 (A D 1662, March 16), by Hâjî Darwîsh 'Alî, but it is somewhat defective in consequence of a lacuna after fol 7

No 299, ff. 242, ll 27, clear and distinct Nasta'lîk, size, 14¾ in. by 9½ in

552

The same

This copy has a different beginning, viz.. حمد و مدح پروردگار حمدی سپاس و ستایش; the first year of 'Abbâs' reign on fol. 3a, the thirtieth on fol. 306b

No date Eleventh century of the Hijrah. It is somewhat incorrectly styled on fol. 1b: تأریخ عالم آرا جلد اوّل.

No. 2927, ff. 319, ll. 21; clear Nasta'lîk; the first page supplied by a modern hand; size, 11¾ in. by 7⅜ in.

553

The same.

Beginning as usual. No date. This copy is badly injured in many places; more than a third of each of the first five pages is entirely torn away; large water-spots.

No 1493, ff. 199, ll. 27; Nasta'lîk; size, 15¾ in. by 8¾ in.

554

Another copy of the *second maksad*.

Beginning as usual. Dated by Muhammad Akram Karam-allâh Shâmlû, the 9th of Dhû-alhijjah, A. H. 1093, that is, the twenty-sixth year of 'Âlamgîr's reign (A. D. 1682, December 9).

No. 855, ff. 354–563, ll. 17, large and distinct Nasta'lîk; size, 10¾ in. by 6 in.

555

Ta'rîkh-i-Shâh 'Abbâs-i-thânî (تأریخ شاه عبّاس ثانی).

A history of Shâh 'Abbâs II, who ruled over Persia A. H 1052–1077 (A. D. 1642–1666), from his birth to the fifteenth or sixteenth year of his reign, by the poet 'Imâd-aldaulah Mirzâ Muhammad Tâhir Wahîd of Kazwîn, who was the historiographer of that king, and died nearly a hundred years old; A. H. 1110 (A. D. 1698, 1699); comp. A. Sprenger, Catal., p. 137, and the MSS. of the late Sir H. Elliot, Journal of the Asiatic Society of Bengal, vol. 23, p. 251. A fuller account of this work is found in Rieu i. p. 189, and in the Bodleian Catal., No 301 Comp. also Catal. des MSS. et Xylogr., p 292, and Mackenzie Coll. ii. p. 123. Shâh 'Abbâs II's birth in A H. 1041 (A. D 1631, 1632) is related here on fol. 76a, l 7

Beginning نیایش حالقی را سزاست که زبان محمدت سگال را از کلمات رنگین کسوت نال طاؤسی الخ.

No date

No. 1538, ff 65'–277, ll 9, large Nasta'lîk; size, 10⅝ in. by 7⅞ in

556

The same

Another copy without date. Occasionally marginal glosses, explaining uncommon Arabic and old Persian words

Beginning as in the preceding copy.

No 3031, ff 177, ll 15, Shikasta, size, 9⅝ in by 4⅝ in.

557

Another slightly defective copy of the same

Ff. 1–5a contain a complete index of the history of Shâh 'Abbâs II; on fol. 6a the work begins abruptly thus. و التوکّل . . . دریں کارخانه سبب سازی بمقتضی الخ, corresponding to No. 1538 (555 above), fol. 75b, l. 1

Dated the 12th of Jumâdâ-alûlâ, A. H. 1155 (A. D. 1742, July 15), the twenty-fourth year of Muhammad-shâh's reign, by Khâkpâi Khushhâlrâi Kâyath; the index was written two days later, the 14th of the same month.

Bibliotheca Leydeniana.

No. 2566, ff. 175, ll. 11–12; Shikasta; many headings left blank; size, 8¼ in. by 6 in.

558

Ta'rîkh-i-Jahânkushâi (تأریخ جهانکشای).

The well-known history of Nâdirshâh, who ruled over Persia A. H. 1148–1160 (A. D. 1736–1747), together with a summary account of the events immediately preceding and following his reign, composed by Mirzâ Muhammad Mahdîkhân Astarâbâdî, A. H. 1171 (A. D. 1757.

1758), and entitled تاریخ جهانکشای, or simply تاریخ نادری; comp. Bodleian Catal., Nos. 302–306; Rieu i. p. 192 sq.; W. Pertsch, Berlin Catal., pp. 437–439; W. Morley, p. 138; J. Aumer, p. 81; Catal. des MSS et Xylogr., p. 293; A. F. Mehren, p. 23; Rosen, MSS Persans, pp. 140 and 141, etc. Translated into French by William Jones, Paris, 1770; into English by the same, London, 1773; into German by M. Gadebusch, Greifswalde, 1773. Lithographed at Tahrân, A.H. 1260, and also at Bombay and Tabrîz; published at Calcutta, 1845, for the Bengal Asiatic Society.

Beginning: بر داناان رموز آگاهی و دقیقه یابان حکمتهای الهی واضح است که در هر عهد و اوان که اوضاع جهان منقلب و پریشان الخ.

This copy was finished at Calcutta the 23rd of Rajab, A.H. 1188 (A.D. 1744, September 29).

No. 17, ff. 306, ll. 13, large and distinct Nasta'lîk; size, 12 in. by 7½ in.

559

Another copy of the same.

Good copy, finished in the month Rajab, A.H. 1192 (A.D. 1778, July, August), at Lakhnau, by Ghulâm Imâm. Beginning as in the preceding copy.

No. 157, ff. 203, ll. 15, distinct Nasta'lîk; size, 12 in. by 6¾ in.

560

The same.

Dated the 2nd of Safar, A.H. 1197 (A.D. 1783, Jan. 7), by Muhammad Hasan bin Muhammad Bâkir.

No. 372, ff. 238, ll. 14, large Nasta'lîk, illuminated frontispiece; size, 10⅝ in. by 5⅝ in.

561

The same.

Dated the 18th of Rajab, A.H. 1197 (A.D. 1783, June 19).

No. 3156, ff. 335, ll. 13, Nasta'lîk; illuminated frontispiece, splendid binding in red and gold; size, 8¾ in. by 5 in.

562

The same.

Dated the 27th of Shawwâl, A.H. 1200 (A.D. 1786, August 23).

No. 144, ff. 206, ll. 17, large and distinct Nasta'lîk; illuminated frontispiece; size, 11⅝ in. by 7⅝ in.

563

The same.

No date. Modern copy.

No. 2651, ff. 137, ll. 23; Nasta'lîk; size, 12⅝ in. by 8¼ in.

564

The same.

No date. Quite modern copy, collated throughout.

No. 2912, ff. 224, ll. 15; large and distinct Nasta'lîk; illuminated frontispiece; size, 11¼ in. by 7 in.

565

The same.

No date.

Presented by J. H. Peile, Esq. (of the Madras Civil Service), and received 19th September, 1818; transferred to Civil Coll. (i. e. Haileybury), August 9, 1819.

No. 3261, ff. 126, ll. 23; written by three hands, in clear Nasta'lîk on ff. 2–20, 85–92, and 123–126, in careless Nasta'lîk mixed with Shikasta (with some resemblance to the first hand) on ff. 69–84, and in pure Shikasta on ff. 1b, 21–68, 93–122; size, 12⅝ in. by 8¼ in.

566

Bayân-i-Wâki' (بیان واقع).

A history of Nâdirshâh, from his invasion of India to his death in A.H. 1160 (A.D. 1747), and of subsequent events during the reigns of Muhammadshâh and Ahmadshâh, together with a narrative of the author's own travels to Persia and Arabia, by Khwâjah 'Abdalkarîm bin Khwâjah 'Âkibat Mahmûd bin Khwâjah Muhammad, originally of Kashmîr, who came to Shâhjahânâbâd and was an eye-witness of all the principal affairs which went on during Nâdirshâh's invasion; comp. on this interesting work Rieu i. p. 381 sq., and F. Gladwin's incomplete translation, styled 'Memoirs of Khojeh Abdulkurreem,' Calcutta, 1788. According to the index, on fol. 3a, it was originally divided into *four bâbs* and a *khâtimah*, but in the progress of his work the author must have changed his mind, for our copy contains, like those in the British Museum, *five bâbs*, the last of which brings the history down from the time of Nâdirshâh's death to A.H. 1199 (A.D. 1785), the year in which he completed this work, see the last page, l. 12: الی الآن که سنهٔ یکهزار و یکصد و نود و نه هجریست. In the British Museum copies A.H. 1198 (A.H. 1784) seems to be the last date. The intended *khâtimah* is found neither here nor in any other known copy.

The title appears twice, on fol. 2b, last line but one, and fol. 3a, l. 12. The author's name is mentioned on fol. 1b, last line but one, and last line.

باب اوّل در ذکر عروج و خروج نادر السّلطان و آمدن او به سمت هندستان (Nâdirshâh's march to India), on fol. 4a.

باب دوم در بیان معاودت نادر السّلطان بسوی ایران و رفتن بتوران و خوارزم درس میان (Nâdirshâh's return to Îrân and march to Tûrân, Khwârizm, etc.), on fol. 27b.

باب سیوم متضمّن بعضی وقائع که از دار السلطنت قزوین تا بندر هوگلی که از بنادر متعلّقهٔ سلطنت هندستان است مشاهده نمود (Events that occurred to the author in his travels from Kazwîn through Persia and Arabia back to the port of Hûgli), on fol. 68a.

باب چهارم در ذکر بعضی از وقائع که از ابتدای ورود به بندر هوگلی تا وقت وصل وانتقال اعلیحضرت کثیر المروّت پادشاه درویش صفت محمّد شاه فردوس آرامگاه بظهور پیوسته (Events that took place from the

author's return to Hûgli to the death of Muhammad-shâh), on fol 94a.

باب پنجم در ذکر بعضی امور که در ایّام سلطنت احمد شاه نهادر نهست آمد (Events in the reign of Ahmadshâh), on fol. 138b

Beginning الحمد لله الذی علّم الانسان ما لم یعلم والصلوة والسلام الخ الهی محفل آرد گر ددکر حود

No 115, ff 156, ll 15, Shikasta, size, 8 in by 4½ in

567

Fawa id-i-Safawiyyah (فوائد صفویّه)

A history of the Safawî dynasty from Shâh Isma'îl (died A H 930 = A D 1524) to Sultan Abû alfath Muhammad Mirzâ Bahâdurkhan alsafawî almûsawî alhusainî, who lived in exile in Lucknow as pensioner of the East India Company The work is dedicated to him by the author, Abû alhasan bin Ibrahim of Kazwin, A H 1211 = A D 1796, 1797 (the word تأریخ forms the chronogram), see fol 2a l 1 fol 3a ll 1–5, a more detailed account of this history is given in Rieu i p 133 sq and Morley p 137 comp also W Pertsch Berlin Cat, p 515 sq The book is divided into *two mukaddimas* and a *khâtimah*

مقدّمهٔ اولی در ذکر احوال حسبه مآل سلاطین حسب مکمس سلسله علیّهٔ صفویّه انار الله برهانهم, on fol 3b, history of the Safawis from Shah Isma'îl to Muhammad Mirza A H 1211 On fol 84a an additional chapter begins on subsequent events from A H 1212 to 1220 (A D 1797–1805) see the latter date on fol 110a, our copy contains therefore more than those in Rieu and Morley which only go down to A H 1216

مقدّمهٔ ثانیه در ذکر طوائف الملوك in five makâlas dealing with the rulers who were in rebellion against the Safawis viz the Afghâns of Ghilza, the Afshars the Abdâlis, the Zandis, and the Kajâris, down to Fath Alî Shâh's accession, A. H. 1212 (the history of the Kacalâtis forms no separate makâlah or section here, as in Rieu's and Morley's copies).

مقالهٔ اوّل در ذکر طبقهٔ افاغنهٔ غلزه, on fol 144a

مقالهٔ دوم در ذکر طبقهٔ افشاریّه, on fol 145b

مقالهٔ سیوم در ذکر طبقهٔ افاغنهٔ ابدالیّهٔ دُرانیّه, on fol 153b

مقالهٔ چهارم در ذکر طبقهٔ زَنْدیّه, on fol. 166b

مقالهٔ پنجم در ذکر طبقهٔ قاجاریّهٔ قزلباشیّه, on fol. 186a.

خاتمهٔ کتاب در ذکر احتتام و انجام این مختصر وشمّهٔ از حالات مؤرّخین, on fol. 200a.

Beginning: جهان پادشاها خدائی تراست ـ ازل تا ابد پادشاهی تراست ـ نگارندهٔ آفرینش توئی ـ کشایندهٔ چشم بینش توئی الخ

No date. College of Fort William, 1825.

No 2191, ff. 302, ll. 15–17; Nasta'lîk, by different hands; size, 8¾ in. by 5½ in.

VI. Special History of Tabaristân, the Barmakîs, Harât, Turkey, the Kara-Koyunlûs, the Shaibânîs and Astarkhânîs of Transoxania, and the Afghâns.

a. *Tabaristân.*

568

Ta'rîkh-i-Tabarî (تأریخ طبری).

Chronicle of Tabaristân, composed by Muhammad bin al-Hasan bin Isfandiyâr in and after A. H. 613 (A. D. 1216, see fol. 39b, ll. 11 and 12), comp. Bodleian Cat, No. 307; Rieu i. p. 202 sq.; F. Spiegel in Zeitschrift der D M G iv. pp. 62–71; Sir W. Ouseley, Travels, iii p 554, and B. Dorn, Sehir-eddîns Geschichte von Tabaristan, etc. (preface, pp. 3–6) As his sources the author enumerates particularly the following three works (1) عقود سحر و قلائد درر, by Abû-alhasan Muhammad alyazdâdî, fol 3b, l 6 (comp. Dorn, p. 4); (2) a risalah, translated for Dâ'ûd Yazdî, A. H. 197 (A D 812, 813), by a man of Sind, 'Alâ bin Sa'îd, from Hindûi into Arabic, and (3) another risâlah, translated by Ibn al Mukaffa' from Pahlawî into Arabic (styled جواب نامه according to the Bodleian copy), see fol 5a, ll. 4–7 Apparently, Muhammad bin al Hasan did not complete his work, since in the last portion many events are related which occurred a long time after his death (the last date mentioned here at the very end of the book is the death of Fakhr addaulah Hasan, A H 750 = A D 1349) and we must therefore assume that this chronicle was continued by another hand, more than a hundred years after the original author's lifetime In the Bodleian copy there is a still later appendix (missing here), with short chronological notes, the last of which gives the date A H 842 (A D 1438, 1439)

Beginning حمد و ثنا و مدح بی منتها آفریدکاری را سراست که واهب ارواح وخالق اشباح است الخ

The work is divided into four parts (قسم)

Kism I در ابتدای بنیاد طبرستان, subdivided into four chapters (باب), viz 1 در ترجمهٔ سخن ابن المقفّع (The translation of Ibn al-Mukaffa') 2 در ابتدای بنیاد طبرستان و بنای عمارات و شهرهای وی (First cultivation of Tabaristân and building of its cities, etc) 3 در خصائص و عجائب طبرستان (Peculiarities and wonders of Tabaristân). 4. در ذکر ملوك و اکابر و علما و زهّاد و کتّاب و اطبّا و اهل نجوم و حکما و شعرا و معارف (The kings, great and rich men, 'Ulamâs, ascetics, scribes, physicians, astronomers, philosophers, poets, etc. of Tabaristân).

Kism II: در ابتدای دولت آل وشمگیر و آل بویه و مدّت استیلای ایشان در ملك طبرستان (Beginning of the dynasties of Washmgir and Buwaih in Tabaristân).

Kism III: در نقل ملك طبرستان از آل وشمگیر که آخر ایشان دوشیروان بن منوچهر بن قابوس بود با سلاطین محمودیان و سلجوقیان (Kings of Tabaristân to Nûshirwân bin Minûcihr bin Kâbûs, etc.).

Kism IV: از ابتدای دولت آل باوند دوم نوبت تا آخر دولت ایشان (Rule of the Bâwand dynasty).

For a more detailed description of this work, we refer to Rieu and the Bodleian Cat., loc. cit. This copy was made A.H. 1032 (A.D. 1623) by Himmat ibn Rustamnâk almâzandarânî.

No. 1134, ff 184, ll. 21; clear and distinct Nasta'lîk; size, 9⅛ in. by 5¾ in.

b. *The Barmakîs.*

569

Akhbâr-i-Barmakiyân (اخبار برمکیان).

Kitâb-i-akhbâr-i-Barmakiyân, styled on the fly-leaf and on fol. 1a, تأریخ برمك and تأریخ برامکه, a special history of the Barmakîs or family of Barmak, the well-known ministers of the 'Abbâsides (the last of which was executed by order of Hârûn-alrashîd), translated from the Arabic original of Abû Muhammad 'Abd-alkâh bin Lâbarî,—see, for instance, fol. 55, l. 3 (جنس گوید ابو محمّد عبد الله بن لابری مؤلّف اوّل این کتاب), and fol. 102, l 9 (در جمله مؤلّف عربی ابو محمّد عبد الله الخ)—and Abû-alkâsim Ṭâbikî (read Ṭa'ifî), who seems to have been the co-editor of the work,—see fol 3b, l 12 (جنس گوید ابو القاسم طابقی (؟ طائفی) که مؤلّف اصلست), 8, 11b, l. 7, and 31a, l. 13 (ابو القاسم طابقی که مؤلّف کتاب عربی است), into Persian, by Diyâ Barnî (ضیاء برنی), the author of the تاریخ فیروز شاهی, see above, No 211, and dedicated to Sulṭân Firûzshâh (A H 752–790 A D. 1351–1388).

Beginning: کتاب اخبار برمکیان که بنده ضیاء برنی از عبارات عربی بپارسی ترجمه کرده است و دیباچه را بخطاب همایون سلطان فیروزشاه مدّ الله ظلال جلاله زینت وزینت داد حمد وثنا مر خدایرا که بفضل خویش کرم و خلق و سخاوت را قبله بر اهل کرم ومقاصد بندگان ساخت الخ.

Other copies of this work are described in the Bodleian Cat., No. 308, and Rieu i p. 333, comp. also Elliot, History of India, iii p. 93, and vi. p. 484; and Schefer, Chrestomathie Persane, ii. p. 6 sq., where all the histories dealing with the Barmakîs are enumerated.

In the preface the author mentions an old history from the time of Sultân Maḥmûd of Ghazna, مآثر محمودی, composed by a certain Imâm Ḳaffâl (so to be read here instead of فعال!).

This history concludes on fol. 102a, and ff. 102b–108a are filled up with some other short stories on the same subject, the first is called the twenty-second story of the eighth book, and the second (on fol. 104b) the thirty-sixth story of the seventh book. The first begins: آورده اند که فضل بن یحیی بن خالد البرمکی با آنکه در مودّت وفتوّت الخ; the second: سرور سری (؟) گوید مأمون خلیفه یکروز مرا بخواند و گفت الخ.

Dated the 7th of Rabî'-alawwal, A.H. 1097 (A.D. 1686, Feb. 1). The same hand, who wrote this date, added: مالکه و صاحبه احقر الانام و اضعف الاسلام محمّد عزیز الله ولد عبید الله نقشبندی (the first owner of this book was Muḥammad 'Aziz-allâh, son of 'Ubaid-allâh Naḳshbandî).

No. 1961, ff. 108, ll. 18 on the first forty-eight leaves, ll. 15–17 on the rest; Nasta'lîk, by two different hands; size, 9½ in. by 5⅛ in.

c. *Harât.*

570

Raudât-aljannât (روضات الجنّات).

A valuable special history and topography of the province and city of Harât, with its dependencies and neighbouring towns, composed A.H. 897 (A.D. 1492) by Mu'în alzamajî alasfizârî (comp. ff. 10a, l. 10, and 11a, l. 20), and dedicated to Shâh Sulṭân Ḥusain Mirza Its full title is: روضات الجنّات فی اوصاف الهراة, and it consists of twenty-six Raudas, comp. Bodleian Cat., No 310 and Rieu i p 206; see also Barbier de Meynard, in the Journal Asiatique, 5e série, vols. xvi. p. 461 sq xvii. pp 439 sq and 473 sq.; and xx. p. 268 sq.

Preface and introductory chapters, for which we refer to the Bodleian Cat., loc. cit, on ff. 1b–14b, beginning بسم الله الکریم المجیب علیه توکّلت والیه انیب سپاس وستایش مالك الملکی را سزاست که الخ.

Raudah I (The building of Harât, without a heading which may be supplied from the Bodleian copy: در کیفیّت بنای بلدهٔ هراة), in seven وجه, on ff 15b, 19a, 19b (two), and 20b (three).

Raudah II (Topography of Harât), in two چمن. 1. در کیفیّت این بلدهٔ بلند ارتفاع, on fol. 21a. 2. در ذکر بعضی مضافات, on fol 21b.

Raudah III (General excellence of Khurâsân and special pre-eminence of Harât, together with traditions, etc.), in two چمن: 1 در شرف خراسان عمومًا و احادیثی که در آن باب واردست, on fol. 23b 2. در فضلت هراة خصوصًا وروایات که در بارهٔ او مقولست, on fol. 25b

Raudah IV (Suburbs of Harât and neighbouring places, beginning with Harâtrûd): در ذکر قصبات و ولایات و توابع ومضافات این مدینة الاسلام, in four چمن 1. هراترود و شافلان, on fol. 28a. 2. اسفزار, on fol 29b. 3. فوشنج, کوسویه, شکیبدان, etc., on fol 33a 4. کرخ, قلعهٔ برتو, لنکر امیر غیاث, بادغیس, etc., on fol. 36b.

Raudah V (Places, more distant from Harât, beginning with Balkh): در ذکر بعضی ولایات که از مدینة الاسلام هراة دورتر ازین ولایات است که مذکور شد از اقالیم خراسان و توابع هراة, in four چمن: 1. بلخ, ابدجود, ابیورد, مرو شاهجان, نسا, شبرغان, etc., on fol. 42a 2. مشهد, خواف, باخرز, جام, نیشاپور, سبزوار, etc., on fol.

50b. 3. دامغان, استرآباد, اسفراین, بحرآباد, جوین, ترشیز, بسطام, etc., on fol. 70b. 4. غور, سجستان, قهستان, etc., on fol. 76a.

Raudah VI (rulers of Harât since the beginning of Islâm): در ذکر سلاطین ایّام و ولاة و حکّام که از زمان اشاعت دین اسلام الی هذا الایّام آمر و عامل و والی و حاکم هراة بوده اند, in two چمن, on ff. 94b and 96a.

Raudah VII (the Ghûrides and Kurts): در ذکر سلاطین غور و ملوك کرت, in two چمن, on ff. 99a and 101a.

Raudah VIII (death of Malik Ghiyâth-aldîn and history of his descendants). در ذکر وفات ملك غیاث الدین و اولاد و احفاد او, on fol 132b, in seven چمن, on ff. 135a, 136b, 138a, 139b, 140b, 142a, and 143a.

Raudah IX (Timûr's conquest of Khurasân): در توجّه حضرت صاحب قران بعزم تسخیر ممالك خراسان, on fol. 143b

Raudah X (Shâhrukh's appointment as governor of Khurâsân): در تفویض نمودن حضرت صاحب قرانی ممالك خراسان را بشاهزاده شاهرخ سلطان, on fol 148a.

Raudah XI (ancient and modern events and occurrences in Harât) در بیان بعضی وقائع و حوادث که در هراة واقع شد از قدیم و حادث, on fol 149a, in five چمن (the first not marked), on ff 152b, 154a, 156a, and 158a.

Raudah XII (Bûjâi's attack upon Harât): در حادثهٔ بوی‌جای بن دانشمند و ذکر جرائی او درین مدینهٔ جنّت مانند, on fol. 159a.

Raudah XIII (events under Shâhrukh's reign): در ذکر حوادث حضرت خاقان مغفور شاهرخ سلطان, on fol. 165b, in three چمن, on ff. 166b, 168a, and 169a.

Raudah XIV (renewed prosperity of Harât and Khurâsân after the devastation by Túlikhân bin Cingiz-khân): در بیان آبادانی بلدهٔ هراة و خراسان بعد از ویرانی لشکر تولی‌خان بن چنگیزخان, on fol. 171b, in three چمن, on ff. 176a, 177b, and 178b.

Raudah XV (events in Harât after Shâhrukh's death): در وقائعی که بعد از وفات شاهرخ سلطان در مدینهٔ هراة حادث شد, on fol. 180b, in three چمن, on ff. 182b, 185b, and 186b.

Raudah XVI (Abû-alkâsim Bâbarkhân's accession to the throne of Khurâsân): در جلوس پادشاه عالی مکان ابو القاسم بابرخان بر سریر سلطنت ممالك خراسان, on fol. 191b, in two چمن, on ff. 194b and 196a.

Raudah XVII (second accession of Bâbar Mirzâ): در جلوس بابر مرزا کرّت ثانی بر سریر سلطنت و جهانبانی بتایید آسمانی, on fol. 197b, in five چمن, on ff. 199a, 200b, 204b, 206b, and 209b.

Raudah XVIII (Sulṭân Sa'îd's or Abû Sa'îd's usurpation of the throne): در توجّه سلطان سعید سلطان ابو سعید و تملّك یافتن بر سریر ملك متّان بتایید ملك منّان, on fol. 211a, in one چمن, on fol. 213b.

Raudah XIX (accession of the Turkmân Sulṭân, i.e. Jahânshâh Mirzâ, son of Karâ-Yûsuf, to the throne of Khurâsân): در جلوس پادشاه ترکمان بر سریر سلطنت مملکت خراسان, on fol. 214b.

Raudah XX (second accession of Sulṭân Sa'îd): در جلوس سلطان سعید کرّت ثانی بر سریر مملکت خراسان بتایید ربّانی, on fol. 217b, in three چمن, on ff. 219a, 222a, and 225a.

Raudah XXI (Sulṭân Sa'îd's march against 'Irâk): در توجّه سلطان سعید بجانب عراق و رحلت نمودن در همین سفر بجوار رحمت حضرت خلّاق, on fol. 235a.

Raudah XXII (Sulṭân Sa'îd's capture by the Turkmâns and his death): در گرفتار شدن سلطان سعید بدست لشکر ترکمان و بوسیلهٔ یافتن شهادت رسیدن بمسند دار الجنان, on fol. 239a, in one چمن, on fol. 241a.

Raudah XXIII (Abû-alghâzî Sulṭân Ḥusain's accession): در جلوس همایون حضرت غازی معزّ السلطنة و الدنیا و الدین ابو الغازی سلطان حسین بهادر در سریر سلطنة وسر افرازی, on fol. 243a, in three چمن, on ff. 245b, 246b, and 248a.

Raudah XXIV (events at the beginning of Sulṭân Ḥusain's reign): در بیان بعضی وقائع که در مبادئ جلوس همایون واقع شد, on fol. 249a, in two چمن, on ff. 250b and 251a.

Raudah XXV (accession of Yâdgâr Muḥammad Mirzâ, number wanting) در جلوس یادگار محمّد مرزا بر سریر مسند سلطنت, on fol. 254b in one چمن, on fol 256b

Raudah XXVI (second accession of Sulṭân Ḥusain, number also wanting and the whole heading injured). در ارتفاع آفتاب دولة حضرت سلطانی راقو(؟) بتایید ربّانی و بر آمدن بر اوج سریر جهانبانی کرّت . . . , on fol 259b

Dated in the month Rabî'-alawwal, A. H. 920 (A. D. 1514, April–May).

No. 195, ff 261, ll 23, written by many different hands, partly in Naskhî, partly in Nasta'lîk; many pages badly injured, especially by worms, size, 9¼ in. by 6⅝ in.

d. *Turkey.*

571

Ta'rîkh-i-Hasht Bihisht (تاریخ هشت بهشت).

The *seventh* book or section (کتیبه) of the very rare history of the first eight Turkish Sulṭâns from 'Uthmânbeg Ghâzî (died A. H. 726 = A. D. 1326) to Bâyazîd II (who reigned A. H. 886–918 = A. D. 1481–1512), composed A. H. 912 (A. D. 1506, 1507) by Idrîs bin Ḥusâm-aldîn Albidlîsî, who died A. H. 926 (A. D. 1520); see Bodleian Cat., No. 311; Rieu i. p. 216 sq., and the date of the

author's death, ib. p. 219a, last line; W. Morley, p. 142; W. Pertsch, Berlin Cat., p. 440; Tornberg, p. 191; H. Khalfa ii. p. 110 and vi. p. 500, etc. A Turkish translation of the same is noticed in G. Flügel ii. p. 216 sq.

This *seventh portion* contains the history of the *seventh* Turkish Sulṭân Muḥammad II (reigned A.H. 855–886=A.D. 1451–1481), and begins after a long-worded heading with the following نظم:

برای فتح دین هر داستانی ـ کنم نقل از چنان کشورستانی

Then follows immediately the داستان اوّل.

It breaks off in the *khâtimah* (which begins on fol. 214b); but only one leaf seems to be missing.

Several of the first and also a few of the last leaves are extremely damaged.

No. 91, ff. 220, ll. 19; Nasta'lîk; size, 8¾ in. by 5¼ in.

572

Fatḥnâma-i-Khûnkâr-i-Rûm (فتح نامهٔ خونکار روم).

The campaign of Sulṭân Muḥammad III (who ascended the throne of Turkey A.H. 1003, and died A.H. 1012=A.D. 1595–1604) against Hungary in A.H. 1005 (A.D. 1596, 1597), see fol 1b, l. 3, translated according to the last words of this little tract from Turkish into Persian. No author's or translator's name appears anywhere. On fol. 1a the tract is styled نسخهٔ فتح نامهٔ روم. Beginning: الحمد لمن لا نصر الّا من عنده و الصلوة و السلام على حبيبه الخ

Quite modern handwriting from A.H. 1217 (A.D. 1802, 1803), probably copied at Seringapatam, like the second and larger half of this MS., which is apparently written by the same transcriber.

Bibliotheca Leydeniana.

No 2469, ff 1–15, ll. 11, large Nasta'lîk; size, 8¾ in by 6 in.

e *Karâ-ḳoyunlûs.*

573

Ta'rîkh-i-Turkmâniyyah (تاريخ تركمانيّه).

A history of the Turkmân dynasty, that is to say of the Ḳarâ-ḳoyunlû branch, with a detailed account of the reigns and warlike deeds of Ḳarâ Muḥammad, the founder of the dynasty, and his son, Ḳarâ Yûsuf (who died, according to the Cat. Codd. Or. Lugd. Bat. iii p. 11, A.H. 823=A.D. 1420) This work, composed by Ibn 'Abdallâh Maḥmûd of Nîshâpûr (see fol. 6a, last line) after A.H. 950 (A.D. 1543), is so much the more precious, as we have no other special history of this powerful Turkmân tribe, and this MS. seems besides to be almost unique in European collections, having been copied, according to a note on fol. 1a and on the first fly-leaf, from a scarce MS. in the possession of Captain Roebuck. But unfortunately the value of our copy is somewhat diminished by the absence of all dates (the only date in the whole book is A.H. 599 = A.D. 1202, 1203, in the short chapter on Ḳarâ Muḥammad's ancestors, on fol. 21b, l. 2), and the apparent omission of a very considerable portion of the history of Ḳarâ Yûsuf and his successors on fol. 161a; the last chapter, on fol. 160b, relates prince Rustam, 'Umar Shaikh Mirzâ's son and Timûr's grandson's flight before his brother, prince Sikandar, and his taking refuge in the fortress of Nîshâpûr, where he was besieged by his brother and escaped at last to Ḳarâ Yûsuf at Tabriz. The immediately following chapter on fol. 161a transfers the scene of action, without the slightest transition, into the kingdom of Tiling or Tilingâna in India, and deals after a preliminary account of the Râjahs of Tiling with the Ḳuṭbshâhs of Gulkundah, who conquered Tiling, especially with Sulṭân Ḳulî Ḳuṭb-almulk, the founder of the Ḳuṭbshâhî dynasty, whose reign as independent king of Tilingâna lasted thirty-two years, from A.H. 918–950 (A.D. 1512–1543). His death is mentioned on fol. 228b in the khâtimah. Now, Ḳulî Ḳuṭb-almulk was, according to the تاريخ سلطان محمّد قطبشاه (see above, Nos. 456–462, and also Cat. Codd. Or. Lugd. Bat. loc. cit.), the great-grandson of Ḳarâ Yûsuf, whose descendants had thrown themselves with the remnants of their defeated armies into India and waged war against the infidels, that is, the Hindû Râjahs of the Dakhan, Tiling, Gulkundah, etc. The logical connection between these two separate portions of our MS is thus cleared up, but the fact remains, nevertheless, that the whole history of the last years of Ḳarâ Yûsuf, and of the reigns of his son Sikandar Turkmân (who was slain by his own son Ḳubâd, A.H 841=A.D 1437), and Sikandar's brother, Jahânshâh (who was extirpated by Hasanbeg the founder of the Âk-koyunlû dynasty, in A.H 872=A.D 1467), are missing.

There is another drawback in this otherwise so extremely valuable work, that is, the flowery style which often conceals under a mass of poetical phrases the real substance of the story; this is especially regrettable in the dedication on ff. 9b–10b, where the name of the sovereign, at whose request the work was written, is so cleverly surrounded with flattering epithets, that it is almost impossible to find it out. It seems to be Muḥammad, and as he is called further on خدايگان ممالك عرب و عجم, we suppose the Ṣafawî ruler Muḥammad Khudâbanda, surnamed Sulṭân Sikandar Shâh, the eldest son of Shâh Ṭahmâsp, is meant, especially as there are several puns with the word Sikandar in the dedication, for instance, on fol. 10a, ll. 3 and 2 ab infra (سكندر شكوهى كه دين پرور است ـ صف لشكرش سدّ اسكندر است).

At what time the book was completed it is impossible to state; Muḥammad Khudâbanda ascended the throne in A.H. 985 (A.D 1577), and reigned till A.H. 995 (A.D. 1587), that seems rather late for the composition of this work, as some of the last facts mentioned in it are Humâyûn's defeat by Shîrshâh, A.H. 947 (A.D. 1540), and Ḳulî Ḳuṭbshâh's death in A.H. 950 (A.D. 1543); perhaps Muḥammad Khudâbanda was still prince when the book was written. That a history of the Ḳarâ-ḳoyunlû and their descendants, the Ḳuṭbshâhs of Gulkundah, should have been dedicated to a

Ṣafawî prince, is not surprising, since the author lays everywhere a particular stress on the fact, that his heroes were partisans of the Shî'ah, and one of the introductory chapters contains an eulogium of 'Alî and the twelve Imâms (see fol. 5ª sq.).

Beginning: خداوند بچون خدائی تراست ـ بر اقلیم جان پادشاهی تراست

The history of Ḳarâ Muḥammad begins on fol. 10ᵇ.

This copy was written in fifteen days by Munshî Mirzâ'ibeg for Colonel Mackenzie at Calcutta, and completed the 19th of January, 1815.

No. 3022, ff. 231, ll. 9–13, Shikasta; size, 9½ in. by 7¼ in.

f. *Shaibânîs and Astarkhânîs of Transoxania.*

574

'Abdallâhnâma (عبد الله نامه).

A copy of the extremely rare history of the Shaibânî Khâns of Transoxania, and especially of 'Abdallahkhân, who was born A.H. 940 (A.D. 1533), became absolute ruler of Transoxania in A.H. 986 (A.D. 1578, 1579), succeeded his father Iskandarshâh in Samarkand A.H. 990 (A.D. 1582), and died A.H. 1006 (A.D. 1597, 1598)[1]; comp. on this most exquisite work of unequalled value Véliaminov-Zernov in the Bulletin historico-philol. de l'Académie de St. Pétersbourg, xv. pp. 172–175, and Mélanges Asiatiques, iii. pp. 258–263. It was composed by Tanish bin Mir Muḥammad al-Bukhârî, see fol. 3ª, l. 3 ab infra, and contains an *introduction* (partly after Rashîd-aldîn, see No. 17 in this Catal.) on the genealogy of 'Abdallâh and details on the Islâm in Central Asia, *two parts* (مقاله), the life of 'Abdallahkhân, and a *khâtimah* (praise of 'Abdallâh and his wazîrs). The *muḳaddimah* begins here on fol. 10ª; the beginning of the *first part* is not marked; the *second* begins on fol. 399ª. Between ff. 398 and 399 is a lacuna comprising the end of the first maḳâlah, the last chapter of which ('Abdallâh's accession) begins on fol. 392ª. The khâtimah is entirely missing.

Beginning of the preface, on fol. 1ᵇ: زواهر جواهر بیعایت نثار کرباس والا اساس مالك الملکی سراست که صدای ملکوتش الخ.

Beginning of the second maḳâlah, on fol. 399ª: الحمد لله المتوحّد بالعظمة والکبریاء و المسرّة الخ.

No date. An entry from A.H. 1119 (A.D. 1707, 1708), on fol. 1ª.

No. 3. ff. 499, ll. 23; Naskhî; illuminated frontispiece on fol. 1ᵇ; size, 14 in. by 8¾ in.

575

Baḥr-alasrâr fî manâḳib-alakhyâr (بحر الاسرار فی مناقب الاخیار).

A very rare and detailed history of the Uzbegkhâns of Transoxania, especially of the Astarkhânî Sulṭâns, from the accession of Dîn Muḥammadkhân in A.H. 1006 (A.D. 1597, 1598), after the assassination of 'Abdalmu'minkhân, to A.H. 1050 (A.D. 1640, 1641), in the reign of Nadhr Muḥammadkhân (the years A.H. 1047–1050, on ff. 235ª–274ª), with a full account of contemporary events in the neighbouring countries, and a short introduction on the descent of the dynasty from Çingizkhân and the Kipûâḳ rulers, by Maḥmûd bin Amîr Walî (see the colophon on fol. 409ª). A large portion of the work, viz. ff. 275ª–389ª, is devoted to special events of that time, not narrated in the main story, and a detailed account of all the great men, Amîrs, 'Ulamâs, Ḳâḍîs, Shaikhs, and poets of Transoxania, and particularly of Balkh. Ff. 389ª–409ª contain in the form of an appendix a relation of the author's extensive travels from A.H. 1034 (A.D. 1624, 1625) onwards.

Beginning: ارتفاع اعلام ظفر فرجام مواکب کواکب احتشام خوانین تقای تیموری در ساحت آسمان رتبت طارم الخ.

Copied from the author's autograph by Shâh Ḳâsim in Nadhr Muḥammadkhân's library, soon after the composition of the work itself, as the phrase added to the Sulṭân's name خلّد الله ملکه و سلطانه الی یوم الدین shews, that Nadhr Muḥammadkhân (who died A.H. 1059 = A.D. 1649) was still alive when this transcript was made.

No. 1496, ff. 409, ll. 21; distinct Nasta'lîḳ; illuminated frontispiece, the first two pages embellished with gold stripes between the lines, size, 14¾ in. by 9¼ in.

g. *Afghâns.*

576

Ta'rîkh i-Khânjahânî u Makhzan-alafghânî (تاریخ خانجهانی و مخزن الافغانی).

The fuller redaction of Khwâjah Ni'mat-âllâh bin Khwâjah Ḥabîb-allâh Harawî's history of the Afghâns, which was completed the 10th of Dhû-alḥijjah, A.H. 1021 (A.D. 1613, February 1), and dedicated to Khânjahân, in whose service the author was at that time, comp. Bodleian Cat., Nos. 2025 and 2026; Rieu i. p. 210 sq.; W. Morley, p. 74 sq.; Elliot, History of India, v. p. 67 sq.; and Dorn's 'History of the Afghans from the Persian of Neamet Ullah,' London, 1829–1836.

Beginning: حمدی که مؤرّخان وقائع نگار و مستخبران بدائع الخ.

The work is divided into a muḳaddimah, seven bâbs, and a khâtimah.

Muḳaddimah on Jacob, his offspring, etc. (در ذکر بیان احوال مهتر یعقوب اسرائیل الله و تعداد فرزندان و سلسلهٔ انساب این طائفه که بآن پیغمبر عالیمقام منتهی میشود), on fol. 3ª.

Bâb I: History of king Saul (Ṭâlût), the Ark, etc., and the migration of the Afghâns to Ghûr, Kûh-i-Sulaimân, and Rûh (در بیان احوال ملك طالوت و تابوت سکینه و در رسیدن او بامارت وایالت بنی اسرائیل

[1] In Bayle's Oriental Biograph. Dictionary, p. 5ᵇ, a chronogram of his death is quoted: قیامت قایم شد, which clearly gives 1006; by a strange mistake, however, the author of that book makes it out to be 1005.

وقتل نمودن مهتر داوُد جالوت الخ وبشهادت رسیدن ملك طالوت و تعداد فرزندان او الخ), on fol. 19a.

Bâb II: History of Khâlid bin Walîd, his conversion to Islâm and his campaigns, to the end of the Khilâfat of 'Umar Fârûk (در ذکر حضرت خالد بن ولید و بیان اسلام و سپه سالاریٔ او در ولایت بصره و کوفه وشام و روم و عراق عرب وعجم تا آخر خلافت امیر المؤمنین عمر فاروق الخ), on fol. 48b.

Bâb III: History of Sulṭân Bahlûl Lûdî and his successors down to the end of Sulṭân Ibrâhîm bin Sikandar bin Bahlûl's reign, A. H. 932 = A. D. 1526 (در بیان سلطان بهلول لودی الخ تا آخر عهد سلطان ابراهیم بن سلطان سکندر بن سلطان بهلول الخ), on fol. 75a.

Bâb IV: History of Shîr Shâh Sûr and his successors down to A. H. 1021 = A. D. 1612 (در ذکر پادشاهیٔ شیرشاهی سور الخ تا در آمدن حضرت جنّت آشیانی محمّد همایون پادشاه مرتبهٔ دویم در هندوستان و بانجام رسیدن دولت از سلسلهٔ سور و مستقل شدن بدودمان عالیشان چغتائیه), on fol. 134a, without a heading.

Bâb V: History of Nawwâb Khânjahân Lûdî and his ancestors (در احوال و کماهیٔ حقائق آباء واجداد نوّاب کامیاب معلّی القاب خانجهان لودی الخ) seems to begin on fol. 217a (no heading).

Bâb VI: Genealogy of the Afghâns (در بیان تعداد سلسلهٔ افغان), on fol. 318b.

Bâb VII: History of Jahângîr's reign (در ذکر خلافت جهانگیر زمان و خاقان دوران بندگان حضرت ابو المظفّر نور الدین محمّد جهانگیر پادشاه), on fol. 261b.

Khâtimah: Lives of Afghân Shaikhs (در بیان احوال بعضی مشایخ این طائفه الخ), on fol. 297b.

From the *fifth* bâb onwards the copy is in hopeless confusion, the above headings are taken from the index on ff. 7b, 8, and 3a. The proper order of the first seventeen leaves is as follows: 1, 2, 4–8, 9–11, 15, 16, 12–14, 17. One leaf is missing after fol. 144. Copied A. H. 1063 (A. D. 1653).

No. 1705, ff. 355, ll. 15, Nasta'lîk; the first pages and some in the middle greatly damaged; waterspots throughout, size, 9 in. by 5¼ in.

577

Another copy of the same.

This copy, which is considerably shorter than the preceding one, agrees entirely with the *second* copy of this work in Rieu i. p. 211b (Add. 26,283) in so far as (1) the preface is wanting, and the few introductory lines are followed immediately by the index, on fol. 2a. (2) Bâb V, containing the history of Khânjahân, is altogether omitted.

Contents:

Mukaddimah (called here كتاب), on fol. 3a; Bâb I, on fol. 8b; Bâb II, on fol. 25a; Bâb III, on fol. 42a; Bâb IV, on fol. 74a; Bâb VI, on fol. 119a; Bâb VII, on fol. 156a; Khâtimah, on fol. 171a. The work ends on fol. 220a, dated the 26th of Jumâdâ-alawwal, A. H. 1090 (A. D. 1679, July 5), and is followed by two appendices, viz. 1. the same genealogy of Haibatkhân bin Salîm-khân, written by himself, which is noticed in the *second* copy of Rieu, on ff. 220a–223a (see Dorn's History of the Afghans, vol. ii. pp. iv–viii), and in the Bodleian Cat., No. 2026. 2. A collection of traditions (نقل) of Khwâjah Yahyâ Kabîr and Ḥadrat Makhdûm-i-Jahâniyân (that is, Jalâl-aldîn Bukhârî, who died, according to Rieu i. p. 354b, A. H. 785 = A. D. 1383, 1384), on ff. 223a–226b; comp. Bodleian Cat., loc. cit.

The first appendix is styled at the end كنز الافغانی.

Beginning of the whole work, on fol. 1b: حمدی که مؤرّخان وقائع نگار و مستحضران بدائع افکار بلسان گوهربار الخ.

No. 2649, ff. 226, ll. 17; Nasta'lîk, size, 12½ in. by 8¾ in.

578

Makhzan-i-Afghânî (مخزن افغانی).

The shorter redaction of the same history, in which both the fifth and the seventh bâbs are missing, completely agreeing with the copy in W. Morley and Add. 21,911 in Rieu i. p. 212.

It is divided into three bâbs, three daftars, and a khâtimah.

Bâb I, on fol. 4a, history of Jacob, etc.

Bâb II, on fol. 9b, history of king Saul, the Ark, etc.

Bâb III, on fol. 24a, history of Khâlid bin Walîd, etc.

Daftar I, on fol. 40b, history of Sulṭâns Bahlul Sikandar, and Ibrahîm Lûdî.

Daftar II, on fol. 75b, history of Shîrshâh, Islâmshah and some Afghân chiefs.

Daftar III, on fol. 171a, history of the Afghan derwishes.

Khâtimah, on fol. 210a, genealogy of the Afghâns.

At the end of Daftar II appear the same lines by Ibrâhîm Batnî, which are noticed by Morley and Rieu.

Dated the 8th of Rajab, A. H. 1193. (1180? = A. D. 1766, Dec. 10). As title appears in the colophon تواریخ مجلس آرای, and on fol. 1a مجلس آرای.

Bibliotheca Leydemana.

No. 2706, ff. 230, ll. 17, except ff. 193–230, which contain only fifteen lines in a page, and bear a slightly different handwriting. Nasta'lîk, size, 10¾ in. by 5¾ in.

579

Risâla-i-Afghânân (رسالهٔ افغانان).

A short treatise on the origin and pedigree of the Afghâns, traced back, as usually, to king Saul (طالوت). It is similar in its contents to the رسالهٔ انساب افاغنه, noticed by W. Morley, p. 77, but of a much earlier date. The anonymous author refers in his statements to Abû 'Alî ibn Ahmad Mustaufî (i. e. Muhammad bin Aḥmad al-Mustaufî, we suppose, the translator of the كتاب فتوح, see above, Nos. 131–133), Junaid ibn Ḥâmid, and Khwâjah Ja'far.

Beginning: رسالهٔ افغانان در کیفیّت نسل افغانان

بدانکه از پشت ملك طالوت اند و ملك طالوت از پشت یهودا که پسر کلان مهتر یعقوب بود الخ.

Dated the 3rd of Muharram, A. H. 1172 (A. D. 1758, September 6). College of Fort William, 1825.

No. 2124, ff. 274–277, ll. 15; large Nasta'lîk; size, 12¼ in. by 8½ in.

580

Two other short tracts on the origin of the Afghâns (در بیان تحقیق اصل و نسل مردم افغان), both anonymous, the second being an extract from the تأریخ افغانی by 'Abbâs Sarwânî (that is no doubt the تأریخ شیرشاهی; see above, Nos. 219 and 220).

Beginning of the first tract, on fol. 18b: . . . الحمد لله بدانکه این رساله ایست در بیان تحقیق اصل و نسل مردم افغان که پیش ازین در هندوستان الخ

Beginning of the second tract, on fol. 25b, last line رسالهٔ تحقیق اصل و نسل افغانان تأریخ افغانی عبّاس سروانی میسماند که چون آوازهٔ طلوع آفتاب جمال محمّدی الخ.

The second tract is incomplete at the end, breaking off in the middle of a phrase.

No. 1214, ff. 18b–27b, ll. 15; large and clear Nasta'lîk, size 7¾ in. by 4¼ in.

581

Tawârikh-i-Raḥmatkhânî (تواریخ رحمتخانی)

A history of the Khabanî and Ghûrî tribes of the Afghâns, and especially of Yûsuf Zî (i. e. Bayazîd Ansârî ibn 'Abdallâh, the founder of the Rûshânîan sect, comp. Âkhund Darwîza's مجزن الاسلام in Nos. 2393, 2456, 2467, 2476 and 2599 in this collection, and the Asiatic Researches, vol. xi. pp. 363–428) and his people, by Pîr Mu'azzamshâh, son of Pîr Muhammad Fâdil, who was in the service of the famous Rohillah chief Hâfiẓ Raḥmatkhân (who died A. H. 1188 = A. D. 1774, see No. 583), and got from him the order to condense and rewrite, in an easy and readable style, an old Pushtû history (written about A. H. 1031 = A. D. 1622) with the title of تواریخ افاغنه (see fol. 2b, l. 7 sq.), dealing in particular with Yûsuf Zî's life and adventures; comp. W. Pertsch, Berlin Cat., p. 460, where the present work is styled تأریخ حافظ رحمتخانی. As the other work of the same title (see the immediately following copy) is written three years later than this, our present book cannot have been based on that, as Pertsch assumes. This work is written in Pushtû also, with a Persian preface, and divided into the following seven maḳâmât (completed, according to the colophon, A. H. 1181 = A. D. 1767, 1768):

1. در ذکر اوطان اصلیّ اقوام خبنی و غوری خصوصًا قوم یوسف زی وغیرهم من توابع ایشان و سبب ارتحال ایشان از آنجا و آمدن بمضافات دار السلطنت کابل و مخالفت مرزا الغ بیك شاهزاده با قوم یوسف زی و کشته شدن سرداران یوسف زی از دست او و آمدن ایشان از آنجا بمضافات شهر پشاور وغیره که بالفعل در آن متوطّن اند, on fol. 3b.

2. در ذکر رسیدن یوسف زی به پشاور و یافتن ملك دواده الخ, on fol. 15b.

3. در بیان متوجّه شدن یوسف زی بملك سواب و آمدن ظهیر الدین محمّد بابر پادشاه بتسخیر مردم یوسف زی وغیره, on fol. 33a, last line.

4. در بیان آمدن ککیانی بملك دواده و آمدن محمّد بابر پادشاه از کابل به پشاور و تاخت نمودن وی بر مردم دلزاك الخ, on fol. 58a.

5. در بیان جنگ مردم ککیانی و مردم دلزاك پشاور در ملك دواده, on fol. 66b.

6. در بیان قسمت کردن شیخ ملّی ممالك مأخوذه و بلاد معنومه در میان اقوام شیخیّه و وفات شیخ ملّی و ملك احمد الخ, on fol. 77b.

7. در بیان عبور شدن یوسف زی از دریاء لنکی و جنگ کردن ایشان با عورتّه خیل و غیر آن, on fol. 91b.

Copied by Ghulam Muslim Ṣadîḳî, Bibliotheca Leydeniana.

No. 2479, ff. 100, ll. 19, Naskhî, size, 10 in. by 6¼ in.

582

Tawârikh-i-Raḥmatkhânî (تواریخ رحمتخانی).

Another work of the same title and the same contents, compiled for the same Ḥâfiẓ Raḥmatkhân, by Ḥâfiẓ Muhammad Ṣadîḳ in seven majlis, A. H. 1184 (A. D. 1770, 1771), comp. on this Dorn, Bulletin scientifique de l'Academie de St. Petersbourg, iv. p. 5 sq., where an abridged translation of the work is given, also Dorn's History of the Afghans, i. p. xi, No. 10, and W. Pertsch, Berlin Cat. p. 461.

Beginning بعد از حمد صلوة بر بصائر صافیهٔ الوالباب واضح و لائح باد که چون تمامیٔ همّت طاهری الخ

No date. Ff. 20b (partly), 21, 22a, 51a (partly), 51b, and 52a are left blank.

No. 1350, ff. 109, ll. 15; clear and distinct Nasta'lîk; size, 8¾ in. by 5 in.

583

Khulâṣat-alansâb (خلاصة الانساب).

A genealogy of the Afghâns, by Ḥâfiẓ Raḥmat bin Shâh 'Âlam of the Kûta-khail tribe (see fol. 6b, ll. 7 and 8), who was the ruler of Rohilkand since A. H. 1161 (A. D. 1748), and was killed in battle A. H. 1188, the 11th of Safar (A. D. 1774, April 23), against the combined forces of the East India Company and the Wazir of Oudh, Shujâ'-aldaulah; see Bodleian Cat., Nos. 321 and 322; Rieu i. p. 212 sq.; B. Dorn, History of the Afghans, i. p. xii, No. 13; K. F. Neumann, Geschichte

des englischen Reiches in Asien, Leipzig, 1857, vol. i. p. 493, etc.

Beginning of the preface, on fol. 1b: الحمد لله رب العالمين ..... حمد بیحدّ مر خالقی را که جمیع مکوّنات را جهت اظهار ربوبیّت الخ.

The work itself begins, on fol. 9a, with the chapter در بیان احوال شیخ کوته علیه الرحمة.

The last chapter is devoted to a refutation of the doctrines of the Râfidîs: بیان تفصیل شیخین و ردّ روافض, beginning on fol. 39b.

The work ends on fol. 59b, and the last three lines give the date of the composition, viz. A.H. 1184 (in Rajab = A.D. 1770, October, Nov.). On ff. 60a–62b the Arabic hymn with Pushtû translation is added, which Dr. Dorn mentions in his 'History of the Afghans,' l. c. It is styled مناجات حضرت علی, and begins لك الحمد یا ذا الجود و المجد و العلی الخ.

No. 1577, ff. 62, ll. 15; large Nasta'lîk; size, 10 in. by 6 in.

584

Ta'rîkh-i-Faiḍbakhsh (تاریخ فیض بخش).

A history of the Rohillah Afghâns, their rise, independence, and dissolution, from the first foundation of their power by 'Alî Muḥammad, the grandson of Shâh Âlam the Afghân, who came, A.H. 1084 (A.D. 1673), together with Ḥusainkhân (or Ḥasankhân) to Kather or Rohilkand, down to their defeat and destruction by the East India Company's army, the 23rd of April, A.D. 1774, which put an end to their government and independence. This book was written by Munshi Shiw Parshâd, the wakîl of Nawwâb Faid-allâhkhân Bahâdur, in the month of Muharram, A.H. 1190 (A.D. 1776, Febr., March); see fol. 6b, ll. 8 and 9; fol. 7b, ll. 9–11, and the colophon; comp. Bodleian Cat., No. 1972; Rieu i. p. 306, and Elliot, History of India, viii. pp. 175–179. The story opens, after a long-winded introduction, with a retrospect to former Afghân rulers, beginning with Shirshâh.

Beginning: فیض آفرینی را هزاران ستایش و نیایش سزد و سازگار بلاست که طراوت الخ.

It is translated by Charles Hamilton in the 'Historical relation of the origin, progress, and fatal dissolution of the Government of the Rohilla Afghans in the Northern Provinces of Hindostan,' London, 1787. This copy is not dated.

No. 249, ff. 133, ll. 14–16; Nasta'lîk; size, 9 in. by 6½ in.

585

Another copy of the same.

The preface is wanting in this copy, which begins at once with a short account of Shirshâh: در ایّام فرمانروائی و حکومت محمّد فرید مخاطب بشیرشاه بن حسن افغان سور که مجمل احوالش اینست الخ, corresponding to the preceding copy, fol. 8a, l. 2.

The work concludes on fol. 54b. Ff. 55–75 contain chiefly Rekhta poetry, intermixed with a few Hindûstânî prose-pieces (on ff. 67a–68a); the chief headings are: نامهٔ جُرأت سلمه, on fol. 55a (in mathnawî-baits), beginning: دُرّ یکتای بحر محبوبی الخ; هجو خارش از جُرأت, on fol. 59b (also in mathnawî-baits), beginning: جوش خارش هوا هی اس آئین الخ, etc. Ghazals, on fol. 63b sq. and fol. 68b; marthiyyas or elegies (all in Rekhta), on ff. 69a–75b.

Bibliotheca Leydeniana. R. Chambers.

No. 2585, ff. 75, ll. 15 (on ff. 1–54, the rest in diagonal lines), Nasta'lîk; size, 8⅞ in. by 7 in.

586

A large fragment of the same.

This copy, which contains the greater portion of the foregoing history, comes down to A.H. 1185 (A.D. 1771), Najîb-aldaula's death is related on fol. 94a (A.H. 1184), Shâh 'Âlam's return from Ilâhâbâd to Dihlî, on fol. 95a (A.H. 1185). The last chapter, found here on fol. 96a, relates the death of Mullâ Sardârkhân Bakhshî.

Beginning as in the preceding copy. Bibliotheca Leydeniana.

No. 2773, ff. 39b–97a, ll. 13; Nasta'lîk; size, 8¼ in. by 5⅝ in.

587

Gulistân-i-Raḥmat (گلستان رحمت).

A special history of the family and the ancestors of the author of this work, the Nawwâb Muḥammad Mustajâbkhân, chiefly of his own father, Ḥâfiẓ-almulk Ḥâfiẓ Raḥmatkhân, after whom the book has been named, together with many details about his great-great-grandfather, Shaikh Shihâb-aldîn, known as Shaikh Kûtî Bâbâ; his grandfather, Shâh 'Âlamkhân bin Maḥmûdkhân, known as Shaikh Mûtî, and the history of Dâ'ûdkhân, 'Alî Muḥammadkhân and other great Afghân noblemen and Amîrs, as well as a general account of the last times of the Moghal empire, from Bahâdurshâh's accession, A.H. 1119 (A.D. 1707), down to the twenty-fifth year of the reign of Shâh 'Âlam, A.H. 1197–1198 (A.D. 1783, 1784); comp. on this work Rieu i. p. 307; Elliot, History of India, viii. p. 301 sq.; and Ch. Elliott's abridged English translation: 'Life of Hafiz ool-Moolk,' London, 1831. It was written A.H. 1207 (A.D. 1792, 1793), see Rieu, loc. cit.

It is divided into four چمن, that is, into a muḳaddimah, two faṣls, and a khâtimah:

مقدمه در بیان حالات شیخ الشیوخ شیخ شهاب الدین شیخ کوتی بابا و اولاد امجاد ایشان, on fol. 4a.

فصل اوّل در ولادت آنحضرت و تشریف آوردن از ولایت بهندوستان و معاودت نمودن بوطن و مراجعت فرمودن بار دیگر باستدعای علی محمّدخان تا رحلت خان موصوف, on fol. 10b.

فصل دوم در عروج آنحضرت بر مدارج امارت و سلطنت و حکومت تا حین شهادت, on fol. 32a.

خاتمه در بیان اولاد قدسی نژاد آنحضرت و واقعاتی که بعد آن حضرت بوقوع آمده, on fol. 213a.

Shaikh Shihâb-aldîn Kûtî Bâbâ is referred to in the book as حضرت جدّ اعلی مرقوم, Shâh 'Âlamkhân as خان شهادت نشان, and Raḥmatkhân as آنحضرت.

Beginning: جواهر زواهر حمد بیحدّ و لآلیٔ متلالیٔ ثنای بیعدّ نثار بارگاه مالك الملکی که مملکتش الخ.

This copy is the fourth made from the author's autograph, and was finished the 14th of Dhû-alḳa'dah, A.H. 1218 (A.D. 1804, February 25). It was presented by the author himself to A. Willand, A.D. 1804.

No. 1417, ff. 239, ll. 15; Nâsta'lîk; size, 10⅝ in. by 7¼ in.

588

Husain Shâhî (حسین شاهی).

A detailed history of the dynasty of the Durrânî Afghâns, comprising the reigns of Aḥmad Shâh Durr-i-Durrânî and his successors Tîmûrshâh and Shâh Zamân, to the fifth or sixth year of the latter Sulṭân's reign, A.H. 1212 (A.D. 1798), composed by Imâm-aldîn Ḥusainî (حسینی, so here and in the following copy, Rieu reads چشتی) and dedicated to his spiritual guide Khwâjah Abû Muḥsin Ḥusain Ḥusainî alḥasanî (Rieu has again alchishtî) almaudûdî alkumhârî (see fol. 1b, l. 4, and fol. 2a, ll. 5 and 6), A.H. 1213=A.D. 1798 (سال یکهزار ودو صد و سیزده هجری, so distinctly on fol. 2a, last line; fol. 32a, l. 9, and fol. 56a, ll. 9 and 10, not 1216 as is stated by W. Morley, p. 76); comp. Rieu iii. pp. 904 and 905. It is the same history which Morley describes under the title of تاریخ نسب نامهٔ احمد شاه درّانی, the correct title, as given above, appears here immediately after the date on fol. 2a, last line.

Beginning: حمد بیحدّ و ثنای بیعدّ پادشاهی را سزاست که لمن الملك الیوم لله الواحد الخ.

Genealogy of Sulṭân Aḥmadshâh, his rise to power, etc., on fol. 2b; his death, on fol. 32b; accession of Tîmûrshâh, on fol. 34b; his death in A.H. 1207 (A.D. 1792, 1793), on fol. 56a; accession of Shâh Zamân in the same year, on fol. 57b; account of Amîrs and great state-officials, on fol. 80b; geographical appendix, giving the various stages in the Panjâb and the distances from Peshâwur to Kâbul and Kandahâr, etc., on fol. 88a; genealogy and family of Khwâjah Abû Muḥsin, the author's patron and Pîr, on fol. 98b, concluded by various specimens of his letters.

No date. Bibliotheca Leydeniana.

No. 2805, ff. 118, ll. 15; careless Nasta'lîk, mixed with Shikasta; illuminated frontispiece; size, 8⅝ in. by 5⅝ in.

589

Another copy of the same work.

Author's and patron's names, title, date, and beginning exactly as in the preceding copy; see ff. 1b, l. 4 sq.; and 2a, ll. 6 and 16; genealogy, etc. of Ahmadshâh, on fol. 2b; his accession, on fol. 6b; his death, on fol. 31a; accession of Tîmûrshâh, on fol. 33a; his death, on fol. 52a, last line; accession of Shâh Zamân, on fol. 53a, last line; account of Amîrs, etc., on fol. 74b; geographical appendix, etc., on fol. 81b; genealogy, ancestors, family, etc. of Khwâjah Abû Muḥsin, on fol. 91b.

No date. This copy was presented to the library by Prof. Fausboll, September 15, 1888.

No. 3441, ff. 112, ll. 19; Nasta'lîk; gilt edges; size, 9¼ in. by 6 in.

VII. Collections of Historical Contents.

590

Ḳiṣaṣ-alanbiyâ (قصص الانبیاء).

Undoubtedly the oldest of all the various works with the same or a similar title, identical with that in Cat. Codd. Or. Lugd. Bat. iii. p. 16; Rieu i. p. 143; W. Pertsch, Berlin Cat., p. 978; G. Flügel ii. p. 370; Ḥ. Khalfa iv. p. 518, etc. It is a fabulous history of the prophets from Âdam to Muḥammad, based on the Ḳurân and the traditions, with an appendix on the early khalîfs down to the death of Mu'âwiyah, and an account of Ḥajjâj bin Yûsuf. The author (distinctly introduced, on fol. 1b, last line but one) gives his name as Isḥâḳ bin Ibrâhîm bin Manṣûr bin Khalaf of Nishâpûr, and traces the chain of his traditions through Abû Muḥammad bin alḥasan bin Aḥmad alkaṣṣâr almufassir alnîshâpûrî—Maimûn bin Bahrâm—Ma'mûn bin Aḥmad alsullamî alharawî—'Alî bin Isḥâḳ—Ṣâliḥ bin 'Abd-alraḥmân—Muḥammad bin Marwân alkûfî, and Muḥammad bin Sâ'ib alkalbî (Rieu: Sâ'ib alkalbî, died A.H. 146=A.D. 763, 764) back to Ibn 'Abbâs. Rieu therefore places the author's lifetime at the end of the fifth century of the Hijrah.

Beginning: الحمد لله الحمید المبداء و صلّی الله علی محمّد خاتم النبیّین و آله الطیّبین الطاهرین پس از ثنای خدای عزّ و جلّ الخ.

The last two leaves are greatly damaged, a considerable portion of each being torn away.

Dated the 14th of Ṣafar, A.H. 1125 (A.D. 1713, March 12), by Muḥammad Mu'aẓẓam bin Muḥammad (the latter is called حاکم کنبو دهلی), College of Fort William, 1825. Arabic works of the same title and contents are mentioned in Loth, Arabic MSS. of the India Office, p. 205; J. Aumer, p. 182, etc.

No. 2224, ff. 135, ll. 25; careless Nasta'lîk, mixed with Shikasta; size, 11¾ in. by 6⅝ in.

591

Tâj-alḳiṣaṣ (تاج القصص).

A large collection of biographies and legends of the prophets from Âdam to Muḥammad, by an anonymous author (an incomplete note on the first page of Ouseley 193, in the Bodleian Library, calls him Ibn Naṣr albukhârî), beginning with a short Arabic introduction,

on fol. 4b: الحمد لله الذی توحّد بالملکوت و تعزّز بالجبروت و هو الذی لا یموت و ربّ الازل الخ.

Then follows in the middle of the same page a Persian introduction, beginning: سپاس و ستایش براستی و آفرین بتمامی مر خداوند جهان آفرین الخ; comp. Bodleian Cat., No. 342.

The legends of the ante-muhammadan prophets open with Âdam and conclude with Jesus, Mary, the Seven Sleepers, and St. George. On fol. 215a begins the history of Muhammad. The work ends with Husain's death and the events which followed it. A complete index of the whole book is found on ff. 1b–3b.

Dated the 10th of Ramadân, A. H. 1104 (thirty-sixth year of 'Âlamgîr's reign) = A. D. 1693, May 15, by Mullâ Muhammad Yûsuf bin Shaikh Bahâ-aldîn. On fol. 1a two other titles are given to this work, viz. تاریخ انبیا and قصص الانبیا, but the latter belongs to a smaller work of the same kind; see the following MSS., and Bodleian Cat., No. 343. On fol. 6a, l. 1, occurs the genuine title تاج القصص. This copy belonged formerly to Mr. Richard Johnson.

No. 322, ff. 299, ll. 30; clear Nasta'lîk; some of the first and the last leaves very severely damaged, the whole half of fol. 297 torn away; size, 14½ in. by 9⅝ in.

592

A fragment of the same.

This incomplete copy of the تاج القصص breaks off in the story of Jacob and Joseph (in the twelfth majlis of that episode, which is divided into forty majlis). Last words: و بیاوردند پیراهن خون چکان و گفتند .. یوسف; corresponding to the preceding copy, fol. 84a, ll. 9 and 10.

No 992, ff. 169b–320b, ll 19, large and distinct Nasta'lîk, size, 10⅝ in. by 6⅝ in.

593

Majma'-alhasanât (مجمع الحسنات).

A second work to which the title of قصص الانبیا is assigned, but which, according to W. Pertsch, Berlin Cat., p. 522, should bear the above designation: مجمع الحسنات, based, as the first words prove, for the greater part on the twenty-seventh book of the Sahîh of Muhammad bin Isma'îl bin Ibrâhîm *al-Bukhârî* (died A. H. 256 = A. D. 870), which contains the legends of the prophets; comp. Krehl in Zeitschrift der D. M. G. iv. p. 5 sq. The real author's or translator's name is not mentioned. It begins, on fol. 3b, thus: .... الحمد لله امّا بعد روایت میکند محمّد بن اسمعیل بن ابراهیم البخاری باسنادی که اورا بود از امام المتقین جعفر صادق رضی الله عنه و او از پدر خویش محمّد بن علی الخ.

An index of all the prophets, etc., whose biographies are found in this work is given on ff. 1a–2a. It begins with the fallen angel, عزازیل, on fol. 8a; then follow آدم, on fol. 10b; شیث, on fol. 22b; ادریس, on fol. 23b; نوح, on fol. 25a; هود, on fol. 29b; شدّاد بن عاد, on fol. 32b; صالح, on fol. 34a; ابراهیم, on fol. 35b; لوط, on fol. 56a; اسمعیل, on fol. 59a; یعقوب, on fol. 59b; یوسف, on fol. 61b; اصحاب اخدود, on fol. 96b; شعیب, on fol. 97a; یونس, on fol. 98b; ایّوب, on fol. 103a; ذو القرنین, on fol. 108a; اصحاب کهف, on fol. 116a; فرعون, on fol. 120b; موسی, on fol. 135a; عامل (in the following copy, عامیل) مقاتل, on fol. 153a; عوج بن عنق, on fol. 155a; بلعم, on fol. 157b; خضر و موسی, on fol. 159b; یوشع ابن نون, on fol. 163b; حنظلة, on fol. 164a; اشموئیل, on fol. 166b; داوٗد, on fol. 169b; سلیمان, on fol. 178a; زکریّا, on fol. 192a; یحیی, on fol. 193b; مریم و عیسی, on fol. 194a; خضر و الیاس, on fol. 207a; جرجیس, on fol. 208a; شمعون, on fol. 212b; محمّد, on fol. 214b. With Muhammad's life and death this copy concludes; comp. Bodl. Cat., No. 343.

Dated by Ghulâm 'Umar bin Ghulâm Hasan, who lived in Nânûtah in the district of Shâhjahânâbâd, the 17th of the month Sha'bân in the twenty-fifth year (of whose reign is not stated).

No 1017, ff. 257, ll 19; written for the greater part in Nasta'lîk; some portions in Shikasta by another hand; size, 10 in by 5½ in.

594

Another copy of the Majma'-alhasanât.

This redaction is substantially the same as in the preceding copy, although the wording is slightly different. It begins with the قصّهٔ عزازیل, on fol. 198b, after which follow exactly the same kisas as in No. 1017, and it also concludes with Muhammad, whose biography begins on fol. 391a, after those of شمعون, جرجیس, خضر و الیاس, etc. The initial words of this copy are: اللّهمّ صلّ علی محمّد و علی آل محمّد و بارك و سلّم و کان ذلك النور بالطوب بالقدرت الخ. The words with which the preceding copy opens are found here in l. 11 of the first page, and run thus: روایة ... محمّد بن بسهیل (!) بن ابراهیم بخاری الفارسیّة روایت کرد محمّد بن عبد الله بن ابراهیم البخاری رحمهم الله بسا اسنادی (!) که اورا بود بالجعفر بن محمّد صادق از پدر وی محمّد بن علی الخ.

Copied by Mullâ 'Abd-alkâdir ibn Shaikh 'Abdallâh, known as Rajî, for Hâji Thanâ-allâh bin Muhammad Mukîm Fâdil bin Muhammad Ghâzî of Kanćanpûr (کنچن پور) in Bangâlah, and dated the 23rd of Dhû-alhijjah, A. H. 1203 (A. D. 1789, September 14).

No. 2442, ff. 193b–432a, ll. 17; large Nasta'lîk; size, 12⅝ in. by 8 in.

595

A shorter redaction of the same.

This copy, which is rather incorrectly written, but considerably older than the immediately preceding one, contains a sort of abridgment of the Majma'-alhasanât or Kisas-alanbiyâ, with some additions however, particularly at the end.

Beginning: الحمد لله ربّ العالمين و العاقبة للمتّقين و الصلوة و السلام على محمّد و آله اجمعين روايت كرد از ابراهيم اسحاق (!) . . . . . از استاد خود از جعفر صادق الخ.

The following prophets are mentioned: آدم, on fol. 8b; شيث, on fol. 22a; ادريس, on fol. 23a; نوح, on fol. 25a; هود, on fol. 29b; شدّاد بن عاد, on fol. 32a; صالح, on fol. 33a; ابراهيم, on fol. 35a; لوط, on fol. 54b; يعقوب, on fol. 57b; يوسف, on fol. 59b; شعيب, on fol. 87b; يونس, on fol. 89a; ايّوب, on fol. 92b; ذو القرنس, on fol. 96b; موسى, on fol. 102a; قارون, on fol. 132a; يوشع بن نون, on fol. 138a; اشمويل, on fol 140b; سليمان, on fol. 147a; زكريّا, on fol. 155b; يحيى, on fol. 157a; عيسى, on fol. 157b; جرجيس, on fol. 161b; شمعون, on fol. 164a; محمّد, on fol. 165a; دفسانوس, on fol 188b, and على, on fol. 207b.

Dated the 4th of Jumâdâ-alâkhar, A.H 1076 (A.D. 1665, December 12). This date appears on the margin of the last page, but in spite of that the copy appears to be incomplete; the last words being: درمت تا ندرى سراى.

No 3489, olim 14. J 26, ff.-209, ll 15, Nasta'lîk; size, 8⅞ in. by 5⅝ in.

596

Ta'rikh-i-Anbiyâ (تأريخ انبيا).

Another very detailed work on the prophets and holy men *before* the Islâm. The proper title of the book cannot be ascertained, as the first leaf is missing, but its characteristic difference from all the other books of the same (or a similar) title is this, that it only treats of ante-Muhammadan saints, leaving out Muhammad entirely, and that the biographies are much more detailed and diversified. The title as given above, is assigned to this MS. on fol. 1a.

It is divided into forty-one majâlis, viz.:

1. در نقل خلق كردن زمين, on fol. 1a, in seven bâbs.
2. در خلق آسمانها و آنچه متّصل است بآن, on fol. 4b, in seven bâbs.
3. در ذكر خلق آفتاب و ماهتاب و صفت حركت آنها و ابتداء خلق ايشان, on fol. 9a.
4. در قصّهٔ آدم, on fol. 11b, in eleven bâbs.

One leaf is missing after fol. 22.

5. در ذكر ادريس نبى, on fol. 24
6. در قصّهٔ هاروت و ماروت, on fol. 24b.
7. در قصّهٔ نوح, on fol. 26a.
8. در قصّهٔ هود, on fol. 29a.
9. در ذكر عاد, on fol. 31a.
10. در ذكر صالح, on fol. 33b.
11. قصّهٔ اصحاب الرسّ (i.e. the Thamûdites), on fol. 35b.
12. قصّهٔ ابراهيم خليل الرحمٰن, on fol. 38a, in eight bâbs.
13. در بعضى اخبار اسمعيل و اسحق, on fol. 50b.
14. در قصّهٔ لوط, on fol. 51b.
15. در احوال يوسف, on fol. 53b.
16. در ذكر موسى بن ميثا بن يوسف (the first Moses, grandson of Joseph), on fol. 70b.
17. در قصّهٔ ايّوب, on fol. 70b.
18. در قصّهٔ ذا (read ذو or ذى) الكفل (i.e. Bishr, Job's son), on fol. 75b.
19. در قصّهٔ شعيب پيغامبر, on fol. 76b.
20. در قصّهٔ موسى بن عمران (the real Moses), on fol. 77b, in twenty-seven bâbs.
21. اريحا و فتح اريحا (i.e. Jericho), on fol. 121a.
22. در بيان انبيا و پادشاهان كه تدبير امور بنى اسرائيل بعد از يوشع مبكردند الخ, on fol. 122a.
23. در قصّهٔ حزقيل ابن بوزى, on fol. 122a.
24. در قصّهٔ الياس, on fol. 123a.
25. در احوال اليسع بن احطوب, on fol. 125b.
26 usually) در احوال عيلا (لالا) و اشمويل و صفت تالوت (طالوت, on fol. 127a, in five bâbs.
27. در خلافت (خلافهٔ) داؤد, on fol. 134a, in seven bâbs.
28 در احوال سليمان بن داؤد, on fol. 142a, in four bâbs.
29. در احوال شعيا (commonly اشعيا) و ارمنّا و دانيال و عُزَيْر و بخت نصر, on fol. 159b, in five bâbs.
30. در ذكر لقمان, on fol. 166a.
31 در احوال بلوقيا, on fol. 167b.
32 در ذكر ذو القرنس, on fol. 170a, in five bâbs.
33 در قصّهٔ ذكر زكريّا و يحيى و مريم و عيسى, on fol 176a, in thirteen bâbs.
34 در قصّهٔ رسل ملّيّه كه عيسى آنها را بانطاكيه فرستاده بود, on fol 193b
35 در قصّهٔ يونس, on fol 195a.
36. در قصّهٔ اهل كهف, on fol. 197b.
37. در قصّهٔ جرجيس, on fol. 202b.
38. در قصّهٔ اصحاب الاخدود, on fol. 206b.
39 Heading missing. The majlis deals apparently with the monk Barsisâ (برصيصا), on fol. 208b, last line.
40. در قصّهٔ اصحاب فيل, on fol. 211a.
41. در بيان غروه (؟ عُروه), on fol. 230b.

Dated the 21st of Dhû-alhijjah in the third year of (probably 'Âlamgir's) reign, A.H. 1070 (A.D. 1660, August 28). College of Fort William, 1825.

No. 2028, ff. 238, ll. 21; very clear and neat Nasta'lîk; size, 10⅞ in. by 6½ in.

597

'Ajâ'ib-alkisas (عجائب القصص).

Biographies of the prophets from Âdam to Muhammad, based on commentaries of the Kurân (for instance, the كشّاف, the كشف الاسرار, the مواهب عليّه, etc.) and works of historical and dogmatical character (like the معارج النبوّة, the شواهد النبوّة and others), by

'Abd-alwâhid bin Muhammad Muftî, who compiled this book at the request of some اخوان الصفا و خلّان الوفا (see fol. 2b; the title appears on fol. 3a, l. 8). It is divided into the following twenty bâbs (see the detailed index on ff. 3a–6b):

1. در بیان خلقت نور مایهٔ سرور سرور عالم محمّد مصطفی, on fol. 7a.
2. در بیان خلقت بنی الجانّ یعنی جنّیان و ذکر عزازیل یعنی شیطان, on fol. 14a.
3. در بیان احوال حضرت ابو البشر واولاد او, on fol. 17a.
4. در ذکر احوال حضرت ادریس, on fol. 47a.
5. در بیان قصّهٔ حضرت نوح و فرزندانش, on fol. 52b.
6. در بیان احوال حضرت هود, on fol. 64a.
7. در قصّهٔ حضرت صالح, on fol. 69a.
8. در بیان احوال حضرت ابراهیم و بعضی اولاد امجاد او, on fol. 72a.
9. قصّهٔ حضرت لوط و پارهٔ احوال ابراهیم و اسماعیل و اسحاق ابنین ابراهیم, on fol. 87b.
10. در قصّهٔ حضرت یعقوب و یوسف و سائر فرزندانش, on fol. 90a.
11. در بیان احوال حضرت ایّوب, on fol. 115a.
12. در بیان قصّهٔ شعیب, on fol. 119a.
13. در بیان احوال موسی, on fol. 126b.
14. در قصّهٔ حضرت الیاس, on fol. 158b.
15. در بیان قصّهٔ حضرت یونس, on fol. 165a.
16. در بیان احوال حضرت داؤد, on fol. 167b.
17. در بیان قصّهٔ حضرت سلیمان, on fol. 175a.
18. در بیان احوال حضرت زکریّا و یحیی, on fol. 187a.
19. در بیان احوال حضرت عیسی بن مریم, on fol. 189b.
20. در ذکر بعضی احوال حضرت خاتم النّبیّین و سیّد المرسلین سرور انام محمّد مصطفی, on fol. 198b.

Beginning الحمد لله الذی نعت النّبیّین مبشّرین و منذرین وارسل الرّسل الی الاسلام و الدین هادین الخ

Dated the 17th of Jumâdâ-alawwal, A. H. 1148 (seventeenth year—not eleventh, as is stated here of Muhammadshah's reign) = A. D. 1735, October 5, by Muhammad Yûsufbêg. The last page greatly injured.

No. 1729, ff. 249, ll. 21; Nasta'lîk, ff. 1–7 written by another hand, ll. 17, size, 8¾ in. by 5½ in.

598

Majma'-alhudâ (مجمع الهدی).

Legends and biographies of the prophets, Imâms, and other holy men, by 'Alî bin Hasan alzawwârî (علی بن حسن الزوّاری), incorrectly styled on fol. 1a, and in the frontispiece on fol. 1b, قصص الانبیا, no doubt on account of its entirely similar contents and arrangement. The genuine title appears on fol. 2a, l. 3.

It is divided into forty bâbs, viz.:

1. History of Creation, on fol. 2b.
2. Creation of the Jinns and account of Satân, on fol. 3b.
3. Âdam, on fol. 4a.
4. Seth (شیث), on fol. 12b.
5. Idrîs, on fol. 12b.
6. Noah (نوح), on fol. 14a.
7. Hûd, on fol. 17b.
8. Sâlih, on fol. 19a.
9. Abraham (ابراهیم), on fol. 20a.
10. Lot (لوط), on fol. 34b.
11. Jacob (یعقوب), on fol. 36b.
12. Joseph (یوسف), on fol. 37a.
13. Shu'aib, on fol. 61b.
14. Moses (موسیٰ کلیم), on fol. 63a.
15. Jonah (یونس), on fol. 92b.
16. Job (ایّوب), on fol. 93b, last line.
17. Joshua, Samuel, and Goliath's death (یشع و اشموئیل), on fol. 96a.
18. David (داؤد), on fol. 98b.
19. Solomon (سلیمان), on fol. 105b.
20. Story of Sabâ (Sheba) and the dispatch of prophets thither, on fol. 113b.
21. Zacharias and John the Baptist (زکریّا و یحیی), on fol. 114b.
22. Mary (مریم) on fol. 117b.
23. Jesus (عیسی) on fol. 118a.
24. Ezra (عزیر), on fol. 126a.
25. Alexander (اسکندر دو القرنین), on fol. 127a.
26. Khidr and Elias, on fol. 131b.
27. The seven sleepers (اصحاب کهف), on fol. 135a.
28. Muhammad, on fol. 139a.
29. 'Alî, on fol. 232a.
30. Imâm Hasan, on fol. 239a.
31. Imâm Husain, on fol. 242b.
32. Imâm Zain-al'abidîn, on fol. 245b.
33. Imâm Muhammad Bâkir, on fol. 246b.
34. Imâm Ja'far Sadik, on fol. 247b.
35. Imâm Musa Kâzim, on fol. 248b.
36. Imâm 'Alî bin Mûsâ alrida, on fol. 249b.
37. Imâm Muhammad Takî, on fol. 250b.
38. Imâm Abû-alhasan 'Alî Nakî, on fol. 251a.
39. Imâm Hasan 'Askarî, on fol. 252a.
40. Imâm Muhammad Mahdî, on fol. 252b. An index on ff. 2a and b.

Beginning: حمد و سپاس بیقیاس مر خالقی را عزّ جلاله و عظم شانه که بقدرت کاملهٔ خود عالم وآدم را بیافرید الخ.

No date. A seal of 'Âlamgîr's, from A. H. 1079 (A. D. 1668, 1669), on the fly-leaf. Blanks are left (probably for pictures) on ff. 50a, 58a, and 74b.

No. 1405, ff. 255, ll. 21, distinct Nasta'lîk, illuminated frontispiece; size, 11¾ in. by 7½ in.

599

Tafsîr-i-tadhkirat-alanbiyâ wa alumam (تفسیر تذکرة الانبیاء و الامم).

A dogmatic history of the prophets from Âdam to Muhammad, based especially on verses of the Kurân

and traditions, entitled تفسير تذكرة الانبياء و الامم (see fol 5a, l. 15), by an anonymous author, who conceals his name and dedicated this work to Khwâjah Hasan. According to the introduction it is divided into a preface, two chapters, and a conclusion, viz.:

دیباچه در فائدهٔ ذکر قصص انبیا و فائدهٔ حکایات از اولیا و بیان بعضی از احرام علوی و علویّات مثل قلم و لوح و عرش و کرسی و آفتاب و ماه و غیر اینها ودر ذکر بعضی از چیزهای غریب که در تحت فلك ممرّ است

مقصد اوّل در بیان تفسیر آیات موعود.

مقصد دوم در بیان سیرت سرور عالمیان و صفوت خلاصه انسان ماه فلك اهتدا شاه سریر اصطفا قمر اعظم فلك رسالت اختر انور درج جلالت رسالت پناه رسول الله

خاتمه در مذمّت دنیا و اهل دنیا و در بیان احوال خلفاء راشدین

The *dîbâcha* a kind of cosmographical description of the wonderful things in heaven and on earth, begins in fol 6b The *first maksad* is not marked, but it seems to begin on fol 41b, where is written

رکن سیوم در تفسیر آیاتی که در قصص انبیا علیهم الصلوات واقع شد,

and contains a detailed account of all the ante Muhammadan prophets, beginning with Âdam The *second maksad*, containing Muhammad's life begins on fol 300b The *khâtimah* is not found

Beginning رب اشرح لی صدری و یسّر لی امری و احلل عقدة من لسانی یفقهوا قولی الهی بعد از آن که شرح صدر کرده دلهای مارا بنور ایمان الخ

Dated in the month Sha'bân, A H 1013 (A D 1604 December 23, to 1605, January 20) by Âdîna of Bukhâra Collated In some respects the copy resembles a first sketch more than a complete and finished work

No 319, ff 413, ll 24–26, Nasta'lîk, size, 14⅝ in by 9½ in

600

Jawâmi'-alhikâyât wa lawâmi'-alriwâyât (جوامع الحكايات و لوامع الروايات).

A complete copy of the famous collection of stories and anecdotes, compiled, A H. 625 (A D 1228), at the court of Sultân Abû-almuzaffar Altamish (who reigned A H. 607–633 = A D. 1211–1236) of Dihlî, by Maulânâ Nûr-aldîn Muhammad 'Aufî, the well-known author of the oldest tadhkirah, Lubâb-alalbâb, and divided into *four kisms*, each of which contains twenty five chapters; comp. Bodleian Cat., Nos 324–331; Rieu ii. p. 749 sq.; G Flügel i. p 410; J Aumer, pp. 56 and 57; Elliot, History of India, ii. pp. 155–203; Ḥ. Khalfa ii. p. 510, etc

First kism (treating of the knowledge of God), on fol 5a.

Second kism (treating of good morals), on fol. 276a.

Third kism (treating of blamable conduct), on fol. 374b.

Fourth kism (treating of cosmographical matters), on fol. 448b.

Beginning: حمد و ثنا مر مدعی را که از بدایت صباح وجود بنهایت رواح عدم هرچه هست در حدّ پادشاهی الخ.

No date.

No 595, ff. 546, ll. 27; Nasta'lîk, ff. 405–447 supplied by another hand; collated, size, 11⅜ in. by 6¼ in.

601

A fragmentary copy of the *first kism* of the Jawâmi'-alhikâyât

This fragment is in a very confused state, and defies thorough investigation by the almost complete absence of headings; there are many blanks besides, and lacunas after ff 96a (96b being left blank) and 199 Ff. 89 and 90 are also blank, but there seems to be no gap as the catchword of fol 88b agrees with the beginning of fol 91a.

Beginning of the preface, on fol 1b: ثنا و حمد مدعی را که از بدایت صباح وجود الخ

Title and index, on ff. 5b–7a Beginning of the *first bâb* of kism I, on fol. 7a, the following bâbs are not marked, but the second seems to begin on fol 17b, the third on fol 34a, the fourth on fol 47a; this breaks off on fol. 96a, fol 97a opens apparently in the seventh bab, and the text seems to continue uninterrupted to the fifteenth, which has a proper heading, on fol 163a The sixteenth seems to begin on fol 172a the seventeenth on fol 182b the eighteenth on fol 189a and the nineteenth on fol 197a, breaking off on fol 199b Babs 20–25 are entirely missing Fol. 200a opens abruptly in the fifth bab, and the beginning of the sixth is marked in fol 240b The latter breaks off on fol 247b (the last page of the MS)

No 1385 ff 247 ll 19 Nasta'lîk, written on paper of different colour and size size 13 14⅜ in by 8 8¼ in

602

Fragments of the same Jawâmi'-alhikâyât wa lawâmi'-alriwayat

This copy contains

1 On ff. 1b–38b, babs 1–6 and a portion of bâb 7 of the *third* kism

2 On ff 39a–77b and 143 the larger portion of the second half of the *first* kism, from the middle of bâb 15 to the end of bâb 25

3. On ff 78a–142b the end of bâb 6, bâbs 7–11, and the larger portion of bâb 12 of the *first* kism.

Bibl. Leydeniana A former possessor was Claud Martin. The first fragment begins thus: قسم سوم از کتاب جوامع الحکایات و لوامع الروایات در بیان اخلاق مذموم الخ

No date.

No. 3046, ff. 143, ll. 10; Nasta'lîk; size, 8½ in. by 5⅝ in.

603

Extracts from the same.

Extracts from the *second*, *third*, and *fourth kisms* of the same work, styled (!) منتخب الحکایات از جامع

الحکایات, and beginning, on fol. 1a, thus: از قسم دویم در حزم و اندیشه و حکایات متعلقه بدان، حکایت در کتب اهل هند مذکورست که شتر سواری الخ.

These extracts end on fol. 26b and are followed by another short tale in a different handwriting, beginning: یکی از بزرگان دین و پیشوایان یقین نقل کرده که سالی عزیمت حج اسلام داشتم الخ.

No date.

No. 1560, ff. 28, ll. 15; large Nasta'lîk; size, 9¾ in. by 6 in.

604

A fragmentary piece of the same.

This short fragment of 'Aufî's جوامع الحکایات comprises the end of the 19th, the complete 20th, 21st, 22nd, and 23rd, and the beginning of the 24th bâb of the *first kism*. 20th bâb, on fol. 2a (physicians and philosophers); 21st bâb, on fol. 4a (interpreters of dreams); 22nd bâb, on fol. 9a (astrologers); 23rd bâb, on fol. 11a (poets); 24th bâb, on fol. 13b (singers).

No. 1502, ff. 14, ll. 19, large and distinct Nasta'lîk, size, 13⅝ in. by 8½ in.

605

Ta'rîkh-i-Mûsawî (تاریخ موسوی).

A history of the prophet Moses, compiled after thirty-five years' researches by Mu'in-almiskîn, that is, Mu'in-aldîn Muḥammad Amîn Al-Farahî alharawî, called Mu'in Miskîn (who died A.H. 907 = A.D. 1501, 1502), comp. H. Khalfa iii. pp. 20 and 513; iv. pp. 251 and 608. He is the author of many interesting works, such as روضة الواعظین; معراج النبوّة (see above, Nos. 138–144); تفسیر حدائق, تفسیر سورة فاتحة الکتاب; الحقائق فی کشف اسرار الدقائق, احسن القصص (see Bodl. Cat., No. 453), and many others. This story of Moses, also called قصّهٔ حضرت موسی, قصّهٔ موسوّه, and معجزات موسوی, was finished A.H. 904 (A.D. 1498, 1499).

Beginning: ربّنا آتنا من لدنك رحمة و هیّئ لنا من امرنا رشدا الخ.

Dated the 23rd of Ramadân, A.H. 906 (A.D. 1501, April 12). It ends on fol. 180a, and the following pages contain morning and evening prayers of the prophet, etc. etc.

No. 2029, ff. 181, ll. 27; Naskhî; much worm-eaten and damaged throughout; size, 10 in. by 6½ in.

606

Nigâristân (نگارستان).

Anecdotes and curious narratives of celebrated men from the time of Nizâr bin Ma'add bin 'Adnân, one of the forefathers of Muḥammad (see fol. 3b, ll. 4 and 3 ab infra), to the beginning of the tenth century of the Hijrah, compiled by Aḥmad bin Muḥammad bin 'Abdalghafûr Alghaffârî alkazwînî, the author of the جهان آرا or نسخ جهان آرا (see above, Nos. 106–108), in A.H. 959 = A.D. 1552 (see the chronogram نگارستان واقع at the end on fol. 169b).

Beginning: ای طرازندهٔ بهارستان – وی (وای) نگارندهٔ نگارستان – از کرم تازه کن بهارم را الخ.

Compare on the contents of this work, Bodleian Cat., Nos. 337–340; Rieu i. p. 106; W. Morley, p. 50; Krafft, p. 87; Cat. des Manuscrits et Xylogr., p. 276; Elliot, History of India, ii. pp. 504–506; W. Pertsch, Berlin Cat., p. 404; B. Dorn, Auszüge, pp. 423–425. Edited Bombay, A.H. 1245 and 1275. Collated and annotated. No date.

No. 2421, ff. 169, ll. 23; clear and distinct Nasta'lîk, worm-eaten; size, 12⅛ in. by 6⅜ in.

607

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 1992, ff. 326, ll. 17; Nasta'lîk; illuminated frontispiece, size, 8¾ in. by 4⅝ in.

608

The same.

Copied by Muḥammad Ṣâliḥ of Kashmîr; no date. Slightly injured in many places.

No. 62, ff. 302, ll. 17; unequal and careless Nasta'lîk, size, 9 in. by 5 in.

609

The same.

No date; fol. 133 injured.

No. 32, ff. 289, ll. 18, Nasta'lîk, ff. 1 and 255–289 apparently written by another hand; illuminated frontispiece, size, 9¼ in. by 5⅝ in.

610

The same.

Many pages injured and worm-eaten; fol. 11 is left entirely blank, and there is consequently a lacuna, corresponding to No. 1817 (612 below), fol. 5b, middle of l. 4 ab infra to fol. 11a, middle of l. 12. A great portion of fol. 152 torn away. No date. Some corrections on the margin.

No. 531, ff. 393, ll. 19, Nasta'lîk; size, 8 in. by 4⅜ in.

611

A modern copy of the same.

Dated Dhû-alḥijjah, A.H. 1[illegible] (1[illegible]00 = A.D. 1786, September 25 to October 23). College of Fort William, 1825.

No. 2137, ff. 259, ll. 17; written very irregularly by various hands in different styles of Nasta'lîk and Shikasta, size, 9¾ in by 5¾ in.

612

An incomplete copy of the same.

This copy is rather old, but defective at the end. The 5th line ab infra on the last page corresponds to No. 531 (610 above), fol. 393a, last line.

No. 1817, ff. 194, ll. 23; Naskhî; size, 8⅝ in. by 4¾ in.

613

An abridgment of the same.

This copy, considerably smaller than the preceding ones, contains only extracts from the Nigâristân; for instance, the story, beginning on fol. 37b: گویند در ایّام الخ, is found in No. 1992 (607 above), on fol. 22a; the story, beginning on fol. 39a: دریں ایّام عریب انجام الخ, on fol 50a of the same copy, etc. There is besides a lacuna after fol. 56. Beginning as usual. Copied A. H. 1162 (A. D. 1749).

No. 1904, ff. 88, ll. 15; large Nasta'lîk; very worm-eaten throughout; size, 9⅝ in by 5 in.

614

Tarjuma-i-Ta'rîkh alhukamâ (ترجمهٔ تاریخ الحکما).

A Persian paraphrase of Maulânâ Shams aldîn Muhammad Suhrawardî's biographies of ancient philosophers and wise men, entitled تأریخ الحکما, made at the request of Sultân Salîmshâh (who assumed afterwards as emperor the title of Jahângîr) in Akbar's reign, A H 1011 (A D. 1602, 1603), by Maksûd Alî of Tabrîz (see fol 2a, ll 10 and 11, fol 3a, ll 1, 6, and 13) The translator's preface begins, on fol. 1b ای حکیمی علی الاطلاق وای دانای باستحقاق الخ.

The work itself opens thus آغاز کتاب سپاس و ستایش خدای را که اوّل نبی اوّل است الخ, and contains the biographies of nearly all the ancient Greek philosophers, physicians, etc., Socrates, Pythagoras, Plato, Aristotle, Galenus, etc, besides the wise Lukmân and others The main portion of the work, dealing with these ante-Muhammadan Hakîms, ends here on fol. 136b and is dated the 26th of Rajab, A.H 1019 (A D 1610, October 14), at Âgra by Muhammad Husain bin Khwâjah Muhammad of Samarkand.

On fol 137b begins the appendix, which adds to these biographies those of celebrated Muhammadan philosophers and wise men of the Islâm, beginning خواستیم که بتأریخ حکمای پیشین تأریخ حکمای متأخّرین اسلام و بعضی فوائد ایشانرا الحاق کنیم تا صورت تمامی بهم رساند الخ.

No date at the end of this part, which is written by an entirely different hand.

No 1579, ff. 197, ll. 19; Nasta'lîk, by two different hands; size, 8¾ in. by 5¼ in.

615

Another copy of the same.

Dated the 11th of Sha'bân, A.H. 1039 (A.D. 1630, March 26), and collated with the author's autograph, A. H. 1064 (A.D. 1654), at Akbarâbâd. The appendix on the Muhammadan Hakîms begins on fol. 161b, equal in length and wording to the preceding copy. Beginning the same as in No 1579.

No. 1762, ff. 213, ll. 17; Nasta'lîk; size, 8⅝ in. by 5⅝ in.

616

The same.

Dated A. H. 1041 (A. D. 1631, 1632), by Muhammad Sâlih of Kashmîr; little injuries here and there. The appendix, which is considerably shorter here than in the two preceding copies, begins on fol. 180a.

No. 63, ff 219, ll 17, Nasta'lîk; size, 8⅝ in. by 5 in

617

An incomplete copy of the same.

The preface is missing in this copy, which begins immediately with the biography of Plato: حسر افلاطون و آداب او، معنیٔ افلاطون بزبان یونان باشد بسیار علم الخ.

The appendix which is of the same length here, as in Nos. 1579 and 1762 (614 and 615 above), begins on fol 42b, l. 6 At the end of this appendix there is added an *ethical* treatise در انتخاب اخلاق (styled باب ششم), in sixteen fâ'idas, beginning on fol. 67b, thus مثّت خدایرا که وجود بشر را بخلعت خوش و خوی نیکو خلعت زیبائی داد الخ.

First fâ'idah در بیان تعریف حکیمی علی الاطلاق و بیان اقسام آن اجمالاً.

The little treatise is styled in the context simply منتخب *Muntakhab* It concludes on fol. 92a The last page (92b) contains a tract on *opium* در توصیف افیون حلاوت معجون.

No date. On the fly-leaves as well as at the top of fol 1a the author is styled محقّق الطوسی

No 1423 ff 92, ll 26-29 small Nasta'lîk, sometimes without any diacritical points, size, 11¼ in by 5⅝ in.

618

Intikhab-i Ta'rîkh-alhukamâ (انتخاب تأریخ الحکما)

An abridgment or extract from the preceding work, made by Munshî Mîr Sayyid Sadr aldîn bin Mîr Muhammad Sâdik bin Mîr Muhammad Amîn, beginning سپاس و ستایش حکیمی را که اوّل نبی اوّلست الخ.

Another title given to it, on fol 1a, is قول الحکما On the same first page Mr Richard Johnson states that he has received this little book from Munshî Sadr-aldîn (that is, from the compiler himself), being an extract from his common-place book, A D. 1778.

No·665, ff. 108, ll. 11, Nasta'lîk, size, 8⅛ in by 5⅝ in

VIII. Biography.

a. *Christ and St. Peter.*

619

Mirât-alkuds (مرآت القدس).

The life of Christ according to the Gospels, a work, the materials of which were first collected and arranged

by the Portuguese Jesuit, Padre Geronimo Xavier; and afterwards translated under his superintendence into Persian by Maulânâ 'Abd-alsattâr bin Ḳâsim Lâhûrî at Âgra, A. D. 1602 (A. H. 1010, 1011), at the request and for the sake of the emperor Akbar. Xavier died as missionary in Goa, A. D. 1617; comp. on this work Bodleian Cat., No. 364; Rieu i. p. 3; W. Pertsch, p. 57; Cat. des MSS. et Xyl., p 243 sq., etc. This work was edited with a Latin translation by Louis de Dieu: 'Historia Christi Persice,' Lugd. Bat., 1639. It is from this printed edition, according to a note on fol. 1a, that the present copy was transcribed for Mr. Richard Johnson, A. H. 1185 (A. D. 1771, 1772), at Calcutta. The date given at the conclusion of the work, viz. A. H. 1027 (A. D. 1618), is apparently that of the original MS. on which Louis de Dieu based his edition, see Rieu, loc. cit.

Beginning of the preface, on fol. 1b. راهمونی و هدایت صاحب ترجمه برای خواندگان ای عزیزان و محبوبان من این داستان مسیح را پادری ژیرونیمو شویر ساکسرگی الخ.

The preface ends on fol 5a, first line, and the whole space from there to fol 9a is left blank

Beginning of the life of Christ, on fol. 9b, with the *first bâb* (Christ's childhood). در طفولیت مسیح و ولادت مریم و پرورش دادن حون مسیح بواسطهٔ مرد از مریم مقدّس زاده شد الخ

Second bâb (Christ's miracles and teaching) در معجزها و تعلیم on fol. 43b.

Third bâb (Christ's sufferings and death) در جفاها و محنتها و مرگ مسیح, on fol 151a

Fourth bâb (Christ's resurrection and ascension to heaven) در برخاستن مسیح از مرده و رفتن او بر آسمان, on fol. 171b

Conclusion, on fol 186a

As title is given on the fly-leaves ترجمهٔ قصّهٔ حضرت عیسی, the proper title, مرآت القدس, only appears in the preface

No 940, ff. 186, ll 13, Nasta'lîk, worm eaten throughout, size, 8¼ in by 5¼ in.

620

Kawâ'if-i-Pitar-i-'Îsawî (کوائف پتر عیسوی).

The life of St. Peter according to the Gospels and the Acts of the Apostles, in Persian, by the same Padre Geronimo Xavier. St. Peter is usually represented by سَنْ پیدرو or سَنْ بیدرو.

Beginning: ای دوستان من آنچه پند کردم بر سبب داستان مسیح همان اکنون پند میکنم بر سبب این داستان الخ.

It has likewise been edited by Louis de Dieu, Lugd. Bat. 1639; see Rieu i. p. 3. This copy was made for Richard Johnson, 1778. Xavier also wrote a complete biographical work of all the twelve apostles, A. H. 1609; see Bodleian Cat., No. 365.

No. 1713, ff. 50, ll 13; Nasta'lîk; size, 8¼ in. by 5¾ in.

b. *Wazîrs, Amîrs, Nawwâbs, Khâns, etc.*

621

Âthâr-alwuzarâ (آثار الوزرا).

Biographies of the most eminent Wazîrs from the oldest times down to the reign of Sulṭân Ḥusain Mirzâ, who ascended the throne in A. H. 873 (A. D 1469), by Saif-aldîn Hâji bin Niżâm alfadlî, and dedicated to the Wazir Khwajah Ḳiwâm-aldin Niżâm-almulk alkhwâfî, who was appointed to his office A. H 875 (A. D. 1470, 1471, comp. ff. 3b, l 12, 3a, last line, and 176a). As date of composition is given on fol 170b, last line but one (just as in the Bodleian copy, Bodleian Cat., No 347), A H 803, which is undoubtedly a mistake for 883 (A D 1478, 1479) The work is divided into two makalas, the first dealing with the prominent wazirs of the most renowned dynasties of the East down to the author's time, the second with the special life and deeds of his patron Khwâjah Kiwâm-aldîn. Other copies in the Bodleian Cat., loc. cit., and Rieu iii. p 969.

First makâlah (مقالهٔ اوّل در ذکر آثار واخبار وزرای سابق), in twelve bâbs

1 Wazirs of the companions of the prophet and the Imâms (در ذکر وزرای صحابهٔ عظام وائمّهٔ مهدیس), on fol 6b (this bâb is in the Bodleian and British Museum copies the *second*).

2. Wazirs of the ancient kings, i. e the Persian and Greek (در ذکر وزرای سلاطین ما تقدّم), on fol. 7a (in the Bodleian and British Museum copies the *first*)

3. Wazirs of the Umayyades (در ذکر وزرای بنی امیّه), on fol 12b.

4. Wazirs of the 'Abbâsides (در ذکر وزرای خلفای بنی عبّاس), on fol 17a.

5 Wazîrs of the Sâmânides (در ذکر وزرای آل سامان), on fol 85b.

6. Wazîrs of the Ghaznawides (در ذکر وزرای غزنویان), on fol. 87b

7. Wazirs of the Bûyides (در ذکر وزرای آل بویه), on fol 115a.

8. Wazirs of the Saljûks (در ذکر وزرای آل سلجوق), on fol 118a

9. Wazîrs of the Khwârizmshâhs (در ذکر وزرای سلاطین خوارزمشاهی), on fol. 146a.

10. Wazirs of Cingizkhân and his descendants (در ذکر وزرای چنگیزخان واولاد واحفاد او), on fol 148a.

11. Wazîrs of the Mużaffarides and Ghûrides (در ذکر وزرای آل مظفّر و ملوک غور), on fol. 159b.

12. Wazirs of Timûr and his successors (در ذکر وزرای حضرت صاحبقران امیر تیمور گورگان الخ), on fol. 162a.

Second makâlah (در ذکر آن دادبخش دردمندان . . . . حواجه قوام الملّه و الدنیا و الدین نظام الملک الخ), in four bâbs:

1. Nizâm-almulk's fine qualities and superiority over all other wazîrs (در اخلاق و اطوار آنحضرت و ترجیح او بر وزرای عالم), on fol. 171[a].

2. His life and actions before he became wazîr (در حالات و کیفیت مهمات آن حضرت قبل از وزارت), on fol. 175[a].

3. His actions as wazîr (در حالات زمان وزارت), on fol. 176[b].

This bâb breaks off on fol. 183[a], the fourth (which was to contain an enumeration of the distinctions gained from the Sulṭân) is not found at all (comp. the Bodleian and British Museum copies, where the whole second makâlah comprises only 9–10 pages!) The author probably never finished his task

Beginning. شرائف [1] حضرت پادشاهی را در انحاء کائنات نشرات و وزیر الخ.

No date.

No 1569, ff 183, ll 15–16, Nasta'lîk, mixed with Shikasta, towards the end very badly and incorrectly written, much damaged throughout, size, 9¾ in by 6¾ in

622

Maâthir-alumarâ (مآثر الامرا)

The *first edition* of the great biographical dictionary of the famous Amirs, Nawwabs, and other noblemen who lived during the reign of the Timurides in India, alphabetically arranged. The author of this work was Nawwâb Samsam-addaulah Shahnawâzkhân Shâhid Khwafi Aurangabadi with his original name Mîr 'Abd-alrazzâk (born A H 1111 = A. D 1700 assassinated A H 1171 = A. D 1758), the compiler of this *first edition* was Fakîr Ghulâm 'Alî Ḥusainî Wâsiṭî Balgrâmî, with the takhallus Âzâd, the author of the Khazâna-i-'âmirah and other famous tadhkiras, see below, Nos. 682–690, born A. H. 1116 (A. D 1704), died A H 1200 (A D 1786); comp. Bodleian Cat, Nos 166 and 167, Rieu i. p 339 sq ; Elliot, History of India, viii p 187 sq W. Morley, pp. 101–105.

Contents:

The *editor's* preface, on fol 1[b], beginning حمد شاهنشاهی که اورنگ نشینان سلطنت را رتبهٔ والای جهانبانی کرامت الخ.

The *author's* life, on fol. 2[b].

The *author's* original preface, on fol. 9[a], beginning الحمد لله وسلام علی عباده الذین اصطفی امّا بعد عرض میدارد فقیر عبد الرزاق الحسینی الحواهی الاورنگآبادی الخ.

The dictionary itself begins with Adhamkhân Kûka, on fol. 10[b], and concludes with Yâkûtkhân (in the Bodleian copy, Yûsufkhân) Habashî. This copy, which is written in Ḥaidarâbâd, was commenced the 25th of Sha'bân, A. H. 1199 (A. D. 1785, July 3), and finished the 22nd of Dhû-alkadah in the same year (A. D. 1785, September 27).

No. 839, ff. 351, ll. 20–25; very irregularly written in Nasta'lîk and Shikasta; ff. 78–83 added on white paper; size, 15 in. by 8½ in.

623

Another copy of the same *first edition*.

This copy, which is dated the 10th of Sha'bân, A. H. 1203 (A. D. 1789, May 6), by Muḥammad Yûsuf of Aurangâbâd, contains:

A complete index of all the biographies found in this work, on fol. 1[b].

The *editor's* preface, on fol. 5[b], beginning as in the preceding copy.

The *author's* life, on fol. 6[b]

The *author's* original preface, on fol. 14[a], beginning as in the preceding copy.

Beginning of the *dictionary*, on fol. 15[b].

Many English notes on the margin.

No 2443, ff 403, ll. 21; clear and distinct Nasta'lîk; size, 12 in by 7½ in.

624

The same

Another excellent but undated copy of the *first edition* of the Maâthir alumarâ, styled here (by an inference drawn from the words امّا بعد این کتابست ممتاز و کارنامه in fol 1[b], l 5) on the fly-leaf: Montauz-namah i e ممتازنامه

Editor's preface, on fol 1[b]

Life of the *author*, on fol 2[b]

The *author's* original preface, on fol. 10[a]

Beginning of the *dictionary* on fol 11[b]

No 2847, ff 366 ll 21, very clear and distinct Nasta'lîk size, 12¾ in. by 8½ in.

625

The same.

Complete index on ff 1–6.

Editor's preface, on fol 7[b]

Author's original preface; on fol. 20[a].

Beginning of the *dictionary*, on fol. 22[a]

No date

No 2910, ff 672, ll 15, Nasta'lîk; size, 11¾ in by 7 in.

626

An addition to the same

A shorter *second* or additional volume to the preceding work, serving as supplement to the first, and containing a large number of new biographies, arranged in alphabetical order like those in the first volume. It begins with Isma'îlbeg Dûldî and concludes with Yalankûshkhân Bahâdur. No preface or khâtimah. No date. Mr. Richard Johnson received it from Mîr Muḥammad Ḥusain in Ḥaidarâbâd, A. D. 1788.

No. 840, ff. 142, ll. 21; careless Nasta'lîk; written, as it seems, by the same copyist who transcribed No. 622; size, 15½ in. by 8½ in.

According to the Bodleian and British Museum copies, the word which is erased here must be read تحمیدات.

627

Maâthir-alumarâ (مآثر الامرا).

This curious MS. of a rather unattractive exterior (both on account of the uncouth hand and the many cancelled portions) is nevertheless of singular interest and importance, as it exhibits the brouillon or first sketch of the *second revised and greatly enlarged edition of* Samsâm-aldaulah's biographical dictionary, by the author's son, Mîr 'Abd-alhayy (born A. H. 1142=A. D. 1729, 1730, died A. H. 1196=A. D. 1782), who commenced this edition, for which he used all the most famous historical and biographical works, A. H. 1182 (A. D. 1768, 1769), and completed it A. H. 1194 (A. D. 1780). Unfortunately there are seventy-two leaves missing between ff. 4 and 5

Contents:

Preface of the *second* editor, 'Abd-alhayy, on fol. 1b, beginning: ستایش بیکران و نیایش بی اندازه مالك الملکی را سزد که آثار الخ

The date of completion, A. H. 1194, appears in the last line of this preface (ta'rîkh: زهی ادیب مصاحب مآثر الامرا).

The author's original preface, on fol 3b (the first line, beginning الحمد لله و سلام علی عباده الخ, is crossed out).

The dictionary itself is subdivided into at least five parts, each of which is arranged in alphabetical order and preceded by a table of contents: the system of these subdivisions is not clear, since they all appear to be of mixed contents both as to chronology and to rank The *first* part is missing; the *second*, on fol. 5a, contains twenty-two biographies, beginning with Amîn-aldaulah Amîn-aldînkhân, who died A. H. 1152 (A. D 1739, 1740), and ending with Mukarrabkhân, the son of Amînkhân, who died A. H. 1158 (A. D. 1745). In the text itself there were originally a larger number of biographies, but they have been crossed out (denoted by بطل) and not inserted in the table on fol. 5a.

The *third* part begins on fol. 35a and contains 126 biographies, four of which, although first inserted in the index, have afterwards been cancelled (denoted by بطل in the text, by a big م = محو in the table of contents). *First* biography: Ibrâhîmkhân Aurang, under Humâyûn, who died A. H 975 (A. D. 1567, 1568). *Last* biography: Yûsufkhân of Kashmir, who died A. H. 999 (A. D. 1590, 1591).

The *fourth* part begins on fol. 98a and contains eighty-five biographies, three of which are afterwards cancelled.

First biography: Ihtimâmkhân, who died A. H. 1056 (A. D. 1646).

Last biography: Ya'qûbkhân Badakhshî, who died A. H. 1037 (A. D. 1627, 1628).

The *fifth* part begins on fol. 132a and contains 138 biographies, four of which are afterwards cancelled.

First biography: Alisankhân Sulṭân Ḥasan, who died A. H. 1120 (A. D. 1708, 1709).

Last biography: Yalankûshkhân Bahâdur, who died A. H. 1076 (A. D. 1665, 1666).

The whole number of biographies therefore in this brouillon is 371, or deducting the eleven which afterwards have been crossed out, 360. In the first missing part there may have been eighty or ninety more, which would give a total of about 450 biographies, whereas the usual copies of this *second* edition contain 731.

A khâtimah, giving the editor's short account of his own life, is found on fol. 203b; see Rieu i. p. 340.

This MS. exhibits throughout erasures of certain lines in the text and corrections and annotations in the margin, all in the same handwriting. Usually a blank space is left between the single biographies for future additions. Ff. 96, 97, and 138 are entirely blank. Presented by Lieut.-Col. W. Kirkpatrick, 30th of May, 1804.

No 2424, ff. 204, ll 21–23; Shikasta; size, 12⅝ in. by 6¾ in.

628

Another copy of the same.

This copy of the *second* or revised and enlarged edition is the usual one, beginning on fol. 1b with the *second* editor's preface: ستایش بیکران و نیایش بی اندازه الخ, after which follow:

The preface of the *first* editor, Faḳîr Ghulâm 'Alî, on fol 3b, beginning: حمد شاهنشاهی الخ.

The author's life, on fol. 4a, and a detailed index of the whole work, on ff. 9b–12b.

Beginning of the dictionary with Isma'îlbeg Dûldî (see No. 626), on fol. 12b.

The right order of ff. 206–221 is: 206, 208, 207, 209–212, 214, 213, 215–218, 220, 219, 221; of ff 272–287. 272, 274, 273, 275–278, 280, 279, 281–284, 286, 285, 287; and of ff. 522–592: 522, 526, 525, 524, 523, 527–541, 543, 542, 544–547, 549, 548, 550–559, 561, 560, 562–565, 567, 566, 568–571, 573, 572, 574–589, 591, 590, 592.

Dated the 22nd of Shawwâl, A. H. 1221=A. D. 1807, January 2

Nos 837, 838, ff. 597, ll. 27, clear and distinct Nasta'lîk, size, 14½ in. by 8½ in

629

Tadhkirat-alumarâ (تذکرة الامرا).

The biographical dictionary of famous Amîrs and Khâns who served under the Moghul emperors of India, Akbar, Jahângîr, Shâhjahân, and 'Âlamgîr, compiled by Kiwal Râm, son of Raghunâth Dâs; comp. Bodleian Cat., No 258; Rieu i. p. 339; A. Sprenger, MSS. of the late Sir H Elliot, in Journal of the Royal Asiatic Society of Bengal, vol. xxiii. p. 239, No. 70; Elliot, History of India, viii. p. 192. The date of composition is here distinctly 1194 (A. D. 1780); see fol. 2b, l. 3. Other copies exhibit the dates 1184 and even (if it is not a mere mistake in writing) 1140 (as the Bodleian copy does, a date which after all would not be inconsistent with the chronology of the tadhkirah, as it does not mention any Amîrs beyond 'Âlamgîr's reign).

The work is divided into two bâbs, the *first* containing the Muhammadan, the *second* the Hindû Amîrs, both in alphabetical order.

Each bâb is subdivided into two faṣls, viz.:

First bâb: فصل اوّل در ذکر امیرانی که بخطاب حانی وغیره سرفراز شده اند, on fol. 2b; with an appendix, در ذکر وصل فصل اوّل, on fol. 197a.

فصل دوم در ذکر امیرانی که خطاب نیافته اند, on fol 204a.

Second bâb: فصل اوّل در ذکر آنهای که خطاب راجه و مهاراجه و رانا وراو و رای ووت (وراوت read) ورای رایان وغیره یافته اند, on fol. 231a.

فصل دوم در ذکر احوال راجپوتان وغیره که خطاب راجگی وغیره نیافته اند, on fol. 263b.

Beginning: بعد حمد قادری که دیلهٔ امر کُن هزده هزار عالم را موجود فرمود و پس از نعت پیغمبری الخ.

Copied from a MS in the possession of Captain Roebuck, by Munshi Mirzâbeg. No date

No 2685, ff 294, ll 15-17, Shikasta; size, 10¾ in by 7⅝ in.

c *Shaikhs*

630

Manâkib-al'ârifîn (مناقب العارفين)

Biographies and detailed traditions of the principal mystical Shaikhs of the seventh century of the Hijrah, that is, of Jalâl-aldîn Rûmî, his father, son, and descendants, as well as his friends and spiritual successors, composed by Maulânâ Shams-aldîn Ahmad Aflaki al'arifî, comp Rieu i. p 344; G Flügel ii. p 371, W Pertsch, Berlin Cat, p 553, Hammer, in Wiener Jahrbücher, vol 74, Anzeigeblatt, p. 5, H Khalfa vi p. 154, etc Numerous portions of this work have been translated into English by J W. Redhouse in the Introduction to his translation of 'The Mesnevi, Book the First,' Trubner's Oriental Series, London, 1881. The author commenced this work, according to his own statement, on fol. 2a, lin. penult., A. H. 710 = A. D. 1310, 1311 (perhaps a clerical error for A H. 718 = A D 1318, 1319, the usual date given in the Vienna and British Museum copies), and did not complete it before A H 754 (A D 1353), as the last words of this copy unmistakably prove. They run here (with one important difference from the wording in other copies) thus تأريخ تصنيف المصنّف افضل الفضلا مولانا شمس الدين احمد افلاكى العارفى رحمه الله سنهٔ اربع و خمسين و سبعمائه.

The work is divided into *ten* faṣls, the first nine of which contain, each, *one* biography of a great Shaikh, whilst the tenth gives a complete list of the descendants of Jalâl-aldîn Rûmî's father, of Jalâl-aldîn himself, and of his son, Sulṭân Walad.

Faṣl I: Bahâ-alḥakk wa-aldîn Walad Muḥammad bin al-Ḥusain bin Aḥmad alkhaṭîbî albalkhî, the father of Jalâl aldîn Rûmî, who died A.H. 628 (A.D. 1231), on fol. 3a.

Faṣl II: Burhân-alḥakk wa-aldîn almuḥakkik wa almudakkik altirmidhî alḥusainî, the spiritual guide of Jalâl-aldîn Rûmî, on fol. 17b.

Faṣl III: Maulânâ Jalâl-aldîn Rûmî, the great mystic poet, born A. H. 604, the 6th of Rabî'-alawwal (A. D. 1207, September 30), in Balkh, died the 5th of Jumâdâ-alâkhar, A. H. 672 (A. D 1273, December 17), in Kûniyah (Iconium), seems to begin on fol 22b (no heading marked in the text).

Faṣl IV: Maulânâ Shams-alḥakk wa-aldîn Muḥammad bin 'Alî bin Malakdâd altabrîzî, Jalâl-aldîn's friend and guide, on fol. 177a.

Faṣl V: Shaikh Salâḥ-alḥakk wa-aldîn Faridûn, known as Zarkûb-i-Kûnawî (القونوى, more correctly Kûniyawî, القونيوى), the gold-beater of Iconium, friend and one of the spiritual successors of Jalâl-aldîn Rûmî, on fol 200b

Faṣl VI Husâm-alḥakk wa-aldîn Ḥasan bin Muḥammad bin al-Ḥasan Ibn Akhî Turk, also one of Jalâl-aldîn's spiritual successors and chief collaborator in the Mathnawî, on fol 211a.

Faṣl VII Bahâ-alḥakk wa-aldîn Sulṭân Walad, Jalâl-aldîn's son, died A H. 712 (A. D 1312), on fol 225a.

Faṣl VIII: Jalal-alḥakk wa-aldîn Faridûn, known as Çalabi Amir 'Ârif albalkhî, son of Sulṭân Walad, born the 8th of Dhû alka'dah, A H. 670 (A D 1272, June 6), died the 24th of Dhû-alḥijjah, A. H. 719 (A D. 1320, February 5), on fol 238a

Faṣl IX Çalabî Shams-aldîn Amîr 'Âbid, brother of Amir 'Ârif died the 5th of Muharram, A H 739 (A. D. 1338, July 24). His brother and spiritual successor, Husâm almillah wa aldîn Amîr Wâhid, died the last of Sha'bân, A H 742 (A. D 1342, February 7), and was succeeded by his *younger son* Çalabî Amir 'Âbid (according to Rieu, loc. cit *Alim*), on fol. 283b

Faṣl X Full list of the descendants of the foregoing Shaikhs, on fol 288b.

(*a*) Issue of Jalal-aldîn Rûmî's father, Bahâ-aldîn (Faṣl I): 1 'Alâ aldîn Muḥammad; 2 Jalâl-aldîn Muḥammad (i e Jalâl-aldîn Rûmî), 3 Fâtimah Khatûn

(*b*) Issue of Jalâl-aldîn Rûmî (Faṣl III): 1 Bahâ-aldîn Walad, i e Sulṭân Walad, 2 'Alâ-aldîn Muḥammad, killed in the affray of Shams-aldîn Tabrîzî, 3 Muẓaffar-aldîn Amîr 'Âlim; 4 Malikah Khâtûn

(*c*) Issue of Jalâl-aldîn's son, Sulṭân Walad (Faṣl VII): 1 Çalabî Jalâl-aldîn Amir 'Ârif; 2. Mutahharah Khâtûn, with the epithet Hadrat Maulânâ 'Âbidah, 3. Sharaf Khâtûn, with the epithet 'Ârifah,—these three were by his wife Fâṭimah, daughter of Shaikh Salâḥ-aldîn; 4. Çalabi Shams-aldîn Amir 'Âbid; 5. Çalabî Ṣalâh-aldîn Amîr Zâhid (died in Sha'bân, A. H. 734 = A. D 1334, April); 6. Husâm-aldîn Amîr Wâḥid,—these latter three were by two concubines, viz. Nusrat Khâtûn and Sunbulah Khâtûn.

(*d*) Issue of Çalabi Jalâl-aldîn Amîr 'Ârif (Faṣl VIII and No. 1 in X, c): 1. Amîr 'Âlim; 2. Amir 'Âdil; 3. Malikah Khâtûn,—all three by his wife Daulat Khâtûn, daughter of Amîr Ḳaiṣar Tabrîzî.

(*e*) Issue of Çalabî Shams-aldîn 'Âbid (Faṣl IX and No. 4 in X, c): 1. Çalabî Muḥammad; 2. Çalabî Amîr 'Âlim; 3. Çalabî Shâh Malik.

(*f*) Issue of Mutahharah, Sulṭân Walad's daughter (Faṣl X, c, 2): Burhân-aldîn Amîr Shâh.

Beginning of the whole work: الحمد لله الذى نوّر قلوب اوليائه بانوار المعانى و البيان و اجرى من فيض فضله على لسان الانسان الخ.

Dated the beginning of Rabî'-alawwal, A.H. 1027 (A.D. 1618, end of February). Collated. A few pages a little injured. Ff. 288 and 289 are turned upside down, so that fol. 287b is immediately followed by fol. 289b. A Turkish translation of the Manâkib-al'ârifîn, styled هشت بهشت or the eight paradises (containing only the first eight fasls of the original), probably by Darwîsh Maḥmûd, who died A.H. 998 (A.D. 1590), is noticed by G. Flügel ii. p. 372, and Ḥ. Khalfa vi. p. 154, No. 13037.

No. 1670, ff. 291, ll. 23; Naskhî; illuminated frontispiece; size, 9¾ in. by 7⅝ in.

631

Thawâkib-almanâkib-i-auliyâi-allâh (كواكب المناقب اولياء الله).

A modern edition of Shaikh Aḥmad 'Ârifî Aflâkî's Manâkib al'ârifîn, by 'Abd-alwahhâb bin Jalâl-aldîn Muhammad al-Hamadânî (see fol. 2b, l. 2), who revised and corrected the original work, curtailed it in some places by omitting superfluous stories and traditions, increased it in others by adding much needed explanations, and paid particular attention to dates, genealogy, etc. This edition, the title of which is a chronogram for A.H. 947=A.D. 1540, 1541 (see fol. 234a, last two lines), is divided into a mukaddimah, nine dhikrs or biographies, and a khâtimah. The nine dhikrs deal with the same mystic Shaikhs as the first nine fasls of the original work, viz.:

1. Bahâ-alhakk wa-alhakîkah wa-aldunyâ wa-aldîn Walad Balkhî, styled Sultan-al'ulamâ, the father of Jalal aldîn Rûmî, on fol. 5b, in six bâbs. His death is fixed here in A.H. 618 (clearly a mistake for A.H. 628), the 18th of Rabî'-alakhar (see fol. 19b, ll. 8 and 9).

2. Sayyid Burhan-aldîn Muhakkik, teacher of Jalâl-aldîn Rûmî and disciple of the preceding Shaikh (مولانا و مرتّاى سلطان العلما مرتّى), on fol. 20b.

3. Maulânâ Jalâl-aldîn albalkhî alrûmî, on fol. 24a, in ten bâbs, each subdivided into two fasls.

4. Shaikh Shams-aldîn Tabrîzî, on fol. 169b, in eight bâbs. His death is fixed here in A.H. 643=A.D. 1245, 1246 (see fol. 185a, l. 4). The usual (and probably more correct) date is A.H. 645 (A.D. 1247, 1248).

5. Shaikh Ṣalâḥ-aldîn Farîdûn Ḳûnawî (قونوى, read قونيوى Ḳûniyawî), on fol. 186a. He died the 1st of Muharram, A.H. 657=A.D. 1258, December 29 (see fol. 190a, l. 3).

6. Ḥadrat Ĉalabî Ḥusâm-aldîn, on fol. 190a. He died the 22nd of Sha'bân, A.H. 683=A.D. 1284, November 3 (see fol. 194b, ll. 7 and 8).

7. Sulṭân Bahâ-aldîn Walad, Jalâl-aldîn Rûmî's son, on fol. 194b. He died the 10th of Rajab, A.H. 712=A.D. 1312, November 11 (see fol. 200a, ll. 13 and 14).

8. Jalâl-aldîn Farîdûn, known as Ĉalabî 'Ârif, son of the preceding Shaikh, in six fasls, on fol. 200b. His death is fixed here on the 24th of Dhû-alḥijjah, A.H. 729, instead of 719, as in the original work (see fol. 232a, l. 3 ab infra).

9. Ĉalabî Shams-aldîn Amîr 'Âbid, brother of the preceding Shaikh, on fol. 232b.

Khâtimah, on fol. 233b, giving the ta'rîkh of the work and a munâjât.

The tenth bâb of the original work is altogether omitted in this revised edition.

Beginning: نير اعظم حمدى كه صد هزاران هزار شمس فلك چهارم يكذرّه از اشعات جمال الخ.

No date. Eleventh century of the Hijrah. A former owner was Nawwâb 'Abd-alḥamîd Miyâna.

No. 1164, ff. 235, ll. 16; Nasta'lîk; size, 9⅝ in. by 5¼ in.

632

Rauḍat-alsâlikîn (روضة السالكين).

Biographies of prominent Ṣûfic Shaikhs of the Naḳshbandî order, principally of the great Shaikh Maulânâ 'Alâ-aldîn alâbizhî (الآبزى, so distinctly on fol. 31b, last line, and fol. 170b, l. 5; in the immediately following first copy of the Rashaḥât, No. 705, the word is spelt, on fol. 152b, first line, الآبزى alâbizî, with the distinct marginal gloss: آبز بالف ممدوده و كسر باء موحّده و ياء تحتانيّه و حرف زاى; whereas in W. Pertsch, Berlin Cat., p. 563, it appears as آبسير Âbsir, in all the three different forms of spelling it is the name of a village in Ḳûhistân) alḳûhistânî, compiled by 'Alî bin Maḥmûd alabiwardî alkûrânî (الكورانى), and beginning

آنجا كه كمال كبرياى تو بود
عالم نم از بحر عطاى تو بود
مارا چه حمد و ثناى تو بود
هم حمد و ثناى تو سزاى تو بود

قال الفقير الى رحمة الله الغنى على بن محمود الخ.

The ten introductory biographies, which precede that of the principal hero of this—hitherto unknown—work (no further copies of which are mentioned anywhere), and which are merely copied from the Nafaḥât-aluns, are:

1. Khwâjah 'Abd-alkhâliḳ Ghujdawânî (غجدوانى), died A.H. 575 (A.D. 1179, 1180), on fol. 2a.

2. Khwâjah Muḥammad Bâbâ-i-Samâsî (سماسى), one of the spiritual successors of the preceding Shaikh, on fol. 4a.

3. Sayyid Amîr Kulâl, spiritual successor of the preceding Shaikh, died A.H. 772 (A.D. 1370), on fol. 5b.

4. Khwâjah Bahâ-aldîn Naḳshband, with his real name: Muḥammad bin Muḥammad albukhârî, died the third of Rabî'-alawwal, A.H. 791 (A.D. 1389, March 2), on fol. 6b.

5. Khwâjah 'Alâ-aldîn 'Aṭṭâr, friend and pupil of Bahâ-aldîn, died the 20th of Rajab, A.H. 802 (A.D. 1400, March 17), on fol. 10b.

6. Khwâjah Muḥammad Pârsâ, likewise friend and pupil of Bahâ-aldîn, died end of A.H. 822 (A.D. 1420, January), on fol. 13a.

7. Maulânâ Niẓâm-aldîn Khâmûsh, friend and pupil of 'Alâ-aldîn (No. 5), on fol. 17a.

8. Khwâjah 'Abdallâh Imâmî Iṣfahânî, likewise a pupil of 'Alâ-aldîn, on fol. 19b.

9. Maulânâ Sa'd-aldîn alkâshgharî, friend and pupil of Nizâm-aldîn (No. 7), died the 7th of Jumâdâ-alâkhar, A. H. 860 (A. D. 1456, May 13), on fol. 20a.

10. Khwâjah 'Ubaid-allâh, died A. H. 895 (A. D. 1490), on fol 29b (see his full biography in the immediately following work, the Rashahât).

On fol. 31b, the detailed history of the life and wonderful deeds of the principal subject of this work follows, Maulânâ 'Alâ-aldîn alâbizhî alkûhistânî, with his real name, Muhammad bin Muhammad bin Mu'min, who died A. H. 892, in the month Jumâdâ-alawwal (A. D. 1487, April–May); see fol 170b. Ta'rîkh of his death: رفت پیر He was the pupil of Sa'd-aldîn Kâshgharî (No 9).

A concluding chapter on the pre-eminence of the Nakshbandî order over the other Ṭarîkas and Silsilas (در بیان فضیلت این سلسلهٔ شریفه بر سائر طرق وسلاسل) begins on fol 170b, but is incomplete at the end It breaks off on fol. 174b, so that both date of completion and date of transcription are missing Many pages injured Numerous marginal additions. Fol 52 must be inserted between ff. 46 and 47

No 698, ff 174, ll 15; Nasta'lîk, size, 6⅜ in by 4⅜ in

633

Rashahât-i-'ain-alhayât (رشحات عین الحیات).

Another, better known, collection of biographies of great Nakshbandî Shaikhs, principally of Shaikh 'Ubaid-allah Ahrâr, the spiritual guide of the author of this work, by 'Alî bin al-Ḥusain al-Wâ'iẓ al-kâshifî, known as Safî, who began to compile it A H 893 (A D 1488), and finished it after sixteen years' labour, A H 909 (A D 1503, 1504), see ff 1b, last line, 2a, first line, 3a, ll 6 and 7, and the last lines of the last page of this copy The title رشحات forms a chronogram

Other copies are noticed in Bodleian Cat, No 360; Rieu, p. 353, W. Pertsch, p 121 (where the contents are fully described); W. Pertsch, Berlin Cat, p 563; Cat des MSS et Xylogr. p 299; H. Khalfa iii. p. 461, etc A somewhat later date than 909, viz A H 912 (A D 1506, 1507), appears on fol 150a, l. 7, in the chronogram: بکشنده پنجم زشعبان. The author died A. H. 939 (A. D. 1532, 1533). The Rashahât are divided into a *makâlah* (containing the biographies of the former great Nakshbandî Shaikhs), three *maksads* (giving an elaborate account of the ancestors, the life, sayings, deeds, and miracles of Shaikh 'Ubaid-allâh, born in Ramadân, A.H. 806=A.D 1404, March, April, died the 29th of Rabî'-alawwal, A.H. 895, خمس وتسعین وثمانمائه, A D 1490, February 20, see fol. 307b, ll. 7 and 8), and a *khâtimah* (giving the story of the Shaikhs' death). The full headings of the various chapters are as follows:

مقاله در ذکر طبقات خواجگان سلسلهٔ نقشبندیّه قدّس الله تعالی ارواحهم العلیّه من اوّلها الی آخرها هم بوجه اجمال وهم بطریق تفصیل, on fol. 3b.

مقصد اوّل در ذکر آباء واجداد وافرادی حضرت ایشان وتاریخ ولادت آن حضرت واحوال ایّام صبا وشمّهٔ از شمائل واخلاق واطوار حضرت ایشان وابتدای سفر و دیدن مشایخ زمان چه در ماوراء النهر و چه در خراسان, on fol. 180b.

مقصد دوم در ذکر بعضی از حقائق و معارف ودقائق ولطائف و حکایات و امثال که در خلال احوال از حضرت ایشان بی واسطه استماع افتاده, on fol. 209b.

مقصد سیوم در ذکر بعضی از تصرّفات و امور غریبه که بطریق خرق عادت از حضرت ایشان ظاهر شده است و نقل ثقات و عدول در آن بصحّت پیوسته, on fol. 242a.

خاتمه در ذکر تاریخ وفات حضرت ایشان و کیفیّت انتقال و ارتحال آنحضرت از دار دنیا بدار آخرت, on fol. 307b.

Beginning of the preface, on fol. 1b: الحمد لمن رشّ رشحات الحقائق والحکم علی قلوب العارفین بفیضه الاقدس والصلوة علی المظهر الاتمّ الخ.

This copy is dated the 17th of Dhû-alhijjah, A. H 984 (A D 1577, March 7), by Muhammad Husain bin Maulânâ Abû-alkâsim of Harât. Collated throughout. A Turkish translation of the work by Muhammad Ma'rûf bin Muhammad Sharîf al-'Abbâsî, made A. H. 993 (A. D. 1585), is described in Rieu, Turkish Cat., p. 74, printed Constantinople A H 1236, and Bûlâk A H. 1256. A small portion of another Turkish translation of the same, by Ârif Calabi, is noticed in W Pertsch, Berlin Turkish Cat, p. 31

No 705, ff 331, ll 17, Nasta'lîk, illuminated frontispiece; size, 7¼ in by 4⅝ in

634

Another excellent copy of the same

Beginning as in the preceding copy *Makâlah*, on fol 3b, *Maksad* I, on fol. 189b, II, on fol 225b; III, on fol 269a, *Khâtimah*, on fol 342a There is no date; but a note at the end of the book, in another handwriting, informs us that this copy was collated by the owner, Mîr Ahmad bin Mîr 'Abd-alrazzâk with the original in Rajab, A H 1041 (A D 1632, January–February). College of Fort William, 1809

No 2225, ff 346, ll. 16, very distinct and correct Nasta'lîk; size, 11⅜ in by 6¾ in.

635

The same

Makâlah, on fol 3b, *Maksad* I, on fol. 177a; II, on fol. 210b, III, on fol. 259b, *Khâtimah*, on fol. 319b.

If 321 and 322 are supplied by another hand, and the contents of the last original leaf (fol. 323) appear repeated on ff 322a, last line–322b, last line.

No date.

No 625, ff 323, ll. 19; clear Nasta'lîk; size, 9⅜ in. by 5⅛ in.

636

A very similar work on the Nakshbandî order, compiled A. H. 947=A. D. 1540, 1541 (see fol. 1b, last line), by Abû al-muḥsin Muhammad Bâkir bin Muhammad 'Alî, without any special title (on fol. 1a it is styled تاریخ غریبه), in a mukaddimah, four maksads, and a khâ-

timah. It differs from the Rashahât only in so far, as the biography of the founder of the order, Bahâ-aldîn Muhammad bin Muhammad Nakshband, occupies here the same space as that of 'Ubaid-allâh Ahrâr, whose life is the principal theme of the Rashahât.

Beginning: الحمد لله ربّ العالمين الذى رفع اعلام الشريعة بميامن الخ.

Muḳaddimah. Introduction to the history of the Naḳshbandî order, on fol. 2b.

Maḳṣad I. Shaikhs prior to Bahâ-aldîn, from the prophet and 'Alî to Naḳshband himself, on fol. 9a.

Maḳṣad II, in three kisms. Life, deeds, sayings, and miracles of Bahâ-aldîn Naḳshband (A. H. 718–791 = A. D. 1318–1389), on fol. 35a.

Maḳṣad III. Shaikhs who lived from Bahâ-aldîn's time to that of 'Ubaid-allâh Ahrâr, on fol. 119b

Maḳṣad IV. Life, deeds, sayings, and miracles of Khwâjah 'Ubaid-allâh (A. H. 806–895 = A. D. 1404–1490), on fol. 196a, in three marsads and a khâtimah, the subdivisions quite identical with that in the Rashahât.

No date. Tenth century.

No. 1426, ff 277, ll. 19; good Nasta'lîk; size, 10¾ in by 6¾ in

637

Siyar-al'ârifîn (سير العارفين).

Biographies of fourteen renowned Shaikhs and holy men of India, all belonging to the Chishtî order, compiled by Hâmid bin Fadl-allâh, known as Darwîsh (or Mullâ) Jamâlî, see fol 2b, ll. 2 and 3. Other copies of the work are described in Rieu i. p. 354, and W. Pertsch, Berlin Cat., p. 556. According to A Sprenger's Cat. Oudh, p. 446, the poet Jamâlî of Dihlî died A H. 922 or 925, the author of the Safînah also fixes his death in 925 (A D 1519), and refutes the statement of the author of the Ṭabaḳât-i-Shâhjahânî, that he had lived until A H 942 (comp. Bodleian Cat., No 376, 43) According to the same Safînah, Jamâlî was born near Dihlî, went to Khurâsân under Sultân Ḥusain Mirzâ, made the acquaintance of the poet Jâmî, undertook extensive journeys, returned afterwards to India and was in high favour with Sulṭân Sikandar Ludî and also with the emperor Bâbar This book is dedicated on fol. 4b, last line, to Humâyûn, and since the epithets given to his name seem to imply that he was sovereign ruler already at that time, the book must have been finished after A. H. 937 = A. D. 1530 (the date of Humâyûn's accession to the throne), and the poet cannot have died already, A. H. 925 A. H. 942 (A. D 1535, 1536) seems therefore, after all, the more correct date of Jamâlî's death; comp. also Bodleian Cat., No. 1274. In the preface the author gives us a short statement about his pilgrimage to Makkah, and his travels in Maghrib, Yaman, Palestine, Rûm, Syria, the two 'Irâḳs, Adharbaijân, Gîlân, Mâzandarân, and Khurâsân, and tells us, that after his return to Dihlî his friends requested him to write a book on the learned Shaikhs of all the countries which he had visited. But he found that too great a task, and resolved, therefore, to write a work exclusively on Indian Saints.

The fourteen biographies deal with the following Shaikhs:

1. Sulṭân-almashâyikh Mu'în-aldîn Ḥasan bin Ghiyâth-aldîn alḥusainî alḥasanî Sijzî (سجزى, as explained in a marginal gloss: بكسر سين مهمله و سكون جيم و كسر زاى معجمه), on fol. 5a. He died, A. H. 633 (A. D. 1236), in Ajmîr, see further down in the Safînat-alauliyâ, No. 110.

2. Ḥadrat Shaikh-almashâyikh Badr-almillat wa-aldîn Maḥmûd Mû'madûz (the furrier) Khujandî, on fol. 18b.

3. Ḥadrat Shaikh-alislâm Bahâ-almillat wa-aldîn Zakariyyâ, on fol. 20b (see the Safînat-alauliyâ, No. 152).

4. Ḥadrat Sulṭân-al'âshiḳîn Burhân-alwâḥidîn Ḳuṭb-aldîn Bakhtiyâr Ûshî, on fol. 54b (see the Safînat-alauliyâ, No. 112).

5. Ḥadrat Shaikh-almashâyikh wa-alauliyâ Farîd-almillah wa-aldîn Mas'ûd (i e the well-known Ganj-i-Shakar, see the Safînat-alauliyâ, No. 113), on fol. 74a.

6. Ḥadrat Sulṭân-almashâyikh Ṣadr-aldîn 'Ârif, on fol. 111b (see the Safînat-alauliyâ, No. 155).

7. Ḥadrat Sulṭân-almashâyikh Niẓâm-aldîn Muḥammad Badâ ûnî (i.e Shaikh Auliyâ, see the Safînat-alauliyâ, No. 114), on fol. 128b. He died A. H. 725 (A D. 1325).

8. Ḥadrat Malik-almashâyikh wa-alauliyâ Rukn-aldîn Abû-alḳâsim Abû-alfath, on fol. 168b. He was the son of Sadr-aldîn 'Ârif (see the Safînat-alauliyâ, No. 156).

9 Ḥadrat Malik-almashâyikh Shaikh Ḥamîd-aldîn Nâgûrî, on fol 178b (see the Safînat-alauliyâ, No. 111).

10 Ḥadrat Malik-almashâyikh Shaikh Najîb Mutawakkil, on fol 189b.

11. Ḥadrat Sulṭân-almashâyikh Shaikh Jalâl-aldîn Abû-alḳâsim Tabrizî, on fol 197a.

12. Ḥadrat Shaikh-almashâyikh Naṣîr-almillah wa-aldîn Maḥmûd Audhî (i e. Chirâgh of Dihlî, see the Safînat-alauliyâ, No. 116), on fol. 207b.

13. Ḥadrat Malik-almashâyikh Ma'rifat-shi'ârî Siyâdat-dithârî Sayyid Jalâl-almillah wa-aldîn Makhdûm-i-Jahâniyân Bukhârî, on fol. 214a (see the Safînat-alauliyâ, No. 157). He died A. H 785 (A. D. 1384).

14 Ḥadrat Samâ almillah wa-aldîn Sulṭân-almuḥaḳḳiḳîn u Burhân-al'ârifîn Sulṭân-almashâyikh Samâ-almillat wa-aldîn, the author's spiritual guide, on fol. 226b. He received the investiture from Shaikh Kabîr-aldîn Isma'îl, and died A. H. 901, the 17th of Jumâdâ-alawwal = A. D 1496, February 2 (see fol. 243a, ll. 6–10, where the following ta'rîkh is given by Jamâlî: هشت حلد آمد بنام او اگر پرسد كسى ـ سال تأريخش نگو هشت آمده بر نام او, i. e. هشت = 705, came upon (was added) to his name; viz. سماء الدين = 196, total 901).

Of these fourteen Shaikhs, No. 2 is wanting in Rieu's copy and No. 14 in Pertsch's, so that the present copy is the fullest as yet met with.

Beginning of the preface, on fol. 1b: حمدى كه ابواب سعادت بر ارباب عبادت مفتوح گردانيد و سپاسى الخ.

An index on the fly-leaf. Copied in Shawwâl, A. H. 1043 (A. D. 1634, April), at Lâhûr; this copy belonged formerly to Mr. Richard Johnson.

No. 1313, ff. 244, ll. 13; inelegant Nasta'lîḳ; illuminated frontispiece; size, 9¼ in. by 5¾ in.

638

Another copy of the same.

This copy contains only thirteen biographies, which completely agree with those in Rieu's copy, viz. 1. on fol. 3b; 2. wanting; 3. on fol. 13a; 4. on fol. 33b; 5 on fol. 43b; 6. on fol. 65a; 7. on fol. 74b; 8. on fol. 98b, 9. on fol. 104a; 10. on fol. 110b; 11. on fol. 115a; 12 on fol. 121b; 13. on fol. 125b; 14. on fol. 132b.

The work ends on fol. 142b; the remaining pages (ff 142b–164a) are filled with various traditions and tales of Khalîfs, saints, etc., in the same handwriting.

No date.

No. 1751, ff. 164, ll. 19; Nasta'lîk, waterspots, size, 8⅞ in by 5⅝ in

639

A shorter redaction of the same.

This copy contains apparently the same thirteen biographies as the preceding one, but is much shorter in extent It is dated the 7th of Shawwâl, A H 1123 (fifth year of Bahâdurshâh's reign=A D. 1711, Nov 18), by Muhammad Murâd Sulṭân Shâhî Ḳâdirî

No 939, ff 88, ll 17, Shikasta, some pages supplied by another hand in careless Nasta'lîk, worm eaten and slightly damaged throughout, size, 8⅝ in by 5 in.

640

Akhbâr-alakhyâr (اخبار الاخيار).

Biographies of the most renowned Shaikhs and holy men of *India*, from the Muhammadan conquest to the end of the tenth century of the Hijrah, compiled by 'Abd-alhakk bin Saif-aldin alturk aldihlawî albukhârî (see fol 5b, ll 10 and 11), the well known author of the تأريخ حقّى (see Bodleian Cat., Nos 195–198, Rieu i p 223, and No. 290 in this Cat), the جذب القلوب الى دار المحبوب, a history of Madînah (see further below in the next chapter 'Geography, etc'), and many other biographical and mystical works. He was not able to finish the original sketch of this work, made many years before, until after his return from Hijâz, whither he had gone, A H. 996 (A D. 1588), see fol 269a, in A H 999 (A. D. 1591), according to the chronogram on fol. 268b.

نام و تأريخ اين كتاب عزيز — گر كنى ذكر الاولىا احسن

which gives us at the same time ذكر الاوليا as an additional title of this work, other copies of which are described in Bodleian Cat., No 363, and Rieu i. p. 355, where as final date of completion, A. H. 1028 (A. D. 1619) is given, in consequence of an incidental remark in Jahângîr's autobiographical memoirs. The above chronogram, which seems to fix definitely the completion of the work, has not been noticed in any previous copy. The work begins with the biography of the great Ṣûfic Shaikh 'Abd-alkâdir aljîlânî, on fol. 9b, after which follows, immediately that of Khwâjah Mu'în-alhakk wa-aldîn Sijzî, the founder of the Chishtî order (who died A. H. 633=A. D. 1236, see No. 637, 1), his contemporaries and disciples, on fol. 22b (طبقهٔ اوّل); it goes then over to Shaikh Farîd-alhakk wa-aldîn Ganj-i-Shakar (who died A.H. 664=A.D 1265), his followers and pupils, on fol. 49a (طبقهٔ دوم); enumerates all the Shaikhs from the time of Nasîr-aldîn Maḥmûd Chirâgh of Dihlî (died A. H. 757=A. D. 1356) down to the author's own epoch, on fol 73b; and deals towards the end in special chapters with a number of ecstatic Shaikhs (ذكر بعضى مجاذيب), on fol. 240a; with female saints (ذكر بعضى از نساء صالحات), on fol. 245a, and the author's ancestors, family, and own life (here styled تكمله, in the index on fol. 9a خاتمه), on fol 248a.

Beginning. شكر مر حضرت واهب العطيّات را كه عطاى اورا پايان نيست الخ.

The margin of ff. 2–87 is covered with fragments of theological and cosmographical treatises, without any title.

No date.

No 1450, ff 270, ll. 17, unequal Nasta'lîk; the first page supplied later, size, 10 in. by 5⅝ in

641

Akhbâr-alasfiyâ (اخبار الاصفيا).

A much smaller and less known work, of very similar contents, giving likewise biographies of all the famous Saints and Shaikhs who have lived or stayed in *India* compiled by 'Abd-alsamad bin Afdal Muhammad bin Yûsuf Ansârî, a nephew of the famous Abû-alfaḍl and editor of his official letters, the مكاتبات علّامى, see above, Nos 271–286 in this Cat, compare also Rieu iii p 1087a, where as title of the present work is given اخبار الاصفيا It was completed A H 1014 (A D 1605, 1606) and dedicated to the emperor Jahângîr, see fol 1b, fol. 6b, last line fol. 7a, ll. 15 and 16, and fol 7b, ll. 14 and 15 It contains short biographical accounts of 245 male and 4 female persons, beginning, like the preceding work, with Ghauth alsamadanî Kutb-i-rabbanî Shaikh Muhyî aldîn Abû Muhammad 'Abd-alkâdir alhasanî alhusainî aljîlânî (born A H 471=A D 1079, died A H 561=A D 1166), see fol. 8b, and ends with Fatimah Sâlimah, on fol. 70a. A complete index on ff 1b–5a; the work itself begins thus, on fol. 6b جهان جهان آفرين مر جان و جهان آفرين را كه جهان دانش و جان سخن صاحب فطرتان الخ, and concludes on fol. 70b. Ff. 71b–74b are filled by another hand with a story of Shaikh Sharaf-aldîn Abû 'Alî Ḳalandar of Pânîpat (who died A. H. 724=A. D. 1324, see Rieu ii. p. 668, and iii. p. 1090b sq.) Copied by Bâkir Sâmânî, in the thirty-first year of 'Âlamgîr's reign (A.H. 1098, 1099=A.D. 1687, 1688).

No 868, ff. 74, ll. 19–28; very irregularly and unequally written in Shikasta; size, 10⅝ in. by 6⅝ in.

642

Tarjuma-i-Raudat-alriyâḥîn (ترجمهٔ روضة الرياحين).

Biography of Saints and great Shaikhs, translated

from the Arabic work (or more correctly روضة) الرياحين فى حكايات الصّالحين, by 'Abdallâh bin As'ad alyâfi'î alyamanî, or with his fuller name: Abû-alsa'âdat or alsa'âdât (in the Cat. Codd. Or. Lugd. Bat. once: Abû-alsiyâdat) 'Afîf-aldîn Abû Muhammad 'Abdallâh bin As'ad bin 'Alî alyâfi'î alyamanî, who died A. H. 768, the 20th or 21st of Jumâdâ-alâkhar (A. D. 1367, February 21); compare O. Loth, Arabic MSS. of the India Office Library, p. 202; Cat. Codd. Or. Lugd. Bat. ii. p. 299; H. Khalfa iii. p. 488; the Safînat-alauliyâ, No. 62, etc. He was the author of many other similar works, all dealing more or less with the great Shaikh 'Abd-alkâdir Jîlânî and the Kâdirî Saints, viz. ارشاد و التطريز (H. Kh. i. p. 254); اسنى المفاخر, in praise of the Shaikh 'Abd-alkâdir (H. Kh. i. p. 293); اطراف التواريخ (ib. i. p. 344); خلاصة المفاخر, also a history of that Shaikh (ib. iii. p. 167; comp. Bodleian Cat., No. 332); درر فى مدح سيّد البشر, a poem (ib iii. p. 221); كفاية المعتقد (ib. v. p. 226); مرآة الجنان و عبرة اليقظان, a history from the Hijrah down to A. H. 750 (ib. v. p. 481; comp. O. Loth, Arabic MSS, p. 201, and G. Flügel ii. p. 43); مرهم العلل المعطّلة (ib. v. p. 501); مناقب الامام مايه, in praise of Imâm Mâyah of the Ash'arîyyah sect (ib. vi p. 151); منهل المفهوم (ib. vi p. 225); بشر الريحان (ib vi. p. 342); بشر المحاسس العاليّة (ib. vi. p. 344); تفحات الازهار (ib vi. p. 366); نوادر المعانى (ib vi. p 387); نهاية المحبا, a poem with commentary in praise of famous Shaikhs (ib. vi. p. 404); المرهم فى الاصول الدينيّة and the epitome of the same, styled الشاش المعلّم شاووش كتاب المرهم الخ (Cat Codd. Or. Lugd. Bat. ii. p. 315); فوائد جليلة عظيمة النفع جدًّا مجموعة من مواضع متفرّقة من كتاب الدرّ النظيم (ib. iv. p. 341; comp. H Khalfa iii. p 197), etc etc The present work is also styled نزهة العيون النواظر و تحفة القلوب الخواطر فى حكايات الصالحين و الاولياء الاكابر.

This prose-translation in Persian, which is contained in our copy, is not mentioned anywhere. It was made by Fadl-Allâh bin Asad-allâh alhusaini ala'rabî alsimnânî, with the takhallus Jahânî (see fol. 3b, last line but two), under Sulṭân Muhammad Kutbshâh (who reigned A. H. 1020–1035 = A. D. 1612–1626); see fol. 5b, l 1. It contains 500 hikâyât in two fasls 1 در شمّهٔ از فضائل اولياء سالكين و فقراى صالحين, on fol. 8a; 2. در اثبات كرامات اولياى عظام و اصفياى كرام و ظهور كرامات, on fol. 24a. The first story begins on fol. 31a with a legend of Abû-alfaid Dhû-alnûn Misrî (who died in Sha'bân, A. H. 240 = A. D. 855, January). The Persian translator has added to the original work a long appendix of his own, or khâtimah, treating especially of the life and miracles of the great Shaikh 'Abd-alkâdir Jîlânî, in three fasls, viz.:

1. در شرح احوال بعضى مشايخ, on fol. 371a; 2. در جواب شبهاتى كه بعضى از فقها مثل ابن جوزى و غيره در حكايات اين طائفهٔ عليّه آورده اند, on fol. 404a; 3. در بيان برخى از عقائد مشايخ و علماى ربّانيين بطريق اختصار, on fol. 410b.

Beginning of the preface: حمد و ثنا مبدعى را كه از بدايت صباح وجود تا نهايت رواح عدم هرچه هست در حدّ پادشاهىّ اوست الخ.

A lacuna after fol. 7. Fol. 200 and several of the last leaves injured. The title جامع الحكايات, given to this book on fol. 3a, is a mistake, probably caused by the initial words, which are identical with those of Muhammad 'Aufî's well-known work of the same title, see Nos. 600–604 in this Catalogue.

Dated the 10th of Jumâdâ-alawwal, A. H. 1026 (A. D 1617, May 16), which cannot be much later than the completion of the work itself.

No. 1523, ff. 412, ll 19; Nasta'lîk; size, 12 in. by 7½ in.

643

Tarjuma-i-Khulâsat-almafâkhir (ترجمهٔ خلاصة المفاخر)

A Persian translation of the supplement to the preceding work, usually denoted by the simple name of تكملة; see fol. 2a, l 4, and fol. 228b, last line; the author of the Arabic original is the same 'Abdallah bin As'ad alyâfi'î alyamanî; comp. O. Loth, loc. cit, and W. Pertsch, Berlin Cat., p. 66. It adds 200 stories to those in the روض الرياحين, most of which refer to the great Shaikh 'Abd-alkâdir (see above) The name of the Persian translator is not mentioned, but as the first of two other copies of the same work in the Bodleian Library (Bodleian Cat., Nos. 332 and 333) was made before A. H. 910 (A. D. 1504), and as moreover the anonymous author mentions as his spiritual guide the great Shaikh Sayyid Jalâl-aldîn Makhdûm-i-Jahâniyân, who died A. H. 785 (A. D. 1384), the translation of this تكمله must have been made at least 200 years before that of the روض الرياحين. The Persian poet 'Abdî made a poetical version of the same تكملة in A. H. 1051 (A. D 1641, 1642), entitled ترجمهٔ تكملة; see A. Sprenger, Catal., p. 307.

Beginning: الحمد لله ربّ العالمين . . . . . ميگويد اضعف العباد اصلح الله شانه كه چون كتاب خلاصة المفاخر فى مناقب غوث الملكوت قطب الصمد الخ.

Dated the 14th of Safar, A. H. 1089 (A. D 1678, April 7). College of Fort William, 1825.

No. 2271, ff. 228, written in different styles of Naskhî, mixed with Shikasta, by various hands, the oldest part, ll. 15, the more modern ones, ll. 17; very much damaged, but carefully mended; size, 8⅝ in. by 5¼ in.

644

Makâmât-i-Sayyid Atâ'î (مقامات سيّد اتائى).

The life, miracles, and spiritual teachings of the great Saint of the Yasawî order, Jamâl-aldîn Khwâjah Dîwâna Sayyid Atâ'î of Khwârizm and Khaiwak, who

was born in the reign of Shâh Isma'îl Ṣafawî (the exact date is given on fol. 14b, last line, and fol. 15a, first line: چون حضرت ایشان چهار مایه شدند فتنهٔ شاه اسمعیل واقع گردید, and likewise on fol. 31a, l. 1 sq.: حضرت ایشان در هنگام شپر خوارگی بودند که فتراب غربه نمود و بسبب هجوم قزلباش و فتنهٔ شاه اسمعیل کار اکثر آنحدود بقتل انجامید الخ), and died A.H. 1016=A.D. 1607, 1608 (see fol. 118a, ll. 1 and 2, and fol. 123a, first line; chronogram: تاج سر اولیا شد, on fol. 122a, last line), 100 or even 103 years old (see fol. 122b, l. 9: زهی حواجهٔ خواجگان خواجهٔ ما — که صد سال هادیٔ راه هُدا شد; and fol. 122b, l. 9 sq. حواجهٔ خواجگان جمال الدین آن نمایندهٔ طریق هدا مرشد سالکان حقیه و جهر هادیٔ طالبان راه خدا صد و سی (read سه) سال در جهان میرد الخ), which would fix his birth either in A.H. 916 (A.D. 1510, 1511) or in A.H. 913 (A.D. 1507, 1508). His father was Sayyid Pâdishâh Khwâjah Pardapûsh (پرده‌پوش), of the Yasawî order, and he traces his descent to Sultân Khwâjah Aḥmad Yasawî, called Atâ (father), the founder of the Yasawî order and third Khalîfah of Abû Ya'kûb Yûsuf bin Ayyûb of Hamadân (see the Safinat-alauliyâ, Nos. 73 and 75). This work was compiled by the Saint's younger son, Muhammad Ḳâsim bin Khwâjah Dîwâna Sayyid Atâ'î, with the takhallus Riḍwân (see fol. 2b, ll. 8 and 9, and fol. 123a, l. 10), on the basis of some previous works on the same subject, one by Âkhund Maulânâ Darwîsh Tâshkandî, the other by Ḳâdî Jân Muhammad bin Kadî Khân Bukhârî (نجاری, probably a mistake for تجاری), styled مقامات العارفین (see ff. 4a, ll. 7 and 12–13, and 4b, l. 3 sq.), at the suggestion of his brother Khwâjah Abû-alhasan (see fol. 4b, last line sq.); and completed the first of Muharram, A.H. 1036=A.D. 1626, September 22 (see fol. 124b, ll. 8 and 9). It is divided into a muḳaddimah, four maḳâms, and a khâtimah.

Muḳaddimah, on fol. 6b: Explanation of the Sûfic terms در تحقیق معنیٔ ولایت و ولی و طبقات اولیاء الله و اثبات کرامات و اقسام خوارق عادات الخ (ولی, ولایت, کرامت, خوارق عادات, etc.).

Maḳâm I, on fol. 14b: Genealogy and pedigree of the great Saint Jamâl-aldîn Dîwâna and the ramification of his family with the Yasawî, Kubrawî, and Naḳshbandî orders (در ذکر شجرهٔ نسبی و سلسلهٔ حسبیٔ حضرت ایشان).

Maḳâm II: Life and travels of the Saint, on fol. 30b (در ذکر مبادیٔ احوال و سیاحات حضرت ایشان).

Maḳâm III: Miracles of the Saint, on fol. 47a (در ذکر بعضی از خوارق عادات و برخی از کرامات حضرت ایشان).

Maḳâm IV: Spiritual sayings of the Saint, on fol. 102a (در ذکر بعضی از کلمات قدسیهٔ حضرت ایشان).

Khâtimah: Last illness and death of the Saint, on fol. 116a (در مرض موت حضرت ایشان و کیفیت انتقال آنحضرت الخ).

Beginning: سر نامهٔ مقامات اولیاء هستی سپاس قدیری سزد که بقدرت کامله لوای رفعت آدمی بر کافهٔ مخلوقات افراخته الخ.

The copy is incomplete at the end; one or two leaves of the epilogue are missing. There seems to be also a small lacuna after fol. 11. Worm-eaten throughout.

No 3100, ff. 126, ll. 15; Nasta'lîk; size, 7½ in. by 4¾ in.

645

Majma'-alauliyâ (مجمع الاولیا).

An almost complete copy of a hitherto unknown, extremely large and interesting biographical work, containing the lives of all the most renowned Saints, religious heroes, and great mystic Shaikhs, with its full title. محفل الاصفیا و مجمع الاولیا, usually styled مجمع الاولیا or even مجمع فیض, the latter title being a chronogram, fixing the date of the composition of this work in A.H. 1043 (A.D. 1633, 1634); see fol. 3b, l. 3 sq. Only one leaf is missing in the beginning, the initial words لمعه ایست از لمعات حقیقت . . . corresponding to fol. 2a, l. 3 in the following copy, and the last few leaves are greatly injured and partly torn away. The work was compiled by 'Alî Akbar Husainî Ardastânî, see fol. 1a, l. 7 sq., and dedicated to the emperor Shâhjahân, see fol. 2b, first line sq. It is divided into a muḳaddimah, twelve bâbs (each preceded by a complete index), and a khâtimah, viz.

مقدمه محتوی بر بیان اصطلاحات صوفیه و مقامات عشره و بیان طوائف اقطاب و اوتاد و ابدال و ما یناسب ذلک (On Sufic terminology, the ten maḳâmât or stations, and the classes of Aḳṭâb or 'poles,' of Autâd or 'props,' of Abdâl or 'lieutenants,' etc.), on fol. 3b.

باب اول در ذکر خلفاء راشدین و ائمهٔ اثنا عشر و صحابهٔ مهاجر و انصار و تابعین و تبع تابعین و برخی از اولاد حضرت سید کائنات (The first four Khalîfs, the Imâms, the companions of the Prophet, the Tâbi'în or successors of the companions, the Tubba' Tâbi'în or successors of the Tâbi'în, etc., beginning with Abûbakr and ending with Abû Ṭâhir Muhammad bin Yaḥyâ bin Ẓafar, who was born A.H. 466=A.D. 1073, 1074, altogether 304 biographies), on fol. 18a.

باب دوم در ذکر خواجه حسن بصری و من ینتسب الیه من المشایخ (Khwâjah Ḥasan Baṣrî, whose death is fixed here in A.H. 120, or according to others in A.H. 106 (A.D. 738 or 724), and the leading Saints of his order, ending with Muhammad bin Fâdhah, altogether 143 biographies, of which three, however, are cancelled in the text), on fol. 146b.

باب سیوم در ذکر سلطان ابراهیم ادهم و من ینتسب الیه من المشایخ (Sulṭân Ibrâhîm Adham, whose death

s fixed here in A. H. 166 or 162=A. D. 782, 783, or 778, 779, and the leading Saints of his order, ending with Abûbakr Yazdâniyâr Urmawî, the originally last Shaikh Abû Ishâk Shâmî having been cancelled, altogether sixty-three biographies), on fol. 240ᵃ.

باب چهارم در ذکر شیخ معروف کرخی ومن ینتسب الیه من المشایخ (Shaikh Ma'rûf Karkhî, whose death is fixed here in A. H. 261=A. D. 875, and the leading Saints of his order, ending with Sayyid Ibrâhîm Khûzistânî, altogether seventy-four biographies), on fol. 273ᵇ.

باب پنجم در ذکر سلطان بایزید بسطامی ومن ینتسب الیه من المشایخ (Sulṭân Bâyazîd Bisṭâmî, who died A. H. 261=A. D. 875, according to a less trustworthy source already A. H. 234, and the leading Saints of his order, ending with Sayyid Ḥaidar bin 'Alî Âmulî, altogether fifty-four biographies), on fol. 305ᵃ.

باب ششم در ذکر سیّد الطائفه شیخ جنید بغدادی ومن ینتسب الیه من المشایخ (Shaikh Junaid Baghdâdî, who died A. H. 297=A. D. 909, 910, and the leading Saints of his order, ending with Shaikh Abû 'Abdallâh Ṭâkî, altogether ninety biographies), on fol. 335ᵃ.

باب هفتم در ذکر سلسلهٔ حضرات خواجها و مشایخ ترکی (Shaikhs of the Naḳshbandî order and Turkish Shaikhs, from Khwâjah Yûsuf Hamadânî, whose death is fixed here in A. H. 555=A. D. 1160, to Shaikh Muhammad Ma'ṣûm, who was born A. H. 1007=A. D. 1598, 1599, and thirty-five years old at the time when the author wrote this part of his work, altogether 162 biographies), on fol. 374ᵇ.

باب هشتم در ذکر مشایخ عصر غوث اعظم شاه محیی الدین شیخ عبد القادر جیلانی (Shaikh Ghauth-i-a'ẓam Muḥyî-aldîn 'Abd-alkâdir Jîlânî, died A. H. 561=A. D. 1166, his contemporaries and followers down to Shaikh Mûsâ bin Mâhin, altogether sixty-five biographies), on fol. 453ᵇ.

باب نهم در ذکر مشایخ سهروردیّه و کبرویّه و چشتیّه (Shaikhs of the Suhrawardî, Kubrawî, and Ch'ishtî orders, from Shaikh Shihâb-aldîn Suhrawardî, who died A. H. 632=A. D. 1234, 1235, to Khwâjah Muhammad bin Aḥmad bin Muḥammad bin Yûsuf Ch'ishtî, whose birth is fixed here in A. H. 507, and his death in A. H. 597=A. D. 1113–1201, altogether sixty-four biographies), on fol. 508ᵇ.

باب دهم در ذکر مشایخ دهلی و گجرات و غیر آن از ممالک هندوستان (Shaikhs of Dihlî, Gujarât, and other parts of India, from Khwâjah Mu'in-aldîn Ḥasan Sijzî, who died A. H. 633, 6th of Rajab or, less correctly, Dhû-alḥijjah, A. D. 1236, March 16 or August 11, to Shaikh Jaṭhar Sirhindî, who died A. H. 1027=A. D. 1618, altogether 277 biographies), on fol. 592ᵃ.

باب یازدهم در ذکر شعرا (Poets, beginning with Amîr Ḳâsim-i-Anwâr, who died A. H. 837=A. D. 1433, 1434, and ending with Bâbâ Kamâl Khujandî; the last date is A. H. 835=A. D. 1431, 1432, that of the death of Shaikh Abû-alwafâ, one of Khujandî's pupils, altogether thirty-six biographies, being a selection only of such as were great mystic Shaikhs at the same time), on fol. 756ᵇ.

باب دوازدهم در ذکر نساء عارفات (Female Saints, from Râbi'ah 'adawiyyah of Baṣrah to Bîbî Auliyâ, a contemporary of Sulṭân Muḥammad Tughluk, buried in Dihlî, altogether thirty-eight biographies), on fol. 814ᵃ.

خاتمه در ذکر فضائل و مناقب اهل بیت طاهرین و خلفاء راشدین و شمّهٔ از احوال خضر و الیاس (On the excellent qualities and virtues of the house of 'Alî and the first four Khalifs, together with some discourses on Khiḍr and Ilyâs), on fol. 833ᵃ.

The list of authorities, used by the author, is as follows (see fol. 3ᵃ, compared with and supplemented by the following copy, fol. 5ᵃ):

فتوحات مکّیّه
فصوص الحکم
نصوص اصابه فی معرفة الصحابه
نقش نصوص
عوارف
طبقات سلمی
کشف المحجوب
فصل الخطاب
نفحات الانس
حاشیهٔ مولانا عبد الغفور لاری بر نفحات
رشحات
شرح لمعات
تذکرة الاولیا
تاریخ امام یافعی
ملفوظات خواجه عبد الخالق غُجْدوانی
مقامات حضرت خواجه بهاء الدین نقشبند
ملفوظات مخدوم جهانیان
سلسلة العارفین و تذکرة الصدّیقین
جواهر الاسرار
رسالهٔ امیریّه
رسالهٔ عمهریّه
مناقب مرتضوی
ملفوظات شیخ شرف یحیی مُنیری
اسرار المشایخ
اسرار الاولیا
جامع التواریخ
تاریخ آئینهٔ سکندری
اصطلاحات صوفیّه (left out in the following copy)
مکتوبات حضرت شیخ احمد کابلی سرهندی
اخبار الاخیار (also left out in the following copy)

كلمات الصادقين (again left out in the following copy)
ترجمهٔ عوارف
ترجمهٔ فتوح الغيب
رسالهٔ امام قشيرى
رسالهٔ اعلام الهدى (رسالهٔ امام in the following copy: الهدى)
جامع الاصول (الوصول in the following copy)
كشف تعلمى
عين المعانى
اربعين حدابادى
شرح گلشن راز
شرح تعرّف
حلية الاوليا
معجمة الكبير
كتّاب
صحيح مسلم
صحيح بخارى
حقائق سلمى
تفسير قاضي بيضاوى
كتاب الانساب
حدائق الحقائق
تاريخ امام بخارى
تأريخ مشايخ صوفيّه
مناقب السادات (left out in the following copy)
شرب النوّه
مشايخ الانوار (left out in the following copy)
سير كبير
جوامع الحكمة
خلاصة السير
حسن الآداب
رسالهٔ خواجه گرگ
عيون المجالس
كتاب الجواهر
آثار تسريس
درجة العلما (left out in the following copy)
روضة العلما
مصنّف بخارى
غريب السير
مناهج
تهذيب الكامل
كفاية شعبى
دلائل النبوّة
شواهد النبوّة
دستور الحقائق

تمهيد
عين الحقيقة
غنية الطالبين
قوت القلوب
مخزن الساعات
لوائح
شروح لامية

This copy, which exhibits at the end as date only the 2nd of Rabi'-alawwal, A. H. 1043 (A. D. 1633, September 6), i. e. the date of the completion of the work itself, is undoubtedly in its principal parts the author's own first sketch or 'brouillon,' as the whole aspect of the MS. unmistakably proves. Almost in every page portions are struck out and either replaced by others on the margin or restored later on, which gives quite a unique value to the MS. There are besides numerous marginal corrections and additions. The actual number of biographies, according to our counting, is 1370; on fol 3a, first line, the author states that he intends to enumerate 1000 and — biographies (هزار و), carefully avoiding any exact statement. In the following copy this passage has been filled in, and 1511 is given as the proper number, which exceeds that in the present copy by 141, but may very well be correct with regard to a later revised and enlarged edition, of which the following copy is, no doubt, an imperfect specimen. Rather peculiar are the chronological dates given in this work; they often entirely differ from those commonly fixed upon by standard authors.

No 1647, ff 939, ll 19, Nasta'lik, by different hands; size, 12⅝ in by 6¼ in

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Another, but incomplete copy of the same

This copy which seems to represent a later redaction of the work, also with a few erasures and numerous marginal corrections and additions, contains only the first half of the work, viz

Mukaddimah, on fol 5b, Bâb I, on fol. 27a, II, on fol 230a, III, on fol 366a, IV, on fol 406b, V, on fol. 453b, VI, on fol 496a, VII (containing the index only), on fol. 553b. There is besides a large lacuna after fol. 38a in the *third bâb*, corresponding to ff. 251b, last line—257a, l. 15 in the preceding copy.

Beginning of the preface, on fol 1b: سپاس و ستايش مصوّريرا كه لوح عدم را بنگارش عكوس صفاتئ خود بيارايست و عرصهٔ وجود را بجمال اسماى ذاتئ خويش مزيّن ساخت الخ.

The proper order of ff. 112–117 is: 112, 114, 113, 116, 115, 117. No date.

No. 1022, ff. 554, ll. 17; Nasta'lik; size, 10 in. by 5½ in.

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Safinat-alauliyâ (سفينة الاوليا).

Biographies of Saints and famous Shaikhs, from the

eginning of Islâm to the author's time, compiled by rince. Dârâ Shukûh (the author of the مجمع البحرين, the حسنات العارفين, and the نادر النكات; omp. Rieu i. p. 356; W. Pertsch, Berlin Cat., pp. 58 nd 546; J. Aumer, p. 140, etc.), and finished the 27th f Ramadân, A. H. 1049 (A. D. 1640, Jan. 21), in the uthor's twenty-fifth year; comp. fol. 134b, last line; see lso fol. 79a, l. 13, and fol. 86a, l. 4. A complete index f all the persons quoted in this work is found on f. 1–13a (the right order of which is 1, 7–12, 6, 2–5, 13). The work itself begins, on fol. 13b: الحمد لله ربّ العالمين و الصلوة و السلام على محمّد سيّد المرسلين و على آله و اصحابه اجمعين الطيّبين الطاهرين اما بعد اگرچه احوال و معجزات حضرت سيّد انام الخ.

Lithographed in Lucknow, A. D. 1872. It contains the following short biographies, which are particularly valuable by a comparative strictness in the chronological order and the full dates they give:

I. *Muhammad, the first four Khalîfs, the twelve Imâms, some Ashâb and Tâbi'in, and the four great legal authorities.*

1. The prophet Muhammad, died A. H. 11, the 12th of Rabî' I, on fol. 16b.

2. The first Khalîf Abûbakr Siddîk, with his real name 'Abdallâh, son of Abû Kuhâfah (bin) 'Uthmân bin 'Âmir bin 'Amr bin Ka'b bin Sa'd and Umm-alkhair Salmâ, died A. H. 13, the 22nd or, according to others, the 23rd of Jumâdâ II, 63 or 65 years old, on fol. 18a.

3. The second Khalîf 'Umar Fârûk ibn al-Khattâb, with the Kunyah Abû Hafs, died A. H. 23, the 28th of Dhû-alhijjah, 63, or according to others 54, 55, or 58 years old, on fol. 19a.

4. The third Khalîf 'Uthmân bin 'Affân Dhû-alnûrain, with the Kunyah Abû 'Umar, or Abû Laila or Abû 'Abdallâh, died A. H. 35 (or according to others 36), the 13th or 18th (15th in the following copy) of Dhû-alhijjah, 88, or according to others 90 or only 75, 82, or 86 years old, on fol. 19b.

5. The fourth Khalîf and first Imâm 'Alî Murtadâ Asad-allâh bin Abî Tâlib, with the Kunyas Abû-alhasan and Abû-alturâb, died A. H. 40, the 21st of Ramadân (according to others the 17th or 23rd), 63 or 65 years old, on fol. 20a.

6. Hasan bin 'Alî bin Abî Tâlib, the second Imâm, with the Kunyah Abû Muhammad and the Lakabs Takî and Sayyid, born in Madînah in the middle of Ramadân, A. H. 3, died 48 (in the following copy 47) years old, A. H. 50, the 11th of Rabî' I, on fol. 21a.

7. Husain bin 'Alî bin Abî Tâlib, the third Imâm, with the Kunyah Abû 'Abdallâh and the Lakabs Shahîd and Sayyid, born in Madînah, the 4th of Sha'bân, A. H. 4, killed at Karbalâ, 57 years and 5 months old, A. H. 61, on the day 'Âshûrâ, i. e. the 10th of Muharram, on fol. 21a.

8. 'Alî bin Husain bin 'Alî almurtadâ, the fourth Imâm, with the Kunyas Abû Muhammad, Abû-alhasan, and Abûbakr, and the Lakabs Sajjâd and Zain-al'âbidîn, born in Madînah, A. H. 33 (according to others 36 or 38), died 61 or 62 (according to others 56 or 58) years old, the 18th of Muharram, A. H. 94 or 95; his mother was the daughter of the last Persian king Yazdajird III, on fol. 21b.

9. Muhammad bin 'Alî bin Husain, the fifth Imâm, with the Kunyah Abû Ja'far and the Lakab Bâkir, born in Madînah, A. H. 57, the 3rd of Safar, died 57 (according to others 58, 63, or 73) years old, A. H. 114 (according to others 117 or 118); his mother was Fâtimah, a daughter of Imâm Hasan bin 'Alî, on fol. 22a.

10. Ja'far bin Muhammad bin 'Alî bin Husain, the sixth Imâm, with the Kunyah Abû 'Abdallâh or Abû Isma'îl, and the Lakab Sâdik, born in Madînah, A. H. 80 (or according to others 83), the 17th of Rabî' I, died 68 (or 65) years old, at Madînah, the 15th of Rajab, A. H. 148; his mother was a daughter of Kâsim bin Muhammad bin Abîbakr Siddîk, on fol. 22a.

11. Mûsâ bin Ja'far alsâdik, the seventh Imâm, with the Kunyas Abû-alhasan and Abû Ibrâhîm, and the Lakab Kâzim, born at Abûh (ابوء), between Makkah and Madînah, the 7th of Safar, A. H. 128, died 54 (or according to others 55) years old, the 6th, 7th, or in the middle of Rajab, A. H. 183, in the prison of Hârûn-alrashîd; his mother was a slave-girl, bought by Imâm Muhammad Bâkir and given to Imâm Ja'far Sâdik, on fol. 22b.

12. 'Alî bin Mûsâ Kâzim bin Ja'far, the eighth Imâm, with the Kunyah Abû-alhasan and the Lakab Ridâ, born at Madînah the 11th of Rabî' II (or according to others the 6th, 7th, or 8th of Shawwâl), A. H. 153 (or 156), died 49 (or according to others 44, 45, or 50) years old, in Tûs, the 21st or 29th of Ramadân, A. H. 208, on fol. 23a.

13. Muhammad bin 'Alî bin Mûsâ bin Ja'far Sadik, the ninth Imâm, with the Kunyah Abû Ja'far (usually called Abû Ja'far the second) and the Lakabs Takî and Jawâd, born in Madînah the 10th of Rajab, A. H. 195, died 25 years old, A. H. 220, the 6th of Dhû-alhijjah, under the Khalîf Mu'tasim, on fol. 23b.

14. 'Alî bin Muhammad bin 'Alî bin Mûsâ bin Ja'far Sâdik, the tenth Imâm, with the Kunyah Abû-alhasan (usually called Abû-alhasan the third) and the Lakabs Hâdî, Zakî 'Askarî, and Nakî, born in Madînah the 13th of Rajab (according to others on the day 'Arafah, i. e. the 9th of Dhû-alhijjah), A. H. 214, so to be read instead of the date دو صد و چهار هجری in the text both of this and the following copy (others say A. H. 213), died 40 or 41 years old, near Baghdâd, end of Jumadâ I (according to others the 13th of Jumâdâ II), A. H. 254; under the Khalîf Muntasir-billâh (read Almu'tazz-billâh, since Muntasir had died six years before that date), on fol. 24a.

15. Hasan bin 'Alî bin Muhammad bin 'Alî Ridâ, the eleventh Imâm, with the Kunyah Abû Muhammad and the Lakabs Zakî, Khâlis, Sirâj, and 'Askarî, born at Madînah, A. H. 231 (according to others 232), died 29 (or 28) years old, the 6th or 8th of Rabî'-alawwal, A. H. 260, on fol. 24b.

16. Muhammad Mahdî bin Hasan bin 'Alî bin Muhammad bin 'Alî Ridâ, the twelfth Imâm, with the Kunyah Abû-alkâsim, born A. H. 258, the 23rd of Ramadân; in A. H. 265 or 266 he disappeared, according to Shî'ite belief, to turn up again at the end of time, according to Sunnite doctrine he died in one of these two years, on fol. 25a.

17. Salmân the Persian, with the Kunyah Abû 'Abdallâh, died A. H. 33 at Madâ'in, one of the com-

panions of the prophet; some say he was 1500 years old, others 350, others again 250, and the last statement, the author of the book says, is the correct one (وهذين قول اصح است) !!, on fol. 25b.

18. Uwais Karnî, of Najd, one of the Tâbi'în, was killed, according to some authorities (see the كشف المحجوب and the تذكرة الاوليا), in the battle of Siffîn (A. H. 37), according to others (see the شواهد النبوة), he died A. H. 22, the 3rd of Rajab, on fol. 25b.

19. Ḥasan Baṣrî, with the Kunyah Abû Sa'îd, another of the Tâbi'în, born A. H. 21, died 89 years old, the 5th of Rajab, A. H. 110; buried at Basrah, on fol. 26a.

20 Ḳâsim bin Muhammad bin Abîbakr alsiddîk, also one of the Tâbi'în and one of the seven theologians (فقهاء) of Madînah, was brought up in the house of his aunt 'Â'ishah; he died A. H. 107, 108, 112, or even 102, on fol 26a.

21 Imâm-i-a'ẓam Abû Ḥanîfah of Kûfah, the first great legal Imâm, with his real name Nu'mân bin Thâbit, one of the Tâbi'în and friend of Imâm Ja'far Sadik (No. 10), born A H 80, died at Baghdâd, the 15th of Rajab, A. H. 150, 70 years old, on fol 26b

22 Mâlik bin Anas bin Mâlik, the second great legal Imâm, with the Kunyah Abû 'Abdallâh, born A H 95 (according to others 94 or 97), died the 7th of Rabî'-alâkhar, A H 179, on fol. 27a.

23. Muhammad bin Idrîs Shâfi'î, the third great legal Imâm, with the Kunyah Abû 'Abdallâh, of the Kuraish, a pupil of Imâm Mâlik, born A H. 150, died in Misr, 54 years old, the last of Rajab, A H 204, his mother was Umm-alhasan, daughter of Hamzah bin al-Kâsim bin Zaid bin Ḥasan bin 'Alî bin Abî Tâlib, from his father's side he was a descendant of 'Abd-almuttalib bin Hâshim, the prophet's grandfather, after his studies under Mâlik he went to 'Irâk and associated with Imâm Muḥammad bin Ḥasan, a pupil of Abû Ḥanîfah (No. 26), on fol 27a

24 Ahmad Ḥanbal, or with his full name: Ahmad bin Muhammad bin Ḥanbal, the fourth great legal Imâm, Shâfi'î's pupil, with the Kunyah Abû Muhammad or Abû 'Abdallâh, born in Baghdâd, A H 164, died 77 years old, in his native town, the 12th of Rabî'-alawwal, A. H. 241, on fol. 27b.

25. Imâm Abû Yûsuf (in the following copy wrongly: Muhammad Yûsuf) Ya'kûb bin Ibrâhîm of Kûfah, a pupil of Abû Ḥanîfah, the first who ever got the title of Ḳâḍî-alḳuḍât, born A. H. 112, died 70 years old, the 27th of Rajab, A. H. 182, on fol. 28a.

26. Imâm Muḥammad Shaibânî, whose father Ḥasan came from Syria to the 'Irâk; he was brought up in Kûfah and became a pupil of Abû Ḥanîfah, died the 14th of Jumâdâ II, A. H. 189, on fol. 28a.

II. *Shaikhs of the Ḳâdirî order* (which was styled *Junaidî* before the time of Shaikh 'Abd-alkâdir Jîlânî).

27. Shaikh Ma'rûf Karkhî, son of Firûz or Firûzân (according to others of 'Alî), with the Kunyah Abû Mahfûẓ, originally a Christian, but converted to Muḥammadanism by the Imâm 'Alî Ridâ bin Mûsâ (No. 12); he became a pupil of Abû Ḥanîfah and was instructed in Ṣûfic lore by Ḥabîb Râ'î, who was himself a pupil of Salmân the Persian (No. 17), he died A. H. 200, the 2nd of Muḥarram, on fol. 28b.

28. Shaikh Sarî alsaḳaṭî, with the Kunyah Abû-alhasan, a pupil of the preceding Shaikh, died over 98 years old, the 3rd of Ramadân, A. H. 253 (in the following copy A. H. 250), on fol. 29a.

29. Shaikh Junaid bin Muḥammad bin al-Junaid of Baghdâd, with the Kunyah Abû-alḳâsim and the Lakabs Sayyid alṭâ'ifah (because the order was called after him Junaidî), Ṭâ'ûs-al'ulamâ, Ḳawârirî, Zajjâj (the last two on account of the trade of his father, who was a glass-blower in Nahâwand), and Kharrâz; he was born and brought up at Baghdâd and followed the doctrines of Sufyân Thaurî (No. 162); he was also the principal pupil and nephew of Shaikh Sarî Saḳaṭî (No. 28), and died the 27th of Rajab, A. H. 297; others, but incorrectly, fix his death in A. H. 299, on fol. 29b.

30. Shaikh Abûbakr Shiblî, with his real name, Ja'far bin Yûnus, pupil of the preceding Shaikh, born, according to some, in Baghdâd, according to others in Sâmirah, died 87 years old, the 27th (in the following copy the 7th) of Dhû-alḥijjah, A. H. 334; he was a follower of the Mâlikite school, on fol. 31a.

31. Shaikh 'Abd-alwâḥid Tamîmî (in the following copy, Yamanî) bin 'Abd-al'azîz bin Ḥarith bin Asad, with the Kunyah Abû-alfadl, a pupil of Shiblî, died in Jumâdâ II, A. H 425, on fol. 32a.

32 Shaikh Abû-alfarah Tarṭûsî, a pupil of the preceding Shaikh, on fol 32a.

33. Shaikh Abû-alhasan Hakkârî, with his real name, 'Alî bin Muhammad bin Yûsuf bin Ja'far alkuraishî alhakkârî, pupil of the preceding Shaikh, died in Muharram, A H 486, on fol 32a.

34 Shaikh Abû Sa'îd Mubârak bin 'Alî bin Husain al-mahrûmî (المحرومى, in other places makhzûmî مخزومى and maḥzûmî محزومى), a follower of the Hanbalite school, pupil of the preceding Shaikh and spiritual Pîr of 'Abd-alkâdir Jîlânî (the famous غوث الثقلين; see below, No 36), died in Muharram, A. H. 513, on fol. 32b.

35 Shaikh Hammâd bin Muslim, with the Kunyah Abû Abdallâh and the epithet Dabbâs (the seller of honey made of grapes or fresh dates), the teacher of 'Abd-alkâdir Jîlânî, died in Ramadân, A. H. 520 (A. H. 525 in the following copy), on fol 33a

36 Ghauth-althakalain or Ghauth-ala'zam Shâh Muḥyî-aldîn Sayyid 'Abd-alkâdir aljîlî alḥasanî alḥusainî, the real founder of the Ḳâdirî order, and the son of Abû Ṣâlih Mûsâ Jangîdûst bin Abî 'Abdallâh bin Yahyâ (al-)Zâhid bin Muḥammad bin Dâ'ûd bin Mûsâ-alḥûn bin 'Abdallâh Mahd bin Ḥasan Muthannâ bin Imâm Ḥasan bin 'Alî Murtadâ, who consequently traced his genealogy back to 'Abdallâh Mahd, whose father Ḥasan was the son of 'Alî's son Ḥasan, and whose mother Fâṭimah was the daughter of 'Alî's son Ḥusain; he was born in Jîl (i. e. Jîlân or Gîlân, but according to others a village distant one day's journey from Baghdâd), the 1st of Ramaḍân, A. H. 470 (or according to others 471), went, 18 years old, A. H. 488, to Baghdâd, to apply himself to the study of the Ḳurân, the traditions, law, and other sciences, and entered upon his preaching and teaching career A. H. 521; he died the 8th or 9th (according to others the 11th, 13th, or 17th) of Rabî'-

alâkhar, A. H. 561, 90 (respectively 89) years, 7 months, and 9 days old; in India the عرس or anniversary of his death is celebrated by some on the 11th, by others on the 17th of that month, in Baghdâd the 17th, but the author of this work himself (Dârâ Shukûh) used to celebrate it on the 9th as the most correct date of the great Shaikh's death. Among 'Abd-alkâdir Jîlânî's numerous works are mentioned غنية الطالبين (styled غنية لطالبى طريق الحق in Cat. Codd. Or. Lugd. Bat. iv. p. 194 sq.; comp. also Ḥ. Khalfa iv. p. 338 and O. Loth, Arabic Catalogue of the India Office Library, p. 168 sq., where, besides, a collection of sermons and another of Ṣûfic essays are described, see below in No. 40, and a genealogy of 'Abd-alkâdir, similar to the above, is given) and فتوح الغيب (see ib iv. p. 317; Ḥ. Khalfa iv. p. 386, and O. Loth, Arabic Cat., loc. cit.), on fol. 33a.

37. Shaikh Saif-aldîn 'Abd-alwahhâb, the eldest son of 'Abd-alkâdir Jîlânî and his successor in the spiritual office, born in Sha'bân, A. H 512, died at Baghdâd, the 25th of Shawwâl, A H. 603; he left two sons, Shaikh Abû Manṣûr 'Abd-alsalâm and Shaikh Abû-alfatḥ Salmân (but see No. 63 further down), on fol. 43a.

38 Shaikh Sharaf aldîn 'Îsâ, with the Kunyah Abû 'Abd-alrahmân, 'Abd-alkâdir Jîlânî's second son, for whom his father composed his فتوح الغيب, he is himself the author of a Ṣûfic work: جواهر الاسرار, and died A. H. 573 in Miṣr, on fol. 43b.

39. Shaikh Shams-aldîn 'Abd-al'azîz, with the Kunyah Abûbakr, third son of 'Abd-âlkâdir Jîlânî, on fol 43b

40 Shaikh Sirâj-aldîn 'Abd-aljabbâr, with the Kunyas Abû 'Abd-alrahmân and Abû-alfaraḥ, fourth son of 'Abd-alkâdir Jîlânî, was mufti of 'Irâk; the author of this work (Dârâ Shukûh) possessed 'Abd-alkâdir's collection of sermons, styled جلاء الخاطر (see O. Loth, Arabic MSS., p. 169, and Ḥ. Khalfa ii. p. 605 sq), in Sirâj-aldîn's own handwriting, on fol. 43b.

41. Shaikh Tâj-aldîn Abûbakr 'Abd-alrazzâk, 'Abd-alkâdir's fifth son, born A H. 528, died 6th of Shawwâl, A H 623; he left five sons: Shaikh Abû Ṣâliḥ Naṣir (in the following copy, Naṣr), Shaikh Abû-alkâsim 'Abd-alrahîm, Shaikh Abû Muḥammad Isma'îl, Shaikh Abû-almaḥâsin Faḍl-allâh, and Shaikh Jamâl-allâh, on fol. 44a.

42. Shaikh Abû Ishâk Ibrâhîm, sixth son of 'Abd-alkâdir, died the 25th of Dhû-alka'dah, A. H. 600, on fol. 44b.

43. Shaikh Abû-alfaḍl Muḥammad, seventh son of Abd-alkâdir, died at Baghdâd the 5th (in the following copy again the 25th) of Dhû-alka'dah, A. H. 603 (so no doubt correctly in the following copy; here is given as date again A. H. 600), on fol. 44b.

44. Shaikh Abû 'Abd-alrahmân 'Abdallâh, eighth son of 'Abd-alkâdir, died the 27th of Ṣafar, A. H. 587; he left two sons: Shaikh Abû Muḥammad 'Abd-alrahmân and Shaikh Abû Muḥammad 'Abd-alkâdir, on fol. 44b.

45. Shaikh Abû Zakariyyâ (so correct in the index and in the following copy; the text here has Abûbakr Zakariyyâ) Yaḥyâ, ninth son of 'Abd-alkâdir, born the 6th of Rabî'-alawwal, A. H. 550, died the 14th of Sha'bân (شب برات), A. H. 600, in Baghdâd, on fol. 44b.

46. Shaikh Abûnaṣr Mûsâ, the tenth and last son of 'Abd-alkâdir, born the last of Rabî'-alawwal, A. H. 539 (sic! perhaps a mistake for 559), settled in Damascus and died there the first of Jumâdâ-alâkhar, A. H. 618, on fol. 45a.

47. Shaikh 'Alî bin Hai'atî, a pupil of Shaikh Tâj-al'ârifîn Abû-al'urafâ (correctly in the following copy: Abû-alwafâ), and both friend and disciple of 'Abd-alkâdir Jîlânî, died 120 years old, A. H. 564, on fol. 45a.

48. Shaikh Abû 'Umar (or 'Amr) 'Uthmân Yakînî (so in the text here; the index and the following copy have instead of تقيني some very indistinct word, which must be read, according to the Nafaḥât-aluns, Ṣarîghînî or Ṣarîfînî), pupil of 'Abd-alkâdir, without date, on fol. 45b.

49. Shaikh Abû Sa'îd Kîlû'î (قيلوئى, so in the index, from قيلويه, as on fol. 46b, l. 9, is distinctly written, the name of a place in 'Irâk; in the heading he is called قلوئى), got his investiture from 'Abd-alkâdir, died A. H 557, on fol. 46b.

50. Shaikh Kadîb-albân (the following copy has the silly reading: قضيب البيان) of Mauṣil, with the Kunyah Abû Abdallâh, a pupil of 'Abd-alkâdir, died A. H. 570, on fol 46b.

51. Shaikh Aḥmad bin Mubârak, a pupil of 'Abd alkâdir, died A H. 570, on fol. 47a.

52. Shaikh Ṣadakah bin Ḥusain of Baghdâd, with the Kunyah Abû-alfaraḥ, a friend and disciple of 'Abd-alkâdir, died A. H. 573, on fol. 47a.

53 Shaikh Bakâi bin Buttû (بطو, in the following copy بطور Buttûr, but the former is confirmed by the Nafahât-aluns, No. 1412, fol 248a), a pupil of Shaikh Abû-alwafâ (No 313), and disciple of 'Abd-alkâdir, died about A.H. 553 (the following copy has 550), on fol. 47a.

54. Shaikh Muḥammad alawânî (الاوانى), known as Ibn-alkâ'id (ابن القائد, so in the index, the text on fol. 47b, last line, and in the following copy; in the heading here he is styled Ibn-alfâ'iz, ابن الفائز), a pupil of 'Abd-alkâdir, on fol. 47b.

55. Shaikh Abû-alsu'ûd bin al-Shiblî, a pupil of 'Abd-alkâdir, on fol. 48a.

56. Shaikh Abû 'Umar Kuraishî, with his real name 'Uthmân bin Marzûk bin Ḥamîd bin Salâkah (in the following copy: Salâm), one of the great Shaikhs of Egypt, was a Ḥanbalite and pupil of 'Abd-alkâdir, died more than 70 years old, A. H. 564, and was buried by the side of Imâm Shâfi'î's tomb in Miṣr, on fol. 48a.

57. Shaikh Muwaffak-aldîn almakdisî, with his real name: 'Abdallâh bin Muḥammad bin Aḥmad bin Kudâmah al-Ḥanbalî, a pupil of 'Abd-alkâdir and author of many works, makâmas, etc., died A. H. 620, on fol. 48a.

58. Shaikh Muḥammad bin Aḥmad aljuwainî (الجونى, read الجوينى), a pupil of Shaikh 'Abdallâh Yaḥyâ (Batâ'ih, بطائح, in the following copy), who was himself a pupil of 'Abd-alkâdir, died A. H. 650 (according to the following copy, A. H. 558 or 658), on fol. 48a.

59. Shaikh Abû-Madîn Maghribî, with his real name: Shu'aib bin Ḥusain (or Ḥasan), a pupil of Shaikh Abû-alghazâlî Maghribî and spiritual guide of the immediately following Shaikh Muḥyî-aldîn Ibn

Arabî, one of the great Shaikhs of Maghrib, died A. H. 590, on fol. 48b.

60. Shaikh Muḥyî-aldîn Ibn 'Arabî, with his real name: Muḥammad bin 'Alî bin 'Arabî, got his investiture, according to the best traditions, from Shaikh Abû Muḥammad Yûnus alkassâr alhâshimî, 'Abd-alkâdir's pupil; he was initiated into Ṣûfism, according to his own statement in his work, كتاب الجلاس (in the following copy, كتاب الملابس), by Abû-alḥasan 'Alî bin 'Abdallâh bin Jâmi', and was a friend of Shihâb-aldîn Suhrawardî (No. 148); born in Spain (بلاد اندلس), the 17th of Ramaḍân, A. H. 560 (a Monday), died in the night before Friday, the 22nd of Rabî'-alâkhar, A. H. 638, at Damascus, on fol. 48b.

61. Shaikh Ṣadr-aldîn Muḥammad bin Isḥâk Kûnawî (or Kûniyawî, i. e. of Konia or Iconium), with the Kunyah Abû-alma'âlî, the greatest of Muḥyî-aldîn Ibn 'Arabî's pupils, and the teacher of Maulânâ Kuṭb-aldîn 'Allâmah in the science of tradition; he was a special friend of Jalâl-aldîn Rûmî, the great mystic poet, who died before him, on fol. 49a.

62 Imâm 'Abdallâh bin As'ad Yâfi'î, with the Kunyah Abû-alsa'âdât and the Laḳab 'Afîf-aldîn; he was originally of Yaman and dwelt always in the two holy cities, was a Shâfi'ite and a disciple of 'Abd-alkâdir in the second or third line; his investiture he got first from Shaikh Mas'ûd Ḥâwî (in the following copy Jâdib, جادب), and later on from Shaikh Abû-alḥasan Nûr-aldîn 'Alî bin 'Abdallâh Yamanî Ṭawâshî (طواشي). In most of his publications, see above, Nos. 642 and 643 in this Cat., viz. the تاريخ يافعي (i. e. the مرآة الجنان), the تكملة, the روض الرياحين (read روض الرياحين), and the نشر المحاسن, he relates episodes from 'Abd-alkâdir Jîlânî's life and miracles worked by him. He died the 21st of Jumâdâ-alâkhar, A. H. 768 (in the following copy: 760), on fol. 49a.

63. Makhdûm Shaikh 'Abd-alkâdir II, a descendant of the great 'Abd-alkâdir Jîlânî in the eighth generation; his father was Shaikh Muḥammad bin Sayyid Sâmir (سامير, in the following copy: Shâh Mîr شاه مير) bin Sayyid 'Alî bin Sayyid Mas'ûd bin Sayyid Aḥmad bin Sayyid Saif-aldîn 'Abd-alwahhâb bin Sayyid alsâdât Sayyid 'Abd-alkâdir Jîlânî (comp. No. 37 above, where, however, no son of Sayyid Saif-aldîn 'Abd-alwahhâb with the name of Aḥmad is mentioned; in the following copy there is inserted between Sayyid Aḥmad and Sayyid Saif-aldîn a Sayyid Ṣafar-aldîn, which might be the honorary epithet of one of Saif-aldîn's sons). He lived at last at Ucḥ or Ûch in Multân and is reckoned among the greatest Shaikhs of India; he died 78 (in the following copy 77) years old, the 18th of Rabî'-alawwal, A. H. 940, and left two sons, Shaikh Abû-alrazzâk (died the 5th of Jumâdâ-alâkhar, A. H. 942) and Sayyid Zain-al'âbidîn; the latter died before his father and left a son, Sayyid Muḥammad, descendants of whom were still in existence at the time of this book's composition. 'Abd-alrazzâk's son, Shaikh Ḥâmid (in the following copy: جاند), was his father's successor in the headship of the order, and Shaikh Ḥâmid's son, Shaikh Jamâl-aldîn Abû-alḥasan, died the 29th of Dhû-alka'dah, A. H. 978, on fol. 49b.

64. Shaikh 'Abdallâh بتهتي, or, according to the following copy, بهتهي (from بتهه or بهته a place in the district of Dilhî), a descendant of 'Abd-alkâdir Jîlânî in the 13th generation; and son of Sayyid 'Umar bin Sayyid Ḥasan (or Ḥusain) Ḥanbalî; he came in his 15th year from Baghdâd to India, and died more than 100 years old, the 10th of Rabî'-alawwal, A. H. 1037, on fol. 49b.

65. Ḥaḍrat Shaikh Mîr Muḥammad, known as Miyân Mîr or Miyânjîw, a descendant of the Khalîf 'Umar, born at Sîwastân (سيوستان), A. H. 957 (not 938, as Rieu states i. p. 358), lived more than 60 years in Lâhûr, and died there, 88 years old, A. H. 1045, the 7th of Rabî'-alawwal. Dârâ Shukûh has given a full account of the life and deeds of this Indian saint and of his chief disciples in a special work of his, the سكينة الاوليا (see Rieu i. pp. 357 and 358). Among his pupils are mentioned: Ḥâjî Ni'mat-allâh Sirhindî, Shaikh Tanhâ, Shaikh Isma'îl, Mullâ Khwâjah Kalân, Miyân Ḥâmid, Mullâ 'Abd-alghafûr Dânishmand, Ḥâjî Ṣâliḥ (all deceased at the time of this book's composition), Mullâ Shâh, Mullâ Khwâjah Bihârî, Shaikh Muḥammad Lâhûrî, Shaikh Aḥmad Sunâmî, Shaikh Aḥmad Dihlawî, etc., on fol. 50a.

III. *Shaikhs of the Naḳshbandî order* (formerly *Ṭaifûrî*, see fol. 52b, l. 3, and fol. 59b, l. 3 ab infra; both in the heading and index simply styled *Salsala-i-sharîfa-i-Khwâjagân*).

66. Shaikh Abû Yazîd (commonly called Bâyazîd) Bisṭâmî with the honorary title of Sulṭân-al'ârifîn, whose real name was Ṭaifûr bin 'Îsâ bin Âdam bin Sarûshân (سروشان). His grandfather was a Parsee, who was converted to Islamism. This founder of the Ṭaifûrî order died the 15th of Sha'bân, A. H. 261 (according to others 264; the date given by Jâmî, viz 204, or 234 as the following copy has, see the Majma'-alanhyâ, fifth bâb, is a clerical error), on fol. 52a.

67. Shaikh Abû-alḥasan Kharakânî (Kharakân is a place near Kazwîn), with his real name: 'Alî bin Ja'far, a disciple of the preceding Shaikh, but born a considerable time after Bâyazîd's death. He died the 10th of Muḥarram, A. H. 425, on fol. 52b.

68. Shaikh Abû 'Alî Rûdbârî (Rûdbâr is in the province of Ṭûs), whose father was Muḥammad bin Ḳâsim bin Manṣûr, a descendant of the old Sâsânian kings; he was a pupil of Shaikh Junaid Baghdâdî (see No. 29) and died A. H. 322 in Miṣr, on fol. 52b.

69. Shaikh Abû 'Alî Kâtib, lived in Egypt too, and was a disciple of the preceding Shaikh; he died A. H. 346 (according to others 356), on fol. 53a.

70. Shaikh Abû 'Uthmân Maghribî, with his real name: Sa'îd bin Salâm (Islâm in the following copy), pupil of Abû-alḥusain Ṣânî'-i-dunyawî (Ṣâliḥ Dînawarî in the following copy) and disciple of the preceding Shaikh; he died in Nîshâpûr, A. H. 373, on fol. 53a.

71. Shaikh Abû-alḳâsim 'Alî Gurgânî, was connected through one spiritual guide, Abû 'Uthmân Maghribî (No. 70), with the Junaidî order, through another, Abû-alḥasan Kharakânî (No. 67), with that of Bâyazîd Bisṭâmî; he was a friend of Abû Sa'îd bin Abû-alkhair (No. 294), and of the author of the كشف المحجوب (No. 298) in his younger years; he died A. H. 450, on fol. 53a.

72. Shaikh Abû 'Alî of Fârmad (or Fârmadh near Tûs), with his real name: Fudail (Faṣl in the following copy) bin Muḥammad, the Shaikh-alshuyûkh of Khurâsân, a disciple of Imâm Abû-alkâsim Kushairî (No. 299) and pupil of the preceding Shaikh; he had some intercourse with Shaikh Abû Sa'îd bin Abû-alkhair and died A. H. 477, on fol. 53a.

73. Khwâjah Yûsuf bin Ayyûb of Hamadân, with the Kunyah Abû Ya'kûb, a pupil of the preceding Shaikh as well as of Shaikh Abû Isḥâk Shîrâzî; he was acquainted with Shaikh 'Abdallâh Juwainî, Shaikh Hasan Simnânî, and also with the great 'Abd-alkâdir Jîlanî. He was born A. H. 440 and died on the way to Marw, A. H. 535, on fol. 53b.

74. Khwâjah Hasan of Andâk (near Bukhârâ), with his real name: Hasan bin Husain, and the Kunyah Abû Muḥammad, born somewhat after A. H. 460, died A. H. 552, on fol 53b.

75. Khwâjah Aḥmad Yasawî (Yasî, يسى, being a well-known town in Turkistân), a pupil of Yûsuf Hamadânî (No. 73), died A. H. 562, on fol. 53b.

76. Khwâjah 'Abd-alkhâliḳ of Ghujdawân (six farsangs from Bukhârâ), son of Imâm 'Abd-aljalîl (in the following copy: 'Abd-aljamîl), a descendant of the kings of Rûm and an ancestor of Bahâ-aldîn Nakshband (see below, No. 82), he got his investiture from Khwâjah Yûsuf of Hamadân, and died A. H 575, on fol. 54a.

77. Khwâjah 'Ârif of Riwgar (ريوگر in the district of Bukhârâ), pupil and successor of the preceding Shaikh, died A. H 715 (?), on fol 54a

78. Khwâjah Mahmûd, born in a village near Bukhârâ (with the name of انجير فغنو, in the following copy he is called Abû-alkhair Faghnawî ابو الخير فغنوى), pupil and successor of the preceding Shaikh, died A H 715, on fol. 54a

79 Khwâjah 'Alî Râmtînî (of رامتين in the district of Bukhârâ), pupil and successor of the preceding Shaikh, died A. H. 721, 130 years old, on fol 54a.

80. Khwâjah Muḥammad Bâbâ-i-Samâsî (سماسى, one of the villages near Râmtîn), the pupil and successor of the preceding Shaikh and the adopted father of the great Bahâ-aldîn Nakshband (No. 82), on fol 54b.

81. Sayyid Amîr Kulâl, one of the best pupils and successors of the preceding Shaikh, born in Sûkhâr (سوخار), died the 8th of Jumâdâ-alawwal, A. H. 772, on fol. 54b.

82. Khwâjah Bahâ-aldîn Nakshband, with his real name: Muḥammad bin Muḥammad albukhârî, pupil of the preceding Shaikh, born in Muḥarram, A. H. 718, died 3rd of Rabî'-alawwal, A. H. 791, 73 years old, on fol. 54b.

83. Khwâjah Pârsâ, with his real name: Muḥammad bin Muḥammad bin Maḥmûd alḥâfiẓ albukhârî, a famous pupil of Bahâ-aldîn Nakshband, who found a right royal reception in Makkah, when performing his pilgrimage, in Muharram, A. H. 822; the 23rd of Dhû-alḥijjah of the same year he entered Madinah, and died there the 24th of the same month, 73 years old, on fol. 55b.

84. Khwâjah Abû-alnasr Pârsâ, with the epithets Burhân-aldîn and Ḥâfiẓ-aldîn, son and pupil of the preceding Shaikh; he accompanied his father on his last pilgrimage; died A. H. 865, on fol. 55b.

85. Khwâjah 'Alâ-aldîn 'Aṭṭâr, with his real name: Muḥammad bin Muḥammad 'albukhârî; he was originally of Khwârizm, pupil of Bahâ-aldîn Nakshband, died 20th of Rajab, A. H. 802; his eldest son Khwâjah Ḥasan 'Aṭṭâr died A. H. 826, on fol. 56a.

86. Maulânâ Ya'ḳûb Çarkhî (Çarkh is a village between Kâbul and Ghazna), another famous pupil of Bahâ-aldîn Naḳshband, on fol. 56a.

87. Khwâjah 'Ubaid-allâh (in the index and in the following copy: 'Abdallâh) Ghujdawânî Aḥrâr, with the epithet Nâṣir-aldîn, son of Khwâjah Maḥmûd bin Shihâb-aldîn Suhrawardî (the last word is added in the following copy), a famous pupil of the preceding Shaikh, friend of Jâmî's, born in Ramaḍân, A. H. 806, in Bâghistân, near Tâshkand, died 90 years and a few months old, 29th of Rabî'-alawwal, A. H. 895, and was buried in Samarkand, on fol 56b.

88. Maulânâ Niẓâm-aldîn Khâmûsh, pupil and successor of Khwâjah 'Alâ-aldîn 'Aṭṭâr, died more than 90 years old, in Samarkand, on fol. 57a.

89 Maulânâ Sa'd-aldîn of Kâshghar, pupil and successor of the preceding Shaikh, died 7th of Jumâdâ alâkhar, A H 860, on fol. 57a.

90 Maulânâ 'Abd-alraḥmân Jâmî, the renowned poet, with the epithets of 'Imâd-aldîn and Nûr-aldîn, son of Aḥmad bin Muḥammad of Dasht (a place near Isfahân), pupil of Maulânâ Sa'd-aldîn Kâshghar, and belonging, according to some to the Hanafite, according to others to the Shâfi'ite school; he was born in Jâm, the 22nd of Sha'bân, A H. 817, and died, 3 years after his contemporary, the great Shaikh Khwâjah Aḥrâr, the 18th of Muharram, A H 898, 81 years old, on fol 57b.

91 Maulânâ 'Abd-alghafûr Lârî, with the epithet Radî-aldîn, a pupil of Jâmî, wrote glosses (حاشية) on Jâmî's نفحات الانس, he died the 5th of Sha'bân, A H 912, and is buried at Harât, on fol. 58b.

92 Khwâjah 'Abd-alshahîd (in the following copy 'Abd-alrashîd), a grandson of Khwâjah 'Ubaid-allâh Aḥrâr, lived 18 years in India, and died in Samarkand, A H 982, on fol. 59a.

93. Khwâjah Bâḳî, died 40 years old, in Dihlî, A H 1012, on fol 59b.

94. *a* and *b*. Hâshim Khwâjah and Sâliḥ Khwâjah, two brothers and renowned Shaikhs of Transoxania, the elder of whom, Hâshim, died near Samarkand, the 5th of Rabî'-alawwal, A H. 1046, and the younger, Ṣâliḥ, in Muharram, A. H. 1048, at Balkh, 78 (in the following copy 77) years old, on fol. 59b.

IV. *Shaikhs of the Çrshtî order.*

95. Khwâjah 'Abd-alwâhid (bin) Zaid, originally of Basrah, and pupil of Ḥasan Basrî (No. 19); he got his investiture from the Imâm-i-a'ẓam, i. e. Abû Hanîfah (No. 21), whose follower he was, and died the 27th of Ṣafar, A H. 177, on fol. 59b.

96. Fuḍail bin 'Iyâḍ, with the Kunyah Abû 'Alî, originally of Kûfah (according to others of Marw in Khurâsân, of Samarḳand, or even of Bukhârâ), a pupil of the preceding Shaikh and contemporary with Ibrâhîm Adham (No. 97), Sufyân Thaurî (No. 162), and others; he was a follower of Abû Ḥanîfah, and died in

Muḥarram, A.H. 187 (in the following copy 188), and was buried in Makkah, on fol. 60a.

97. Sulṭân Ibrâhîm Adham, with the Kunyah Abû Isḥâḳ, son of Sulaimân bin Manṣûr Balkhî, of the old royal family of Balkh, and ruler of Balkh himself for some time, till he renounced worldly splendour, entered upon the mystic path and went to Makkah; he was a follower of Abû Ḥanîfah and got his investiture from Fuḍail bin 'Iyâḍ; he died the 16th of Jumâdâ-alawwal, A.H. 162 (or according to others A.H. 161, in the following copy A.H. 160), on fol. 60b.

98. Khwâjah Ḥudhaifah of Mar'ash, a pupil of the preceding Shaikh, died the 14th of Shawwâl (year omitted), on fol. 61b.

99. Khwâjah Hubairah of Baṣrah, a pupil of the preceding Shaikh, died the 18th of Shawwâl (year omitted), on fol. 61b.

100. Shaikh 'Ulû Dînawarî, pupil of the preceding Shaikh, different from Shaikh Mamshâd Dînawarî (who appears further down, in No. 140), died the 14th of Muḥarram (year omitted), on fol. 61b.

101. Khwâjah Abû Isḥâḳ Shâmî, pupil of the preceding Shaikh, died the 14th of Rabî'-alâkhar (year omitted), on fol. 62a

102 Khwâjah Abû Aḥmad Abdâl Ch̄ishtî, the real founder of the Ch̄ishtî order, who, like Ibrâhîm Adham, renounced a princely position and became a follower of Abû Isḥâḳ Shâmî, born A.H. 260, died the 10th of Jumâdâ-alawwal or Jumâdâ-alâkhar, A.H. 355 (350 in the following copy), and was buried in Ch̄isht, on fol. 62a

103. Khwâjah Muhammad Ch̄ishtî, son and pupil of the preceding Shaikh, said to have greatly contributed by his sanctity and good counsel to the conquest of Sûmanât by Maḥmûd of Ghazna, whom he accompanied, 70 years old, on that expedition; he died the 1st of Rajab, A.H. 411, and was buried in Ch̄isht, on fol. 62b.

104. Khwâjah Yûsuf bin Muḥammad Sim'ân (سمعان, in the heading سمون) the Syrian, with the Lakab Nâṣir-aldîn, a nephew of the preceding Shaikh by sister's side, born in Ch̄isht, died the 4th of Rabî'-alâkhar, A.H. 459, 84 years old, he appointed as his spiritual successor his eldest son, Khwâjah Ḳuṭb-aldîn Maudûd (see the following Shaikh), on fol. 62b.

105. Khwâjah Ḳuṭb-aldîn Maudûd Ch̄ishtî, who knew in his seventh year the whole Ḳurân by heart; his father died, when he was 26 years old, and then he assumed the spiritual leadership, but placed himself nevertheless for some time under the tuition of the Shaikh-alislâm Shaikh Aḥmad-i-Jâm (No. 308) in Harât; he died the 1st of Rajab, A.H. 527, on fol. 62b.

106. Khwâjah Aḥmad bin Maudûd bin Yûsuf Ch̄ishtî, pupil of his father, made the pilgrimage and lived six months in Madînah as Jâr-allâh; after his return he went to Baghdâd and visited Shaikh Shihâb-aldîn Suhrawardî (No. 148); he was born A.H. 500, and died A.H. 577 (so correctly according to the following copy), on fol. 63a.

107. Shâh-i-Sanjân, with the epithet Rukn-aldîn and his real name Maḥmûd, originally of Sanjân near Khwâf, a pupil of Khwâjah Maudûd Ch̄ishtî, died A.H. 597, on fol. 63b.

108. Khwâjah Ḥâjî Sharîf Zandanî, a pupil of the same Maudûd, between whom and the subordinate order or silsilah of Khwâjah Mu'in-aldîn Ch̄ishtî he forms the connecting link; died the 6th of Rajab (year omitted), on fol. 63b.

109. Shaikh 'Uthmân of Hârûn (near Nîshâpûr), pupil of the preceding Shaikh, died the 16th of Shawwâl (year omitted), on fol. 63b.

110. Khwâjah Mu'în-aldîn Sijzî Ch̄ishtî, born in Sijistân, but brought up in Khurâsân, son of Khwâjah Ghiyâth-aldîn Ḥasan (Ḥusain in the following copy), pupil of the preceding Shaikh, and head of the Ch̄ishtî order in Hindûstân; when he had renounced worldly aspirations, he travelled to Samarḳand and Bukhârâ, and thence to the 'Irâḳ-i-'Arab; in Hârûn he put himself under Shaikh 'Uthmân's tuition and remained 20 years with him. He afterwards visited for a longer time Shaikh 'Abd-alḳâdir Jîlânî (No. 36), Shaikh Najm-aldîn Kubrâ (No. 124), Khwâjah Yûsuf Hamadânî (No. 73), Shaikh Abû Sa'îd Tabrîzî and Shaikh Ḥusain Zanjânî in Lâhûr; from Lâhûr he went to Dihlî and at last to Ajmîr, where he settled for the remainder of his life. He was born A.H. 537 and died in Ajmîr the 6th of Rajab (according to others the 3rd or, as the following copy reads, the 9th of Dhû-alḥijjah), A.H. 633 The statement therefore, made here on fol. 65a, first line, and in the following copy too, that he lived 104 years (یکصد و چهارسال) is wrong; it ought to be 100 years less 4. The author of this work, prince Dârâ Shukûh, remarks incidentally at the end of Mu'în-aldîn's biography, that he himself was born in Ajmîr, the last of Ṣafar, in the middle of the night, A.H. 1024, when his mother was 24 years old, as the first son after three daughters, on fol. 64a.

111. Shaikh Ḥamîd-aldîn alsûfî alsa'îd alnâgûrî, with the Kunyah Abû Aḥmad and the epithet Sulṭân-altârikîn (or, according to the following copy, Sulṭân-âlsâlikîn), one of the great spiritual successors of the preceding Shaikh He exchanged a series of letters (مراسلات) on the Ṣûfic topics of معرفت and عنا with Shaikh Bahâ-aldîn Zakariyyâ Multânî (No. 152), and died the 29th of Rabî'-alâkhar, A.H. 673, in Nâgûr, on fol. 65a.

112. Khwâjah Ḳuṭb-aldîn Ûshî Kâkî, with his real name: Bakhtiyâr bin Aḥmad bin Mûsâ, born in Ûsh, near Farghâna; he was a pupil of Khwâjah Mu'în-aldîn Ch̄ishtî (No. 110), went later on to Baghdâd, to enjoy Shaikh Shihâb-aldîn Suhrawardî's (No. 148) tuition, and proceeded at last to Multân, where he became attached to Shaikh Bahâ-aldîn Zakariyyâ Multânî. Shaikh Farîd-aldîn Ganj-i-shakar (No. 113) became his pupil there. The last years of his life he spent in Dihlî and in Ajmîr in intimate friendship with Mu'în aldîn Ch̄ishtî, and died in the same year as his spiritual teacher and friend, viz. A.H. 633, the 14th of Rabî'-alawwal; he was buried in Dihlî; on fol. 65a.

113. Shaikh Farîd-aldîn Ganj-i-shakar, the pupil and spiritual successor of the preceding Shaikh, with his real name: Mas'ûd bin 'Azîz-aldîn ('Izz-aldîn in the following copy) Maḥmûd, a descendant of the Khalîf 'Umar on his father's side; his mother was the daughter of Maulânâ Wajîh-aldîn Khujandî; he was born in کهوال, a village near Multân, and died 95 years old, A.H. 664, the 5th of Muḥarram; he was buried in

Patan (i.e. Pâkpatan or Ajwadhan, see Rieu i. p. 41b, footnote), half-way between Multân and Lâhûr, on fol. 66b.

114. Shaikh Nizâm-aldîn Auliyâ, with his real name: Muhammad bin Ahmad bin Dâniyâl Badâ'ûnî and the epithet سلطان المشايخ, pupil and successor of the preceding Shaikh; he was born A.H. 636, and died the 18th of Rabî'-alâkhar, A.H. 725. The most renowned of his disciples are the following four: Amîr Khusrau (No. 115), Shaikh Nasîr-aldîn Ĉirâgh (No. 116), Shaikh Burhân-aldîn Gharîb (No. 117), and Shaikh Hasan Dihlawî, on fol. 67a.

115. Amîr-Khusrau of Dihlî, of the princely family of Hazârah and of Turkish descent, the greatest Persian poet of India, born in Mu'min'âbâd, died A.H. 725, shortly after his spiritual teacher's death, which affected him very deeply, on fol. 67b.

116. Shaikh Nasîr (in the text Nasr) -aldîn Ĉirâgh of Dihlî, with his real name: Mahmûd (in the following copy: Muhammad); he became Nizâm-aldîn Auliyâ's pupil when he was 40 years old, and died the 18th of Ramadân, A.H. 757, on fol. 68b.

117. Shaikh Burhân-aldîn Gharîb, the third disciple of Nizâm-aldîn Auliyâ, without date of birth or death, on fol. 69a.

118. Shaikh Abd-alkuddûs (or alkaddûs, see the Bodleian Cat., No. 1275) of Gangû, near Dihlî, a pupil of Shaikh Muhammad bin Shaikh 'Ârif bin Shaikh Ahmad 'Abd-alhakk (Shaikh Muhammad was the pupil of his father 'Ârif, 'Ârif that of his father Ahmad 'Abd-alhakk; the last mentioned was the pupil of Shaikh Jalâl of Pânîpat, the pupil of Shaikh Shams-aldîn-Turk of Pânîpat, the pupil of Shaikh 'Alî Sâbir, the pupil of Farîd-aldîn Ganj-i-shakar, No. 113, see fol 69b), he had many sons, among whom Shaikh Rukn-aldîn gained the highest reputation as derwish, and died A.H. 945, in Gangû, on fol. 69a.

119. Shaikh Jalâl Thânisarî, son of Kâdî Mahmûd, originally of Balkh, and pupil of the preceding Shaikh, died 96 years old, the 25th of Dhû-alhijjah, A.H. 989, on fol. 69b

V. *Shaikhs of the Kubrawî order.*

120. Shaikh Abûbakr bin 'Abdallâh Nassâj (نسّاج), originally of Tûs, a pupil of Shaikh Abû-alkâsim Gurgânî (see No. 71), and a contemporary and friend of Abûbakr Dinawarî, on fol 70a.

121. Shaikh Ahmad Ghazâlî, originally of Tûs, pupil of the preceding Shaikh and brother of the famous Hujjat-alislâm Imâm Muhammad Ghazâlî, died A.H. 517, and was buried at Kazwîn, on fol. 70a.

122. Shaikh Abû-alnajîb Suhrawardî, with his real name 'Abd-alkâhir (in the following copy: 'Abûd-alkâhir) and the honorary title of Diyâ-aldîn, a descendant of the Khalîf Abûbakr in the 13th generation, and disciple both of Ahmad Ghazâlî and of his uncle Shaikh Wajîh-aldîn (No. 147); he died in the night of the 12th of Jumâdâ-alâkhar, A.H. 563, and was buried at Baghdâd, on fol. 70a.

123. Shaikh 'Ammâr-i-Yâsir (ياسر, or Yâsir ياسبر, as he is styled on fol. 71a, line 7), a pupil of the preceding Shaikh, on fol. 70b.

124. Shaikh Najm-aldîn Kubrâ, with his real name, Ahmad bin 'Umar alkhîwakî, and the Kunyah Abû-aljanâb (in the following copy: جنان), disciple both of Ammâr-i-Yâsir, who traced his doctrines back to Abû-alkâsim Gurgânî, and of Shaikh Isma'îl Kasrî. The latter got his investiture from Muhammad bin Mâlkîl (here مانكيل, but مالكيل is confirmed by a marginal gloss in the Nafahât-aluns, No. 1412, fol. 198a, line 9), who was connected with the prophet by the following line of Shaikhs: Muhammad bin Dâ'ûd, Abû-al-'abbâs Idrîs, Abû-alkâsim bin Ramadân, Abû Ya'kûb (Tabarî, as the Nafahât-aluns add), Abû 'Abdallâh bin 'Uthmân, Abû Ya'kûb (Ya'kûb in the Nafahât-aluns) Nahrjûrî, Abû Ya'kûb Sûsî, 'Abd-alwâhid bin Zaid, Kumail bin Ziyâd, 'Alî bin Abû Tâlib, the fourth Khalîf. Shaikh Najm-aldîn died the 10th of Jumâdâ-alawwal, A.H. 618, the year when Hûlâgû entered Khwârizm, more than 60 years old; his chief companions and disciples were, besides the five immediately following Shaikhs, Bâbâ Kamâl Khujandî (or according to the Nafahât-aluns, Jandî), Shaikh Jamâl-aldîn Kîlî (كيلى), and according to some, also Maulânâ Bahâ-aldîn Walad, the father of Jalâl-aldîn Rûmî (No. 136), on fol. 70b.

125. Shaikh Majd-aldîn (in the following copy Majd-aldîn) Baghdâdî, with his real name, Sharaf (in the following copy: Sharîf) bin al-Mu'ayyad bin Abû-alfath, and the Kunyah Abû Sa'îd, pupil of the preceding Najm-aldîn Kubrâ, died A.H. 607 or, according to others, 616, and was buried in Asfarâ'in, on fol. 71b

126. Shaikh Sa'd-aldîn Hummû'î, with his real name: Muhammad bin Mu'ayyad bin Abîbakr bin alhasan (Abî-alhasan according to the Nafahât-aluns), another pupil of Najm-aldîn Kubrâ, died 63 years old, A.H 650, the 10th of Dhû-alhijjah (عيد الضحى), and was buried in Bahrâbâd in Khurâsân, on fol. 71b.

127 Shaikh Saif-aldîn Bâkharzî, also pupil of Najm-aldîn Kubrâ, died 73 (in the following copy 70) years old, A.H. 658, and was buried in Bukhârâ, on fol. 71b.

128. Shaikh Najm-aldîn Râzî, known as Dâya, pupil of the same Najm-aldîn Kubrâ, and author of many works, for instance, the تفسير بحر الدقائق, died A.H 654, and was buried at Baghdâd, on fol. 72a.

129. Shaikh Radî-aldîn 'Alî Lâlâ, with his real name: 'Alî bin Sa'îd bin 'Abd-aljalîl Lâlâ of Ghazna, pupil of Najm-aldîn Kubrâ; he made among other journeys one to India, and died the 3rd of Rabî'-alawwal, A.H. 642, and was buried at Ghazna, on fol. 72a.

130. Shaikh Jamâl-aldîn Ahmad Jûrfânî (جورفانى, so further down and in the following copy as well as in the Nafahât-aluns, No. 1412, fol. 207a, l. 6; here Jûrkânî, جورقانى), a pupil of the preceding Shaikh, died end of Rabî'-alâkhar, A.H. 669, on fol. 72b.

131. Shaikh Nûr-aldîn 'Abd-alrahmân of Asfarâ'in or rather of, Kasirk (كسرق), a dependency of that town, a pupil of the preceding Shaikh, born in Shawwâl, A.H. 639, died the 14th of Jumâdâ-alawwal, A.H. 700, buried in Baghdâd, on fol. 72b.

132. Shaikh Rukn-aldîn 'Alâ-aldaulah Simnânî, with his real name: Ahmad bin Muhammad bin Abânkî

(ابانکی, in the Nafahât-aluns more correctly: al-Biyâbânkî, البیابانکی; in the following copy Biyâbânî, بیابانی), and the Kunyah Abû-almakârim, became A.H. 687 (in the following copy 680) the pupil of the preceding Shaikh; he was born A.H. 659 and died the 22nd of Rajab, A.H. 736, 77 years old, on fol. 72b.

133. Shaikh Najm-aldîn Muḥammad bin Muḥammad alaukânî (الاوکانی, read al-âdkânî الآدکانی, according to the Nafahât-aluns), a pupil of the preceding Shaikh, died 80 years old, A.H. 778, and was buried in Hisârî (in the following copy Ḥiṣâr) near Asfarâ'în, on fol. 73a.

134. Shaikh Muḥammad (according to the index and the following copy Maḥmûd) Fardaḳânî (فردقانی), with the epithet Sharaf-aldîn, son of 'Abdallâh and pupil of 'Alâ-aldaulah Simnânî (No. 132), on fol. 73a.

135. Amîr Sayyid 'Alî of Hamadân, son of Shihâb-aldîn bin Muḥammad, a pupil of the preceding Shaikh and in mystic lore of Shaikh Taki-aldîn 'Alî Dûstî (who himself was a disciple of 'Alâ-aldaulah Simnânî); at the request of the former he made three times the circuit of the inhabited quarter of the earth (i.e. made extensive travels) and became acquainted with 1400 saintly persons; he introduced Islâm into Kashmîr, where a convent of his exists still; he died the 6th of Dhû-alḥijjah, A.H. 780 (according to the Nafahât-aluns, No. 1412, fol. 212a, ll. 16 and 17, A.H. 786), on fol. 73a.

136. Shaikh Bahâ-aldîn Walad, the father of Jalâl-aldîn Rûmî, with his real name, Muḥammad bin Ḥusain bin Aḥmad alkhaṭîbî albakrî, a descendant of the first Khalîf Abûbakr, and according to some a pupil of Najm-aldîn Kubrâ (No. 124), his mother was the daughter of the Shâh of Khurâsân, 'Alâ-aldîn Muḥammad bin Khwârizmshâh; he had meetings with Shaikh Shihâb-aldîn Suhrawardî and died A.H. 628, on fol. 73a (see on this and the three following Shaikhs the Manâkib-al'ârifîn, No. 630 above).

137. Maulânâ Jalâl-aldîn Rûmî, with his real name: Muḥammad bin Bahâ-aldîn, son of the preceding Shaikh and the greatest mystic poet of Persia, born the 6th of Rabî'-alawwal, A.H. 604, died the 5th of Jumâdâ-alâkhar, A.H. 672, in Kûniyah (Iconium), on fol. 73b.

138. Shaikh Ḥusâm-aldîn Çalabî, with his real name: Ḥasan bin Muḥammad bin Ḥasan (bin Ḥusain according to some copies of the Nafahât-aluns) bin Akhî Turk, the friend and successor of Jalâl-aldîn Rûmî in the spiritual leadership of the Maulawî order, died A.H. 683, on fol. 74a.

139. Sultân Walad, son of Jalâl-aldîn Rûmî and pupil of Ḥusâm-aldîn Çalabî and Shams-aldîn Tabrîzî, born in Lârinda, A.H. 623, died the 10th (in the following copy the 13th) of Rajab, A.H. 712, on fol. 74a.

VI. *Shaikhs of the Suhrawardî order.*

140. Mamshâd Dînawarî, one of the great Shaikhs of 'Irâk and pupil of Shaikh Junaid (No. 29), died A.H. 299, on fol. 74b.

141. Shaikh Aḥmad Aswad Dînawarî, son of 'Aṭâ, pupil of the preceding Shaikh, died in Dhû-alḥijjah, A.H. 360 (367 in the following copy), on fol. 74b.

142. Shaikh Muḥammad 'Ammûyah (عمویه), son of 'Abdallâh and pupil of the preceding Shaikh, on fol. 74b.

143. Ruwaim (رویم) bin Aḥmad bin Yazîd bin Ruwaim, with the Kunyas: Abû Muḥammad, Abûbakr, Abû-alḥasan (Abû-alḥusain according to the Nafahât-aluns), and Abû Shaibân, originally of Baghdâd and pupil of Junaid, died A.H. 303, on fol. 74a.

144. Shaikh Abû 'Abdallâh Muḥammad bin Khafîf, originally of Shîrâz and of royal blood, a pupil of the preceding Shaikh and a Shâfi'ite, friend of Abû-alḥasan Mâlikî, Abû-alḥusain (in the following copy Abû-alḥasan) Muzayyin (No. 225), and Abû-alḥasan aldarrâj (No. 219), died 95 or, according to others, even 104 years old, A.H. 371 (in the following copy 375), and was buried in Shîrâz, on fol. 75a.

145. Shaikh Abû-al'abbâs Nahâwandî, with his real name: Aḥmad bin Muḥammad bin al-Fadl (Afḍal in the following copy), a pupil of the preceding Shaikh and a disciple of Ja'far Khuldî, died A.H. 370, on fol. 75b.

146. Shaikh Akhî Faraj Zanjânî (Farrukh Raihânî in the following copy), pupil of the preceding Shaikh, died the first of Rajab, A.H. 157 (read 457, as in the following copy, چهار being omitted before صد), on fol. 75b.

147. Shaikh Wajîh-aldîn, a follower both of the doctrines of Mamshâd Dînawarî (see No. 140) and of Ruwaim (see No. 143) through his two teachers, Shaikh Muḥammad 'Ammûyah and Akhî Faraj (here called Farrukh also) Zanjânî, respectively. He was himself the spiritual teacher of Shaikh Abû-alnajîb Suhrawardî (No. 122), and died in Baghdâd, on fol. 76a.

148. Shaikh Shihâb-aldîn Suhrawardî, the founder of the Suhrawardî order, with his real name 'Umar bin Muḥammad albakrî, the Kunyah Abû Hafs and the epithet Shaikh-i Shuyûkh, a descendant of the Khalîf Abûbakr, a Shâfi'ite and pupil of his uncle Shaikh Abû-alnajîb Suhrawardî (see above); he also enjoyed the company and tuition of the great 'Abd-alḳâdir Jîlânî (No. 36). He was born in Rajab, A.H. 539, and died in Baghdâd the first of Muḥarram, A.H. 632, on fol. 76a.

149. Shaikh Ḥamîd-aldîn Nâgûrî, with his real name: Shaikh Muḥammad bin 'Aṭâ, one of the greatest pupils of the preceding Shaikh, whose teaching he attended in Baghdâd, where he also enjoyed the companionship of Khwâjah Ḳuṭb-aldîn Bakhtiyâr Ushî Kâkî (No. 112) and Ganj-i-shakar (No. 113); before he renounced the world, he was Ḳâḍî of the town of Nâgûr. He died A.H. 643 and was buried in Dihlî by the side of Ḳuṭb-aldîn Bakhtiyâr, on fol. 76b.

150. Shaikh Najîb-aldîn 'Alî bin Buzghush (بزغش) of Shîrâz (but his family came originally from Syria), likewise a pupil of the great Shihâb-aldîn Suhrawardî; he died A.H. 678 in Shîrâz, on fol. 77a.

151. Shaikh 'Abd-alraḥmân Ẓahîr-aldîn bin 'Alî bin Buzghush, the pupil and spiritual successor of his father Najîb-aldîn, died A.H. 716 (the Nafahât-aluns, No. 1412, fol. 225a, ll. 3 and 4 ab infra, fix his death in A.H. 726, but a note on the margin gives again distinctly ٧١٦), on fol. 77a.

152. Shaikh Bahâ-aldîn Zakariyyâ Multânî, son of Wajîh-aldîn bin Kamâl-aldîn 'Alishâh Ḳuraishî, with the Kunyas: Abû Muḥammad and Abû-albarakât, one

of the greatest pupils and spiritual successors of Shihâb-aldîn Suhrawardî, born A.H. 566, died the 7th of Safar, A.H. 666, 100 years old; he is buried in Multân, on fol. 77a (the headings of Nos. 150–152 are in great confusion in the text, but both the index and the following copy enable the correction of the text).

153. Shaikh Fakhr-aldîn 'Irâkî, pupil of the preceding Shaikh, well known as author of a dîwân and of the لمعات; he was originally of Hamadân and died the 8th of Dhû-alka'dah, A.H. 688 (read in the text here, as well as in the following copy, ششصد instead of هشتصد), 82 years old; he was buried in Damascus, on fol. 77b.

154. Amîr Husainî Sâdât, with his real name: Husain bin 'Âlim bin Abî-alhusain, originally of Ghûr, author of the كنز الرموز, the زاد المسافرين, the نزهة الارواح, and the questions put in Shabistarî's گلشن راز; he was a pupil of Shaikh Bahâ-aldîn Zakariyyâ Multânî (No. 152), and died in Harât the 10th (18th in the following copy) of Shawwâl, A.H. 718, on fol. 78a.

155. Shaikh Sadr-aldîn Muhammad, with the Kunyah Abû-alna'â'im (ابو النعائم ?), son, pupil, and spiritual successor of his father Bahâ-aldîn (No. 152), died the 23rd of Dhû-alhijjah, A.H. 684, and was buried in Multân by the side of his father, on fol. 78a.

156. Shaikh Rukn-aldîn, with the Kunyah Abû-alfath and the epithet Fadl-allâh, son, pupil, and spiritual successor of the preceding Shaikh Sadr-aldîn; he filled his holy office 52 years, and died the 9th of Jumâdâ-alawwal, A.H. 735, 88 years old; he was buried by his father's and grandfather's side, on fol. 78a.

157. Hadrat Makhdûm-i-Jahâniyân, i.e. Sayyid Jalâl Bukhârî (see the Siyar-al'ârifîn, No. 13), whose grandfather, Sayyid Jalâl Bukhârî Surkh (سرخ), was the first of this order who went from Bukhârâ to India and became a pupil of Shaikh Bahâ-aldîn Zakariyyâ Multânî (No. 152); he had three sons, viz. Sayyid Ahmad Kabîr, Sayyid Bahâ-aldîn, and Sayyid Muhammad; the eldest of these had again two sons, Makhdûm-i-Jahâniyân Sayyid Jalâl and Sayyid Râjû Kattâl. Makhdûm-i-Jahâniyân received his spiritual tuition both from his father and from Shaikh Rukn-aldîn bin Shaikh Sadr-aldîn bin Shaikh Bahâ-aldîn Zakariyyâ Multânî (No. 156); in Makkah he formed a sincere friendship with the Imâm 'Abdallâh Yâfi'î (No. 62), and after his return to India he became in Dihlî closely associated with Shaikh Nasîr-aldîn Cirâgh of Dihlî (No. 116), and finally a member of the Cishtî order. He was born the 14th of Sha'bân (جمعة برات), A.H. 707, and died the 10th of Dhû-alhijjah (عيد الضحى), A.H. 785, 78 years, 3 months, and 26 days old, on fol. 78b.

158. Burhân-aldîn Kutb-i-'âlam, with his real name: 'Abdallâh bin Nâsir-aldîn Mahmûd bin Makhdûm-i-Jahâniyân, and the Kunyah Abû Muhammad, grandson of the preceding Shaikh, born the 14th of Rajab, A.H. 790, died the 8th of Dhû-alhijjah, A.H. 856, 66 years (so correctly in the following copy; here is written by mistake شصت و هشت instead of شصت و شش), 4 months, and 24 days old, on fol. 79a.

159. Hadrat Sirâj-aldîn Muhammad Shâh 'Âlam, with his real name: Muhammad bin Kutb-i-'âlam, and the Kunyah Abû-albarakât, son and pupil of the preceding Shaikh, born the 17th of Dhû-alka'dah, A.H. 817, died 63 years old, A.H. 880, the 20th of Jumâdâ-alâkhar (so correctly in the following copy), on fol. 79a.

VII. *Shaikhs who had little or no connection with any of the before-mentioned orders* (مشايخ متفرّقه).

160. Mâlik-i-Dînâr, one of the Tubba'-i-Tâbi'în, friend of Hasan Basrî (No. 19); his surname is explained in the following miraculous way: when once on a voyage, the crew of the ship demanded passenger's money from him, and beat him several times in consequence of his declaration that he had none; at last a number of fishes appeared, each with a dînâr or gold piece in its mouth; Mâlik-i-Dînâr took one and paid therewith his passage; the crew worshipped him as a saint, but he stepped out upon the sea and walked over the waves; he died A.H. 137, on fol. 80a.

161. Shaikh Habîb-i-'ajamî ('Umar, as the following copy adds), with the Kunyah Abû Muhammad, a native of Fârs and pupil of Hasan Basrî, died A.H. 156 and was buried in Basrah, on fol. 80b.

162. Sufyân Thaurî, son of Sa'îd Kûfî, with the Kunyah Abû 'Abdallâh, died in Basrah the 3rd of Sha'bân, A.H. 161 or 162, 63 years old, on fol. 80b.

163. Dâ'ûd bin Nasr Tâ'î, with the Kunyah Abû Sulaimân (in the following copy Abû Salmân), disciple of Abû Hanîfah of Kûfah (No. 21), pupil of Habîb Râ'î (comp. No. 27), and friend of Fudail bin 'Iyâd (No. 96) and Ibrâhîm Adham (No. 97), died A.H. 162 or 165 and was buried in Baghdâd, on fol. 81a.

164. 'Atabah bin al-Ghulâm (in the following copy bin Salâm, in the Haft Iklîm, No. 49, fol. 67b ibn-al allâm, ابن العلّام), son of Âbân bin Jum'ah, one of the Tubba'-i-Tâbi'în and pupil of Shaikh Hasan Basrî, died A.H. 160 (167 in the following copy), on fol. 81b.

165. Imâm 'Abdallâh bin Mubârak, a disciple of the Imâm-i-a'zam, i.e. Abû Hanîfah, and contemporary with Sufyân Thaurî (No. 162) and Fudail bin 'Iyâd (No. 96); he was born A.H. 118 and died in Ramadân, A.H. 181, on fol. 81b.

166. Muhammad bin Sabîh (صبيح, in the following copy Subh, صبح), known as Ibn Sammâk (سمّاك according to a marginal gloss in the Nafahât-alunsi, No. 1412, fol. 34b), with the Kunyah Abû-al'abbâs, friend of Sufyân Thaurî, died A.H. 183, on fol. 82a.

167. Shaikh Shakîk bin Ibrâhîm Balkhî, with the Kunyah Abû 'Alî, a Hanafite, friend of Ibrâhîm Adham and personally acquainted with the seventh Imâm Mûsâ Kâzim (No. 11), died as martyr, A.H. 194, on fol. 82a.

168. Yûsuf-i-Asbât, who inherited 70,000 dirhems and gave all of them to the poor, died A.H. 196, on fol. 82b.

169. Abû Sulaimân (Abû Salmân in the following copy) Dârânî, with his real name: 'Abd-alrahmân bin Ahmad bin 'Atiyyah, one of the great Shaikhs of Syria (Dârân is a village near Damascus); he died A.H. 215 and was buried in Dârân, on fol. 82b.

170. Fath bin 'Alî of Mausil, died the 10th of Dhû-alhijjah (عيد الضحى), A.H. 220, on fol. 82b.

171. Bashar Hâfî, son of Hârith bin 'Abd-alrahmân bin 'Atâ bin Hâmân bin 'Abdallâh, with the Kunyah Abû Nasr, friend of Ahmad Hanbal (No. 24) and Fudail bin 'Iyâd (No. 96), born in Baghdâd A.H. 150, died the 10th of Muharram, A.H. 227, and was buried outside the town of Baghdâd, on fol. 83a.

172. Ahmad bin Abî-alhawârî (الحوارى, so to be read instead of الجوارى both in the text here and in the following copy, according to fol. 90a, l. 7, and the Nafahât-aluns), with the Kunyah Abû-alhasan, originally of Damascus, pupil of Abû Sulaimân Dârânî (No. 169), died A.H. 230, on fol. 83a.

173. Hâtim bin 'Unwân (عنوان, so correctly in the Nafahât-aluns; here and in the following copy عفوان) alasamm (the deaf one), with the Kunyah Abû 'Abd-alrahmân, originally of Balkh, pupil of Shaikh Shaqîk Balkhî (No. 167) and a Hanafite, died A.H. 237, on fol 83b.

174. Shaikh Ahmad bin Khidrawaih, with the Kunyah Abû Hâmid (in the following copy Abû 'Âbid), originally of Balkh, pupil of the preceding Shaikh, he was personally acquainted with Ibrâhîm Adham, Shaikh Bâyazîd Bistâmî (No. 66), Abû Turâb Bakhshî (who died, according to the Nafahât-aluns, A.H. 245, in the same year as Dhû-alnûn Misrî), and Abû Hafs Haddâd (No. 184); he died A.H. 240, 95 years old, and was buried in Balkh, on fol. 83b.

175. Shaikh Abû-al'abbâs Hamzah bin Muhammad of Harât, died A.H. 241, on fol. 84a.

176. Shaikh Hârith (in the following copy 'Âris, عارس) bin Asad Muhâsabî, with the Kunyah Abû 'Abdallâh, of Basrah, died in Baghdâd, A.H. 243, on fol. 84a.

177. Hadrat Shaikh Dhû-alnûn Misrî, with his real name: Tûbân (hero ثوبان) bin Ibrâhîm, and the Kunyah Abû-alfaid, a follower of the Imâm Mâlik (No. 22), and a pupil of Israfîl, died the 26th of Sha'bân, A.H. 245 (so correctly in the following copy), on fol. 84a.

178. Abû Turâb Nakhshabî, with his real name: Askar bin alhasîn (بن الحصين), or according to others: Askar bin Muhammad bin alhasîn (the following copy reads alhusain), a great Shaikh of Khurâsân, contemporary and friend of Abû Hâtim 'Attâr Basrî and Hâtim alasamm (No. 173), died the 17th of Jumâdâ-alawwal, A.H. 245, on fol. 85a.

179. Ibrâhîm bin 'Îsâ, of Isfahân, was in friendly intercourse with Ma'rûf Karkhî (No. 27), died in Isfahân, A.H. 247, on fol. 85a.

180. Zakariyyâ bin Yahyâ alhafrawî, praised by the Imâm Hanbal (No. 24), died in Harât in the month Rajab, A.H. 255, on fol. 85a.

181. Abû 'Abdallâh alsijzî, one of the great Shaikhs of Khurâsân, friend of Abû Hafs Haddâd (No. 184), died A.H. 255, on fol. 85b.

182. Muhammad bin 'Alî Hakîm altirmidhî, with the Kunyah Abû 'Abdallâh, founder of the طريقة حكيمية, died A.H. 255; he is called one of the special friends (از خواص يارانِ) of the Imâm-i-a'zam, i.e. Abû Hanîfah (No. 21); but this can scarcely be taken in the literal sense of the word, as Abû Hanîfah died A.H. 150; a great stress is also laid upon his continual intercourse with the prophet Khidr, on fol. 85b.

183. Yahyâ bin Ma'âdh Râzî, with the Kunyah Abû Zakariyyâ and the Lakab Wâ'iz, died A.H. 258, and was buried in Nîshâpûr, on fol. 86a.

184. Abû Hafs Haddâd, with his real name: 'Amr bin Salamah (عمرو بن سلمة), of Nîshâpûr, pupil of Abû 'Abdallâh Bâwardî (باوردى), teacher of Abû 'Uthmân Hîrî (No. 205), and contemporary with Junaid (No. 29), died A.H. 264 or 265, on fol. 86b.

185. Shaikh 'Alî bin Muwaffak Baghdâdî, who had met with Dhû-alnûn Misrî (No. 177), and performed the pilgrimage seventy times, died A.H. 265, and was buried in Harât, on fol. 86b.

186. Ahmad bin Wahab, with the Kunyah Abû Ja'far, died A.H. 270, on fol. 87a.

187. Shâh Shujâ' Kirmânî, with the Kunyah Abû-alfawâris, of royal descent, and pupil of Abû-alhafs Haddâd (No. 184); he was a friend of Abû Turâb Nakhshabî (No. 178), Abû Dharrâ' Basrî, Abû 'Ubaid Basrî, etc., and died after A.H. 270, on fol. 87a.

188. Shaikh Hamdûn Kassâr, with the Kunyah Abû Sâlih, son of 'Umârah (in the following copy 'Imâd); he founded the طريقة قصارية, was a follower of Sufyân Thaurî (No. 162), and a friend of Abû Turâb Nakhshabî (No 178), 'Alî Kasrâbâdî (read Nasrâbâdî or Nasirâbâdî), and Abû Hafs (No. 184), and died A.H. 271, on fol 87a.

189. Fath bin Shakhraf (شخرف), with the Kunyah Abû Nasr, born in Marw, died the 15th of Sha'bân, A.H. 273, on fol. 87b.

190 Shaikh Abû 'Abdallâh (in the following copy Abû Muhammad) Mukhtâr, son of Muhammad bin Ahmad, born in Harât, he was the Pîr of Shaikh Abû-al'alî bin Mukhtâr al'alawî alhusamî (alsakhî in the following copy), and died in Harât, A.H. 277, on fol. 87b.

191. Abû 'Abdallâh Maghribî, with his real name: Muhammad bin Isma'îl, the spiritual guide of Ibrâhîm Khawwâs (No 199) and Ibrâhîm bin Shaibân Kirmânshâhî (No. 232), and the pupil of Abû-alhasan (Abû-alhusain in the following copy) 'Alî Zarrîn, who was himself a disciple of Khwâjah 'Abd-alwâhid Zaid (No. 95), whose teacher Shaikh Hasan Basrî (No 19) had been; he died, 122 years old, A.H. 279, on fol. 87b.

192. Shaikh Abû 'Abdallâh Khâkân alsûfî, of Baghdâd, died A.H. 279, on fol. 88a.

193. Sahl (in the following copy Suhail) bin 'Abdallâh Tustarî, with the Kunyah Abû Muhammad, a Hanafite, pupil of Dhû-alnûn Misrî (No. 177), died in Muharram, A.H. 283, 80 years old, on fol. 88a.

194. Abû Sa'îd Kharrâz, with his real name: Ahmad bin 'Îsâ, born in Baghdâd, and founder of the طريقة خرازية; he was a pupil of Muhammad bin Mansûr Tûsî, and friend of Dhû-alnûn Misrî (No. 177), Sarî Sakatî (No. 28), Bashar Hâfî (No. 171), and others, and died at Makkah, A.H. 286 (according to others 285 or 287), on fol. 88b.

195. 'Abbâs bin Hamzah Nîshâpûrî, with the Kunyah Abû-alfadl, friend of Dhû-alnûn Misrî and Bâyazîd Bistâmî (No. 66), died in Rabî'-alawwal, A.H. 287 (288 in the following copy), on fol. 89a

196. Abû Hamzah Baghdâdî, with his real name:

Muḥammad bin Ibrâhîm, friend of Bashar Ḥâfî, Sarî Saḳaṭî, and Abû Turâb Nakhshabî (No. 178), pupil of Ḥârith Muḥâsabî (No. 176), and contemporary with Abû-alḥusain (in No. 201 and in the following copy Abû-alḥasan) Nûrî and Khair alnassâj (No. 221), died A. H. 289, on fol. 89a.

197. Abû Ḥamzah Khurâsânî, born in Nîshâpûr, friend of Abû Turâb Nakhshabî and Abû Sa'îd Kharrâz (No. 194), and contemporary with Shaikh Junaid (No. 29), died A. H. 290, on fol. 89a.

198. Shaikh Abûbakr Daḳḳâḳ, with his real name: Muḥammad bin 'Abdallâh, contemporary with Abû-alḥusain Nûrî and Abû Ḥamzah Khurâsânî, died A. H. 290, on fol. 89b.

199. Ibrâhîm alkhawwâs, with the Kunyah Abû Isḥâḳ, of Baghdâd, belonging to the same group of friends and contemporaries as the previous Shaikhs; he died A. H. 291, and the statement of a conversation between him and Abû-alḥasan Kharakânî who died A. H. 425 (No. 67) must needs be wrong, unless a mere spiritual intercourse is meant, on fol. 89b.

200. Zakariyyâ bin Dulûya (دلویه), with the Kunyah Abû Yaḥyâ, of Nîshâpûr, died A. H. 294, on fol. 90a.

201. Abû-alḥasan (according to Nos. 196, 198, and 222, and the Nafaḥât-aluns: Abû-alḥusain) Nûrî, with his real name: Aḥmad bin Muḥammad or Muḥammad bin Muḥammad, known as Ibn Baghawî, his father having been a native of Baghshûr between Harât and Marw (see on Baghshûr, also called Bagh, with the nisbah Baghawî, Barbier de Meynard's Dictionnaire géographique etc., p. 109); he was born and brought up at Baghdâd, pupil of Sarî Saḳaṭî, friend of Muḥammad bin 'Alî Ḳaṣṣâb and Aḥmad bin (Abî) alhawârî (No 172), and contemporary with Shaikh Junaid and Dhû-alnûn Misrî; the Shaikhs of his time gave him the honorary epithet of امير القلوب or prince of hearts, he instituted the طريقة نوريّة, and died A. H. 295 (others fix, less correctly, his death in A. H 286), on fol. 90a.

202. Shaikh 'Amr (in the following copy 'Umar) bin 'Uthmân Makkî Sûfî, with the Kunyah Abû 'Abdallâh, pupil of Junaid, and teacher of Ḥusain bin Manṣûr Ḥallâj (No. 211), died in Baghdâd, A. H. 296 (according to others, A. H. 291 or most likely 297, the same year in which Junaid died), on fol. 90b.

203. Abû 'Uthmân Wâ'iẓ, with his real name: Sa'îd bin Isma'îl bin (Sa'îd bin) Manṣûr, born and brought up in Rai, lived afterwards in Nîshâpûr, where he died, A. H. 298, on fol. 91a.

204. Samnûn bin Muḥibb (according to the Nafaḥât-aluns: bin Ḥamzah almuḥibb) Kadhdhâb, with the Kunyah Abû-alḥusain or Abû-alḥasan (according to others Abû-alḳâsim), friend of Sarî Saḳaṭî (No. 28), Muḥammad bin 'Alî Ḳaṣṣâb, and Abû Aḥmad Ḳalânisî, died A. H. 298, on fol. 91a.

205. Abû 'Uthmân Ḥîrî, with his real name: Sa'îd bin Isma'îl Ḥîrî Nîshâpûrî (Ḥîrah is a quarter of Nîshâpûr), originally of Rai, pupil of Shâh Shujâ' (No. 187), Abû Ḥafṣ Ḥaddâd (No. 184), and Yaḥyâ bin Ma'âdh Râzî (No. 183, in the following copy the latter two are called his friends, not his teachers), and friend of Shaikh Junaid, Ruwaim (No. 143), Yûsuf bin Ḥusain (No. 208), and Muḥammad bin Fadl Balkhî (No. 217), died in Rabî'-alawwal, A. H. 298, on fol. 91a.

206. Shaikh Aḥmad bin Muḥammad bin Masrûḳ, with the Kunyah Abû-al'abbâs, originally of Tûs, teacher of Shaikh 'Alî Rûdbârî and pupil of Ḥârith Muḥâsabî (No. 176), died A. H. 299 (this Shaikh is entirely wanting in the following copy), on fol. 91b.

207. Ṭalḥah (so to be read instead of طبلحه both in text and index, according to the Nafaḥât-aluns) bin Muḥammad Ṣabâḥ Nîlî, pupil of Shaikh Abû 'Uthmân Ḥîrî (No. 205), died A. H. 302, on fol. 91b.

208. Yûsuf bin Ḥusain Râzî, with the Kunyah Abû Ya'ḳûb, pupil of Dhû-alnûn Miṣrî, and follower of Imâm Hanbal, died A. H. 303 or 304, on fol. 92a.

209. Abû-al'abbâs Bustî, with his real name: 'Abdallâh bin Muḥammad bin Nâfi' (bin Muḥammad, as the following copy adds) Mukarram, died in Ramaḍân or Muḥarram, A. H. 304, on fol. 92a.

210. Abû 'Abdallâh bin Jallâ (so according to No 224, the following copy and the Nafaḥât-aluns, No 1412, fol. 58b; the text here has جلد instead of جلّاء), with his real name: Aḥmad bin Yaḥyâ, originally of Baghdâd, lived in Ramlah (near Damascus), pupil of Abû Turâb Nakhshabî (No. 178) and Dhû-alnûn Misrî, and friend of Junaid and Nûrî (No. 201), died A. H. 306, on fol. 92a.

211. Ḥusain bin Manṣûr Ḥallâj, with the Kunyah Abû-almughîth, originally of Baiḍâ in Fârs; the views of the greatest Sûfic Shaikhs are utterly at variance with regard to his spiritual authority; some, like his own Pîr 'Amr bin 'Uthmân Makkî (No. 202), Abû Ya'ḳûb Nahrajûrî (No. 228), and 'Alî bin Sahl (in the following copy again Suhail, comp. No. 193) Isfahânî, reject him altogether; whereas Shaikh Abûbakr Shiblî (No. 30), Abû-al'abbâs bin 'Aṭâ (in the following copy incorrectly 'Aṭṭâr, No. 212), Shaikh 'Abdallâh (correctly Abû 'Abdallâh in the following copy) bin Khafîf (No. 144), Shaikh Abû-alḳâsim Naṣrâbâdî (No. 267), Shaikh Abû Sa'îd bin Abû-alkhair (No. 294), Khwâjah 'Abdallah Ansârî (No. 300), Shaikh Abû-alḳâsim Gurgânî and Pîr 'Alî Hujwîrî, the author of the كشف المحجوب (No. 298), fully believe in him. Khwâjah Muḥammad Pârsâ (No 83) in his فصل الخطاب refutes the common idea that Shaikh Junaid had written a fatwâ for the execution of Ḥallâj, by simply referring to the fact of Junaid having died eleven or twelve years before his alleged victim. Ḥallâj was put to death in Baghdâd on the 25th of Dhû-alḳa'dah, A. H. 309, on fol. 92b.

212. Shaikh Abû-al'abbâs bin 'Aṭâ, with his real name: Muḥammad bin Aḥmad of Baghdâd, friend of Junaid and Shaikh Abû Sa'îd Kharrâz (No. 194), died in Dhû-alḳa'dah, A. H. 309 (according to others, but less correctly, A. H. 311, in the following copy this Shaikh is wanting), on fol. 93a.

213. Abûbakr Râzî, with his real name: Muḥammad bin Zakariyyâ, died A. H. 310, on fol. 93a.

214. Abû-alkhair Ḥimṣî, died A. H. 310, on fol. 93b.

215. Abû Muḥammad Jurairî (جريرى, in the following copy Ḥarîrî, حريرى), with his real name: Aḥmad bin Muḥammad bin Ḥusain (according to others: Ḥusain bin Muḥammad, and even: 'Abdallâh bin Yaḥyâ), one of the most excellent pupils of Shaikh Junaid and friend of Sahl bin 'Abdallâh Tustarî (No. 193), died A. H. 312 (according to others, A. H. 314), on fol. 93b.

216. Nabân bin Muḥammad alḥammâl, originally of Wâsiṭ, lived in Miṣr, was a friend of Shaikh Junaid, and one of the spiritual teachers of Nûrî (No. 201), died in Ramaḍân, A. H. 316, on fol. 93b.

217. Muḥammad bin Fadl (Fuḍail in the following copy), with the Kunyah Abû 'Abdallâh, born in Balkh and pupil of Shaikh Aḥmad bin Khiḍrawaih (No. 174), died A. H. 319, and was buried in Samarḳand, on fol 93b.

218. Abû-alḥusain (in the following copy and the Nafaḥât-aluns: Abû-alḥasan) Warrâḳ, with his real name: Muḥammad bin Sa'd, one of the great Shaikhs of Nîshâpûr, pupil of Abû 'Uthmân Ḥîrî (No. 205), died A H 319, on fol. 94a.

219. Shaikh Abû-alḥasan aldarrâj, born in Baghdâd, was a pupil of Ibrâhîm Khawwâṣ (No. 199), and died A. H. 320, on fol. 94a.

220. Shaikh Abû 'Umar (in the following copy Abûbakr) Dimishḳî, friend of Abû 'Abdallâh bin Jallâ (No. 210), and one of the companions of Dhû-alnûn Miṣrî, died A.H. 320, on fol. 94a.

221 Shaikh Khair alnassâj, with the Kunyah Abû alḥasan, and the real name of Muḥammad bin Isma'îl, originally of Sâmirah, lived in Baghdâd and was a pupil of Sarî Sakatî, as well as a contemporary of Shaikh Junaid Ibrâhîm Khawwâṣ (No. 199), and Shiblî, died 120 years old, A. H. 322, on fol. 94a.

222. Shaikh Abûbakr alwâsiṭî, with his real name: Muḥammad bin Mûsâ, known as Ibn Farghânî, one of the old companions of Shaikh Junaid and Abû-alḥusain (or Abû-alḥasan, as the following copy has) Nûrî (No. 201), died in Marw, A. H 320 (according to others, after A. H. 320), on fol. 94b.

223. Shaikh Abûbakr Kitâbî (كتابى, in the following copy and the Nafaḥât-aluns Katânî, كتانى), with his real name: Muḥammad bin 'Alî bin Ja'far, originally of Baghdâd, pupil of Shaikh Junaid, honoured by the epithet چراغ حرم, because he spent 30 years in the حرم or precincts of the temple of Makkah, and died there, A. H. 322, on fol. 94b.

224 Shaikh Ibrâhîm bin Dâ'ûd alḳaṣṣâr alraḳḳî (so according to the Nafaḥât-aluns, No. 1412, fol. 81b marginal gloss; the text here has الزقى or الرقى), with the Kunyah Abû Ishâḳ, one of the Syrian Shaikhs, contemporary with Junaid, Dhû-alnûn Miṣrî, and Abû Abdallâh bin Jallâ (No. 210), died A.H. 326, on fol 95a.

225. Abû-alḥasan (according to the Nafaḥât-aluns, No. 1412, fol. 80a, Abû-alḥusain) bin Muḥammad almuzayyin (المزين), with his real name 'Alî, of Baghdâd, friend of Junaid and Sahl (in the following copy again Suhail) bin 'Abdallâh Tustarî (No. 193); there are said to have been two Shaikhs with the name Muzayyin, viz. Muzayyin-i-Kabîr and Muzayyin-i-Saghîr, the greater and the smaller Muzayyin; the present Shaikh is Muzayyin-i-Ṣaghîr, who died in Makkah, A H. 327 or 328, on fol. 95a.

226. Abû 'Alî Thaḳafî (ثقفى, confirmed by a marginal gloss in the Nafaḥât-aluns, No. 1412, fol. 97b; in the text of the Nafaḥât and the following copy الشقفى), with his real name: Muḥammad bin 'Abd-alwahhâb, contemporary with Abû Ḥafs Ḥaddâd (No. 184) and Ḥamdûn Kaṣṣâr (No. 188), died A. H. 328 (so correctly according to the following copy, instead of 308 سيصد وهشت, as is written here), on fol. 95b.

227. Shaikh Abû Muḥammad Murtaish, with his real name: 'Abdallâh bin Muḥammad Nîshâpûrî, lived in Baghdâd, and was a pupil of Abû Ḥafs Ḥaddâd and of Shaikh Junaid (No. 29); he died A. H. 328, on fol. 95b.

228. Shaikh Abû Ya'ḳûb Nahrajûrî, with his real name: Isḥâḳ bin Muḥammad, pupil of Abû Ya'ḳûb Ṣûfî and friend of Junaid and 'Amr (in the following copy again 'Umar) bin 'Uthmân (No. 202), stayed many years in Makkah, and died there A. H. 330, on fol. 95b.

229. Shaikh Abû-alḥasan alṣâ'igh (الصائغ) Dînawarî, with his real name: 'Alî bin Muḥammad bin Suhail (in the Nafaḥât-aluns, No. 1412, fol. 80b, Sahl), lived in Miṣr, pupil of Shaikh Abû Ja'far Saidalânî (in the following copy Sarlânî), and spiritual guide of Abû-alḥasan (according to others Abû-alḥusain) Karâfî (قرافى, misbah of قرافه, a town in Egypt) and Abû 'Uthmân Maghribî; he died the 15th of Rajab, A. H. 331 (or according to others 330), and was buried in Miṣr, on fol. 96a.

230 Shaikh Abûbakr bin Ṭâhir Abharî, with his real name: 'Abdallâh bin Ṭâhir bin Ḥârith Ṭâ'î, contemporary with Shiblî, and friend of Yûsuf bin Ḥusain (No. 208), he was one of the great Shaikhs of 'Irâḳ-i-'ajam (الجبل) and died A. H. 330, on fol. 96a.

231 Shaikh 'Abdallâh Manâzil (according to the Nafaḥât-aluns, No 1412, fol 100a, bin Muḥammad bin Manâzil), pupil of Ḥamdûn Ḳassâr (No. 188), died A. H. 331, on fol. 96a

232. Shaikh Ibrâhîm bin Shaibân alkirmânshâhî, with the Kunyah Abû Ishâḳ, a Shaikh of 'Irâḳ-i-'ajam and friend of Abu 'Abdallah Maghribî (No. 191) and Ibrâhîm Khawwâs (No 199), died A H. 337, on fol. 96a.

233. Shaikh Abû Alî Mashtûlî (in the following copy Mashghûlî, مشغولى, Mashtûl or Mashghûl being a village, 10 farsangs from Misr), with his real name Ḥasan bin 'Alî bin Mûsâ, disciple of Abû 'Alî Kâtib and Abû Ya'ḳûb Mûsâ, died A H. 340, and was buried in Mashtûl or Mashghûl, on fol. 96a

234 Shaikh Abûbakr Ṭamistânî, originally of Fârs, lived in Nishâpûr, and was a disciple of Shaikh Abûbakr Shiblî (No 30), died in Nîshâpûr, A. H. 340, on fol. 96b.

235. Shaikh Abû Sa'îd A'râbî, with his real name: Ahmad bin Muḥammad, originally of Baṣrah, dwelt in Makkah; he was a friend of Junaid, and died A H 340 or 341, on fol. 96b.

236. Ja'far alḥadhdhâ (الحذّاء, in the following copy الحلدى, alkhuldî), with the Kunyah Abû Muḥammad, friend of Junaid, died A. H. 341 (so correctly, according to the following copy, instead of 301 in the text here, چه being omitted) in Shîrâz, on fol. 96b.

237. Ibrâhîm bin Ahmad (bin) almuwallad alṣûfî, with the Kunyah Abû Ishâḳ, one of the great Shaikhs of Makkah, friend of Abû 'Abdallâh bin Jallâ (No. 210) and Ibrâhîm Ḳaṣṣâr alraḳḳî (No. 224), died A. H. 342, on fol. 96b.

238. Shaikh Abû-alḳâsim alḥakîm alsamarḳandî, with his real name: Isḥâḳ bin Muḥammad Isma'îl, friend of Abûbakr Warrâḳ (No. 264), and author of a تفسير on several verses of the Ḳurân, died the 10th of Muḥarram, A. H. 342, in Samarḳand, on fol. 96b.

239. Shaikh Abû-alkâsim bin 'Îsâ (bin 'Alî in the following copy) albaghdâdî, with his real name Fâris (Fârid, فارض, in the following copy), one of the spiritual successors of Husain bin Manṣûr Ḥallâj (No. 211), died the same 10th of Muharram, in the same year, 342, in Samarkand, on fol. 97a.

240. Shaikh Abû-al'abbâs Sayyârî (سيّارى), grandson of Aḥmad bin Sayyâr, with his real name: Kâsim bin Kâsim bin Mahdi, pupil of Abûbakr Wâsiṭî (No. 222), born in Marw, died there, A. H. 342, on fol. 97a.

241. Shaikh Abû-alkhair altainâtî (التيناتى, Tainât being a village near Miṣr, or according to others, near Maṣîṣah in Maghrib) alakṭa', with his real name Ḥammâd, friend of Junaid and Abû 'Abdallâh bin Jallâ, died A. H. 343, on fol. 97a.

242. Abûbakr Miṣrî, with his real name: Muḥammad bin Ibrâhîm, the teacher of Abûbakr Dakkî (No 253) and Karâfî (comp No. 229), pupil of Zakkâk-i-Kabîr and friend of Junaid and Nûrî, died in Miṣr, A. H. 345, in Ramaḍân, on fol. 97a

243. Abûbakr 'Aṭûfî (عطوفى), with his real name: Muḥammad bin 'Alî bin Ḥusain bin Wahab 'Aṭûfî, pupil of Junaid, died in Ramlah, A H. 345, on fol. 97b.

244. Abû Muzâḥim (ابو مُزاحم, in the following copy Abû Marâhim (ابو مراهم) of Shirâz, contemporary with Junaid and Shiblî (No 30), died A. H. 345, on fol. 97b.

245. Abû 'Amr ('Umar in the following copy) alzajjâjî, with his real name Ibrâhîm, according to others Muḥammad bin Ibrâhîm, originally of Nîshâpûr, friend of Junaid, Ruwaim (No. 143), Abû 'Uthmân Ḥîrî (No. 205), and Ibrâhîm Khawwâṣ (No. 199), lived forty years in Makkah, died A. H. 348 (in the following copy 347), on fol 97b.

246. Shaikh Ja'far bin Muḥammad bin Nusair (Nasr in the following copy) alkhuldî (الخُلدى, Khuld is a quarter of Baghdâd), with the Kunyah Abû Muhammad, disciple of Junaid and Ibrâhîm Khawwâs (therefore Ja'far himself is styled in the Nafaḥât-aluns الخوّاص, alkhawwâs) and spiritual guide of Shaikh Abû-al'abbâs Nahâwandî (No. 145), friend of Nûrî, Ruwaim, Samnûn (No. 204), and Jurairî (No 215), died 95 years old, A. H. 348, and was buried in Baghdâd by the side of Sarî Sakaṭî and Junaid (Nos. 28 and 29), on fol. 97b

247. Abû-alḥusain (according to the Nafaḥât-aluns: Abû-alḥasan) alsûfî alfûshanjî, with his real name: Alî bin Aḥmad bin Suhail (Sahl, according to the Nafaḥât-aluns, No. 1412, fol. 107b), born in Fûshanj or Fûshang, near Harât, friend of Abû-al'abbâs bin 'Aṭâ (No. 212) Jurairî (No. 215), Ta'ir (correctly Ṭâhir in the following copy) Makdisî, and Abû 'Umar Dimishkî, died A. H. 348, on fol. 98a.

248. Abûbakr bin Da'ûd Dinawarî, lived in Syria, and was in friendly intercourse with 'Abdallâh bin Jallâ (No. 210), died A. H. 350, on fol. 98a.

249. Shaikh 'Abdallâh, with the Kunyah Abû Muḥammad, son of Muḥammad bin 'Abdallâh, born in Nîshâpûr (although his family originally belonged to Rai), was a friend of Junaid, Muḥammad bin alfaḍl (in the following copy again bin Fudail) Balkhî (No. 217), Ruwaim, Samnûn (No. 204), Abû 'Alî Jurjânî, and Muḥammad Ḥâmid (in the following copy again 'Âbid, comp. No. 174), and died A. H. 353, on fol. 98b

250. Shaikh Bundâr bin Ḥusain bin Muḥammad bin almuhallab Shîrâzî, with the Kunyah Abû-alḥusain (Abû-alḥasan in the following copy), pupil of Shiblî (No. 30), teacher of Abû 'Abdallâh bin Khafîf, and friend of Abû Ja'far Ḥaddâd, died in Arjân, A. H. 353, on fol. 98b.

251. 'Abd-almalik bin 'Alî bin 'Abdallâh bin 'Umar alkâzarûnî, with the Kunyah Abû 'Umar, died the 26th of Dhû-alḥijjah, A. H. 358, on fol. 98b.

252. 'Alî bin Bundâr bin Ḥusain alṣûfî alsairafî, with the Kunyah Abû-alḥasan, of Nîshâpûr, friend of Junaid, Ruwaim, Samnûn, Ibn 'Aṭâ (No. 212), Jurairî (No. 215), and Shaikh Abû 'Abdallâh bin Khafîf (No. 144), died A. H. 359, on fol. 98b.

253. Shaikh Abûbakr aldakkî, with his real name Muḥammad bin Dâ'ûd Dimishkî (others call him Dinawarî), pupil of Zakkâk-i-Kabîr, lived in Syria and died there, 120 years old, A. H. 359; he had enjoyed personal acquaintance with Junaid, on fol. 99a

254. Abû-alḥasan (Abû Ḥusain in the following copy) bin Sâlim Basrî, the last pupil of Sahl (again Suhail in the following copy) bin 'Abdallâh Tustarî (No. 193) and teacher of Abû Ṭâlib Makkî (No. 278), died A H 360, on fol 99a.

255. Abûbakr Mufîd, with his real name: Muḥammad bin Aḥmad bin Ibrâhîm, born in Jarjarâbâd, had personally known Yûsuf bin Ḥusain (No. 208) and Junaid, died A. H. 364, on fol. 99a.

256. Shaikh Isma'îl Nîshâpûrî, died A. H. 365, on fol. 99a.

257 Abû 'Umar (according to the Nafaḥât-aluns, No 1412, fol. 108a, Abû 'Amr) bin Nujaid, with his real name: Isma'îl bin Nujaid bin Aḥmad alsullamî, the grandfather of Shaikh Abû 'Abd-alraḥmân Sullamî (No. 284), had personally known Shaikh Junaid, died A. H 365 or 366, on fol. 99a.

258. Abû 'Abdallâh Mukrî, with his real name Muḥammad bin Aḥmad almukrî (Nafaḥât-aluns, No. 1412, fol 127a, almaghribî), friend of Abû Yûsuf (in the following copy Yûsuf) bin Ḥusain, 'Abdallâh Kharrâz of Rai, Muzaffar Kirmânshâhî, Ruwaim, Jurairî, Ibn 'Aṭâ, and others, died A. H. 366, on fol. 99b.

259. Abûbakr Kaṭî'î, Ḥâfiẓ and Imâm of Baghdâd, was in the science of tradition (حديث) a pupil of 'Abdallâh bin Aḥmad bin Hanbal and had also personally known Shaikh Junaid; he died in Baghdâd, Dhû-alḥijjah, A. H. 360 (a mistake for A H. 368, see the Nafaḥât-aluns, No. 1412, fol. 96a), on fol. 99b.

260. Shaikh Abû Muḥammad (Abû Aḥmad in the following copy), son of Muḥammad bin 'Îsâ Nîshâpûrî, died A. H. 368 (so to be read according to the following copy, instead of 308 سيصد و هشت, the word شصت being omitted), on fol. 99b.

261. Abû 'Abdallâh Rûdbârî, with his real name: Aḥmad bin 'Aṭâ, one of the Syrian Shaikhs, lived in Ṣûr (Tyrus) and died there, A. H. 369; his grave is now covered by the sea, on fol. 99b.

262. Abû Sahl (in the following copy again Abû Suhail) Ṣa'lûkî (فقير=صعلوكى), with his real name Muḥammad bin Sulaimân Ṣa'lûkî al-fakîr, born in Nîshâpûr, A. H. 290, died 79 years old, A. H. 369; he was a friend of Shiblî, Murta'ish (No. 227), and Abû

Alî Thakafî (or Shafakî, as the text of the Nafahât-aluns spells the name again, No. 1412, fol. 146b; comp. No. 226 above), on fol. 99b.

263. Shaikh Ibrâhîm bin Thâbit, with the Kunyah Abû Isḥak, friend and older contemporary of Shaikh Abû 'Abd-alraḥmân Sullamî (comp. No. 257), died A. H. 369, on fol. 99b.

264. Shaikh Abûbakr Warrâk, with his real name: Muḥammad bin 'Umar alḥakîm, originally of Tirmidh, but lived in Balkh; he was the pupil of Muḥammad bin 'Alî Ḥakîm Tirmidhî (No. 182), and the author of a diwân and of several other works; he had studied the Pentateuch, the Gospels, and Psalms, died A. H. 370 and was buried in Tirmidh, on fol. 100a.

265. Abûbakr Farrâ (the following copy has an incorrect فرار), with his real name: Muḥammad bin Aḥmad bin Ḥamdûn Farrâ, of Nishâpûr, friend of Abû Alî Thakafî (here the Nafahât-aluns, No. 1412, fol. 92b, also read distinctly نقى, see No. 226 above), 'Abdallâh Manâzil (No. 231), Abûbakr Shiblî, Abûbakr bin Ṭâhir Abharî (No. 230), and Murta'ish (No. 227), died A. H. 370 on fol. 100a.

266. Abû-alḥusain Ḥusrî, with his real name Alî bin Ibrâhîm, originally of Basrah, lived in Baghdad, he was a Hanbalite, pupil of Shaikh Shiblî, and died in Dhû-alḥijjah, A. H. 371, on fol. 100a.

267. Abû alkâsim Nasrâbâdî, with his real name Ibrâhîm bin Muḥammad bin Maḥmûyah (محمويه), born in Nishâpûr, pupil of Shaikh Shiblî and friend of Abû 'Alî Rûdbârî (No. 68), Murta'ish, and Abûbakr bin Ṭâhir Abharî; at the end of his life he settled in the holy precincts of Makkah; he died, according to the Nafahât-aluns, A. H. 372, according to Yâfi'î, the محاسن الأخبار, and others in the month Rabî'-alawwal, A. H. 367, which seems to be more correct, on fol. 100a.

268. Abûbakr altarsûsî, with his real name: 'Alî bin Aḥmad bin Muḥammad Tarsûsî; he was a disciple of Abû-alḥaramain (probably Abû-alḥusain, as the following copy reads) Mâlikî, friend of Ibrâhîm bin Shaibân Kirmânshâhî (No. 232), and received the nickname of طاؤوس الحرمين, 'the peacock of the two holy places (Makkah and Madînah),' in consequence of a lengthened stay in Makkah; he died A. H. 374 and was buried in Makkah, on fol. 100b.

269. 'Abd-alwâḥid bin 'Alî alsayyârî, nephew and pupil of Abû-al'abbâs Sayyârî (No. 240), died A. H. 375 (the following copy has—no doubt incorrectly—370), on fol. 100b.

270. Shaikh Abû 'Abdallâh albarkî, born in Bark, a suburb of Khwârizm, where he also spent his life; he died A. H. 376, on fol. 100b.

271. Abû Naṣr Sarrâj, with his real name: 'Abdallâh bin Alî altûsî, with the nickname طاؤوس الفقرا, 'the peacock of the dervishes;' among his numerous works is the كتاب لمع on Ṣûfism; he was a pupil of Abû Muḥammad Murta'ish (No. 227) and had personally known Sarî Saḳaṭî (? see No. 28) and Sahl (in the following copy again Suhail) Tustarî (No. 193), died in Tûs, A. H. 370 (correctly 378, as the following copy has), on fol. 100b.

272. Abû-alkâsim Râzî, with his real name: Ja'far bin Aḥmad bin Muḥammad, lived in Nishâpûr and was a friend of Ibn 'Aṭâ (No. 212), Muḥammad bin Abî-aljawârî (correctly alhawârî, as in No. 172), and Abû 'Alî Rûdbârî (No. 68), died in Rai, A. H. 378, on fol. 101a.

273. Abû-alkâsim almukrî, with his real name: Ja'far bin Aḥmad bin Muḥammad almukrî, brother of Abû 'Abdallâh Mukrî (No. 258), one of the Shaikhs of Khurâsân and friend of Ibn 'Aṭâ, Jurairî, Abûbakr bin Abî Sa'dân, Abû 'Alî Rûdbârî, and Abûbakr Mamshâd, died in Nishâpûr, A. H. 378, on fol. 101a.

274. Abûbakr Kalâbâdî (كلاباذى), with his real name: Muḥammad bin Ibrâhîm bin Ya'kûb alkalâbâdî albukhârî, author of a كتاب تعرّف, died in Bukhârâ the 19th of Jumâdâ alawwal, A. H. 380 (according to others A. H. 384 or 385), on fol. 101a.

275. Shaikh Abû-alkhair (ابو الخير, so according to the index on fol. 2a, the following copy, and the Nafahât aluns, No. 1412, fol. 102b, last line; the text here reads Abû-aljunaid, ابو الجنيد) Habashî, with the nickname of طاؤوس الحرمين (like Abûbakr altarsûsî, see No. 268, but a marginal note in the Nafahât-aluns, No. 1412, fol. 103a, declares this to be a mistake), for sixty years he stayed in the holy places and died in Makkah, A. H. 383, on fol. 101a.

276. Aḥmad bin Ibrâhîm almusawwamî (المسوّمى, in the following copy متوفّى), with the Kunyah Abû 'Alî, one of the Shaikhs of Baghdad, died 83 years old, A. H. 386, in the month Sha'bân, he is called here a friend of Shaikh Sarî Saḳaṭî which is an impossibility since that Shaikh died fifty years before Aḥmad bin Ibrâhîm was born (see No. 28), on fol. 101b.

277. Shaikh Abû alḥusain bin Samûn, with his real name Muḥammad (in the Nafahât aluns more fully Muḥammad bin Aḥmad bin Isma'îl bin Samûn) and the Lakab ناطق بالحكمة, 'wisdom-speaking' a contemporary of Shaikh Shiblî, born A. H. 300, died 15th of Dhû-alka'dah or Dhû alḥijjah, A. H. 386 or 387, on fol. 101b.

278. Shaikh Abû Ṭâlib Makkî, with his real name Muḥammad bin 'Alî bin 'Aṭiyyah alḥârithî, pupil of Shaikh Abû alḥasan (or Abû-alḥusain) Muḥammad bin Abî 'Abdallâh Aḥmad bin alsalîm albasrî, died in Jumâdâ-alâkhir, A. H. 386, on fol. 102a.

279. Abûbakr alsusî, with his real name: Muḥammad bin Ibrâhîm alsûfî alsûsî, lived in Syria and died in Damascus in Dhû-alḥijjah, A. H. 386, on fol. 102a.

280. Shaikh Abû-alkâsim Dinawarî Wâ'iz, with his real name: 'Abd-alsamad bin 'Umar bin Muḥammad bin Isḥaḳ, died the 24th of Dhû-alḥijjah, A. H. 397, and was buried by the side of Imâm Ḥanbal, on fol. 102a.

281. Khwâjah Yaḥyâ bin 'Ammâr alshaibânî, originally of Sijistân; he had personally known Shaikh Abû 'Abdallâh bin Khafîf (No. 144), and Khwâjah 'Abdallâh Anṣârî (No. 300) had known him when a boy; he died A. H. 402, on fol. 102a.

282. Shaikh 'Uthmân bin Abû 'Amr (Abû 'Umar in the following copy) Bâḳilânî, died in Rajab, A. H. 402, 84 years old, on fol. 102a.

283. Shaikh Abû 'Alî Dakkâk, with his real name: Ḥasan bin Muḥammad Dakkâk, pupil of Shaikh Abû-

239. Shaikh Abû-alkâsim bin 'Îsâ (bin 'Alî in the following copy) albaghdâdî, with his real name Fâris (Fâriḍ, فارض, in the following copy), one of the spiritual successors of Ḥusain bin Manṣûr Ḥallâj (No. 211), died the same 10th of Muḥarram, in the same year, 342, in Samarḳand, on fol. 97a.

240. Shaikh Abû-al'abbâs Sayyârî (سيّارى), grandson of Aḥmad bin Sayyâr, with his real name: Ḳâsim bin Ḳâsim bin Mahdî, pupil of Abûbakr Wâsiṭî (No. 222), born in Marw, died there, A. H. 342, on fol. 97a.

241. Shaikh Abû-alkhair altainâtî (التيناتى, Tainât b in a village near Miṣr, or according to others, near Mas n Maghrib) alakṭa', with his real name Ḥammâd, d Junaid and Abû 'Abdallâh bin Jallâ, died A n fol. 97a.

242 A Miṣrî, with his real name: Muḥammad bin Ib teacher of Abûbakr Daḳḳî (No. 253) and Ka No. 229) pupil of Zakkâk-i-Kabîr and frien l and Nûrî, died in Miṣr, A. H. 345, in Ramaḍân, 97

243. Abûbakr 'A), with his real name: Muḥammad bin 'Ah n bin Wahab 'Atûfî, pupil of Junaid, died in H 345, on fol. 97b.

244 Abû Muzâḥim (following copy Abû Marâhim ابو مراهم) of St mporary with Junaid and Shibli (No 30), died on fol. 97b

245. Abû 'Amir ('Umar in the py) alzajâjî, with his real name Ibrâhîm, ac oth Muḥammad bin Ibrâhîm, originally of of Junaid, Ruwaim (No 143), Abû 'Uth 205), and Ibrâhîm Khawwâs (No. 199), years in Makkah, died A H 348 (in the fo 347), on fol 97b.

246 Shaikh Ja'far bin Muḥammad in the following copy) alkhuldî (khuld quarter of Baghdâd), with the Ku Muḥamma disciple of Junaid and Ibrâhîm therefore Ja'far himself is styled in the Na is الخوّاص, alkhawwâs) and spiritual guide Abû-al'abbâs Nahâwandî (No 145), frie , Ruwaim, Samnûn (No. 204), and Jurairî (N hed 95 years old, A. H. 348 and was buried nd by the side of Sarî Sakaṭî and Junaid (N nd 29), on fol 97b

247. Abu n (according to the Nafahât-aluns Abû-alhas afî alfûshanjî, with his real name: 'Alî b d bin Suhail (Sahl, according to the Na uns, No. 1412, fol. 107b), born in Fûshanj or Fushang, near Harât, friend of Abû-al'abbâs bin 'Aṭâ 212) Jurairî (No. 215), Ṭâ'ir (correctly Ṭâhir in the following copy) Maḳdisî, and Abû 'Umar Dimishḳî, died A. H. 348, on fol. 98a.

248. Abûbakr bin Dâ'ûd Dînawarî, lived in Syria, and was in friendly intercourse with 'Abdallâh bin Jallâ (No. 210), died A. H. 350, on fol. 98a.

249. Shaikh 'Abdallâh, with the Kunyah Abû Muḥammad, son of Muḥammad bin 'Abdallâh, born in Nîshâpûr (although his family originally belonged to Rai), was a friend of Junaid, Muḥammad bin alfaḍl (in the following copy again bin Fuḍail) Balkhî (No. 217), Ruwaim, Samnûn (No. 204), Abû 'Alî Jurjânî, and Muḥammad Ḥâmid (in the following copy again 'Âbid, comp. No. 174), and died A. H. 353, on fol. 98b

250. Shaikh Bundâr bin Ḥusain bin Muḥammad bin al-muhallab Shîrâzî, with the Kunyah Abû-alḥusain (Abû-alḥasan in the following copy), pupil of Shibli (No. 30), teacher of Abû 'Abdallâh bin Khafîf, and friend of Abû Ja'far Ḥaddâd, died in Arjân, A. H. 353, on fol. 98b

251. 'Abd-almalik bin 'Alî bin 'Abdallâh bin 'Umar alkâzarûnî, with the Kunyah Abû 'Umar, died the 26th of Dhû-alḥijjah, A. H. 358, on fol. 98b.

252. 'Alî bin Bundâr bin Ḥusain alṣûfî alsairafî, with the Kunyah Abû-alḥasan, of Nîshâpûr, friend of Junaid, Ruwaim, Samnûn, Ib No. 212), Jurairî (No. 215), and Shaikh Abû ah bin Khafîf (No. 144), died A. H. 359, on f

253. Shaikh Abûbak , with his real name Muḥammad bin Dâ ishkî (others call him Dînawarî), pupil of -Kabîr, lived in Syria and died there, 120 , A H 359; he had enjoyed personal acquai h Junaid, on fol 99a.

254. Abû- Abû Ḥusain in the following copy) bin S rî, the last pupil of Sahl (again Suhail in owing copy) bin 'Abdallâh Tustarî (No 19 acher of Abû Ṭâlib Makkî (No 278), died A on fol 99a

2 bakr Mufîd, with his real name: Mu n Aḥmad bin Ibrâhîm, born in Jarjarabad, nally known Yûsuf bin Ḥusain (No. 208) and , died A. H. 364, on fol. 99a.

56 Shaikh Isma'îl Nîshâpûrî, died A. H 365, on 99a.

257 Abû 'Umar (according to the Nafahât-aluns, No 1412, fol 108a, Abû 'Amr) bin Nujaid, with his real name Isma'îl bin Nujaid bin Aḥmad alsullamî, the grandfather of Shaikh Abû 'Abd-alrahmân Sullamî (No 284), had personally known Shaikh Junaid, died A H 365 or 366, on fol 99a.

258 Abû 'Abdallâh Muḳrî, with his real name hammad bin Aḥmad almuḳrî (Nafaḥât-aluns, No. fol 127a, almagbribî), friend of Abû Yûsuf (in lowing copy Yûsuf) bin Ḥusain, 'Abdallah of Rai, Muzaffar Kirmânshâhî, Ruwaim, Ja n 'Atâ, and others, died A. H. 366, on fol 9

259 kî Ḳaṭî'î, Ḥâfiz and Imâm of Baghdad was in nce of tradition (حديث) a pupil of 'Abdallah mad bin Hanbal and had also personally known Junaid, he died in Baghdâd, Dhû-alḥijjah, A H mistake for A H. 368, see the Nafaḥât aluns, No. 96a), on fol 99b.

260 Shaikh A ammad (Abû Aḥmad in the following copy), so ammad bin 'Îsâ Nîshâpûrî, died A. H. 368 (so to according to the following copy, instead of 308 سيصد, the word شصب being omitted), on fol. 99a

261. Abû 'Abdallâh Rûd with his real name: Aḥmad bin 'Aṭâ, one of the Syrian Shaikhs lived in Ṣûr (Tyrus) and died there, A. H 369, his grave is now covered by the sea, on fol. 99b.

262. Abû Sahl (in the following copy again Abû Suhail) Ṣa'lûkî (فقير=صعلوكى), with his real name Muḥammad bin Sulaimân Ṣa'lûkî al-faḳîr, born in Nîshâpûr, A. H. 290, died 79 years old, A. H. 369; he was a friend of Shibli, Mutaʿish (No. 227), and Abû

Alî Thakafî (or Shafakî, as the text of the Nafahât-aluns spells the name again, No. 1412, fol. 146b; comp. No. 226 above), on fol. 99b.

263. Shaikh Ibrâhîm bin Thâbit, with the Kunyah Abû Isḥak, friend and older contemporary of Shaikh Abû 'Abd-alraḥmân Sullamî (comp. No. 257), died A. H. 369, on fol. 99b.

264. Shaikh Abûbakr Warrâk, with his real name: Muhammad bin 'Umar alḥakîm, originally of Tirmidh, but lived in Balkh; he was the pupil of Muḥammad bin 'Alî Ḥakîm Tirmidhî (No. 182), and the author of a diwân and of several other works; he had studied the Pentateuch, the Gospels, and Psalms, died A. H. 370 and was buried in Tirmidh, on fol. 100a.

265. Abûbakr Farrâ (the following copy has an incorrect فرار), with his real nam[illegible] Muhammad bin Ahmad bin Ḥamdûn Farrâ, of Ni[illegible] [illegible]nd of Abû Alî Thakafî (here the Nafahât-aluns, [illegible] fol 92b, also read distinctly ثقفى, see No. 226 a[illegible] [illegible]llâh Manâzil (No. 231), Abûbakr Shiblî, Abûb[illegible] [illegible]n Abharî (No 230), and Murta'ish (No. 227), [illegible] 370, on fol 100a

266 Abû-alḥusain Ḥuṣrî, with his real name [illegible] bin Ibrahîm, originally of Basrah, lived in Baghd[illegible] he was a Hanbalite, pupil of Shaikh Shiblî, and died i[illegible] Dhû-alḥijjah, A H. 371, on fol. 100b.

267 Abû-alkâsim Nasrâbâdî, with his real name [illegible] Ibrâhîm bin Muhammad bin Mahmûyah (محمويه), born in Nishâpûr, pupil of Shaikh Shiblî and friend of Abû 'Alî Rûdbârî (No. 68), Murta'ish, and Abûbakr bin Ṭâhir Abharî; at the end of his life he settled in the holy precincts of Makkah, he died, according to the Nafahât-aluns, A. H. 372, according to Yâfi'î, the محاسن الاحبار, and others in the month Rabî'-alawwal, A H 367, which seems to be more correct, on fol. 100a.

268 Abûbakr altarsûsî, with his real name: 'Alî bin Ahmad bin Muḥammad Tarsûsî; he was a disciple of Abû-alḥaramain (probably Abû-alḥusain, as following copy reads) Mâlikî, friend of Ibrâhî[illegible] Shaibân Kirmânshâhî (No. 232), and received [illegible] name of طاؤوس الحرمين, 'the peacock of t[illegible] [illegible]oly places (Makkah and Madînah),' in con[illegible]e of a lengthened stay in Makkah; he die[illegible] A. H. 374 and was buried in Makkah, on fol. 100b

269. 'Abd-alwâḥid bin 'Alî a[illegible]sarî, nephew and pupil of Abû-al'abbâs Sayyâr[illegible] (No. 240), died A. H. 375 (the following copy has [illegible] doubt incorrectly—370), on fol. 100b.

270. Shaikh Abû 'Abdallâh albarkî, born in Bark, a suburb of Khwârizm, where he also spent his life; he died A. H. 376, on fol. 100b.

271. Abû Naṣr Sarrâj, with his real name: 'Abdallâh bin 'Alî altûsî, with the nickname طاؤوس الفقرا, 'the peacock of the dervishes;' among his numerous works is the كتاب لمع on Ṣûfism; he was a pupil of Abû Muḥammad Murta'ish (No. 227) and had personally known Sarî Saḳaṭî (see No. 28) and Sahl (in the following copy again Suhail) Tustarî (No. 193), died in Tûs, A. H. 370 (correctly 378, as the following copy has), on fol. 100b.

272. Abû-alkâsim Râzî, with his real name: Ja'far bin Aḥmad bin Muḥammad, lived in Nishâpûr and was a friend of Ibn 'Aṭâ (No. 212), Muḥammad bin Abî-aljawârî (correctly alḥawârî, as in No. 172), and Abû 'Alî Rûdbârî (No 68), died in Rai, A. H. 378, on fol. 101a.

273. Abû-alkâsim almukrî, with his real name: Ja'far bin Aḥmad bin Muḥammad almukrî, brother of Abû 'Abdallâh Mukrî (No. 258), one of the Shaikhs of Khurâsân and friend of Ibn 'Aṭâ, Jurairî, Abûbakr bin Abî Sa'dân, Abû 'Alî Rûdbârî, and Abûbakr Mamshâd, died in Nishâpûr, A. H. 378, on fol. 101a.

274. Abûbakr Kalâbâdî (كلاباذى), with his real name: Muhammad bin Ibrâhîm bin Ya'kûb alkalâbâdî albukhârî, author of a كتاب تعرّف, died in Bukhârâ the 19th of Jumâdâ-alawwal, A. H. 380 (accordin[illegible] others A. H. 384 or 385), on fol. 101a.

275 Shaikh Abû-alkhair (ابو الخير, so ac[illegible] to the index on fol 2a, the following co[illegible] the Nafahât aluns, No. 1412, fol 102b, last [illegible] text here reads Abû-aljunaid, ابو الجنيد) H[illegible] with the nickname of طاؤوس الحرمين (like [illegible] altarsûsî, [illegible]e No. 268, but a marginal note [illegible]ahât-aluns, [illegible] 1412, fol 103a, declares th[illegible] mistake), for [illegible] years he stayed in the [illegible]es and died in [illegible], A H 383, on fol [illegible]

[illegible]hmad bin Ibr[illegible] awwamî (المسوّمى, in th[illegible]g copy [illegible]ith the Kunyah Abû Alî, [illegible]he Sh[illegible]ghdad, died 83 years old, A H 3[illegible] [illegible]nabân, he is called here a friend of [illegible]kati, which is an impossibility, since that [illegible] fifty years before Ahmad bin Ibrahîm [illegible]e No 28), on fol 101b

27[illegible] [illegible]husain bin Sam'ûn, with his real na[illegible] [illegible] the Nafahat aluns more fully [illegible]ad bin [illegible] bin Isma'îl bin Sam'ûn) and [illegible]akab بالحكمة 'wisdom-speaking,' a con[illegible]porary of Shaikh [illegible] born A H 300, died 15th of Dhû-alkadah or D[illegible]h A H 386 or 387, on fol 101b.

278. Shaikh Abû Tâlib [illegible]th his real name Muḥammad bin 'Alî bin 'A[illegible] [illegible]ârithî, pupil of Shaikh Abû alḥasan (or Abû-a[illegible] Muḥammad bin Abî 'Abdallâh Ahmad bin alsâlu[illegible] died in Jumâdâ-alâkhar, A H. 386, on fol. 10[illegible]

279. Abûbakr alsâsî, with his real [illegible] 'uhammad bin Ibrâhîm alsûfî alsûsî, lived in Sy[illegible] died in Damascus in Dhû-alḥijjah, A H. 386, o[illegible]

280. Shaikh Abû-alkâsim Dinawarî W[illegible] th his real name: 'Abd-alsamad bin 'Umar bin [illegible]mmad bin Isḥak, died the 24th of Dhû-alḥijjah, A. H [illegible]7, and was buried by the side of Imâm Ḥanbal, on fol. 102a.

281. Khwâjah Yaḥyâ bin 'Ammâr alshaibânî, originally of Sijistân; he had personally known Shaikh Abû 'Abdallâh bin Khafîf (No. 144), and Khwâjah 'Abdallâh Ansârî (No. 300) had known him when a boy; he died A. H. 402, on fol. 102a.

282. Shaikh 'Uthmân bin Abû-'Amr (Abû 'Umar in the following copy) Bâkilânî, died in Rajab, A. H. 402, 84 years old, on fol. 102a.

283. Shaikh Abû 'Alî Dakkâk, with his real name: Ḥasan bin Muhammad Dakkâk, pupil of Shaikh Abû-

alkâsim Naṣrâbâdî (No. 267); Abû-alkâsim Kushairî (No. 299) was his disciple and son-in-law; Abû 'Alî died in Nishâpûr in the month Dhû-alka'dah, A. H. 405 or 406, on fol. 102b.

284. Shaikh Abû 'Abd-alraḥmân (comp. Nos. 257 and 263; in No. 294 and in the following copy simply Abd-alraḥmân) Sullamî, with his real name: Muḥammad bin Ḥusain bin Muḥammad bin Mûsâ Sullamî, pupil of Shaikh Abû-alkâsim Naṣrâbâdî (No. 267) and Shaikh Shiblî; Shaikh Abû Sa'îd bin Abû-alkhair got his investiture from him, after the death of his Pîr Abû-alfaḍl; Abû 'Abd-alraḥmân is the author of the تفسير حقائق and the طبقات مشايخ, and died in Sha'bân, A. H. 412, on fol. 102b.

285. Shaikh Abû Sa'îd Mâlinî (Barbier de Meynard, Dictionnaire géographique etc. de la Perse, p. 511, calls him Abû Sa'd), with his real name: Aḥmad bin Muḥammad bin Aḥmad bin Isma'îl bin Ḥafs (حفص, so distinctly in the following copy; here is written حصبص or حصص), born in Mâlin near Harât, died in Shawwâl, A. H. 412, in Egypt, on fol. 102b.

286. Abû-alḥasan (according to the following copy and the Nafaḥât-aluns Abû-alḥusain) bin Jahdam Hamadânî, with his real name 'Alî, disciple of Kaukabî and Ja'far Khuldî (No. 246), author of a work حجة الاسرار, in which the life and miracles of the Ghauth-ulazam 'Abd-alkadir Jîlî are alleged to be related (sic! 'Abd alkâdir was born A. H. 470, i. e. 56 years after the death of his imaginary biographer Abû alḥasan, see No. 36), he died A. H. 414, on fol. 102b.

287. Shaikh Abû 'Abdallâh Tâkî (طاقى), with his real name Muḥammad bin Fadl bin Muḥammad altâkî alsijistânî alharawî, pupil of Mûsâ bin 'Amrân Jîrafti (or according to a marginal note in the Nafaḥât-aluns, No. 1412 fol. 158a, Jîrufti, Jîraft or Jîruft being a town in Kirmân), died the 1st of Ṣafar, A. H. 416, in Harât, on fol. 103a.

288. Shaikh Abû 'Abdallâh Dâstânî with his real name: Muḥammad bin 'Alî Dâstânî, and the Laḳab Shaikh-almashâyikh, contemporary with Abû-alḥasan Kharakânî (No. 67), died in Rajab, A. H. 417, 59 years old, on fol. 103a.

289. Shaikh Abû Manṣûr Iṣfahânî, died in Ramadân, A. H. 418, on fol. 103a.

290. Sâlâr-i-Mas'ûd Ghâzî, according to Shaikh 'Abd-alhakk Dihlawî one of the great generals of Sulṭân Maḥmûd of Ghazna, fought many battles in India and was killed there, A. H. 419; his grave is visited every year by many pious people, on fol. 103a.

291. Shaikh Abû 'Alî Siyâh, of Marw, was a contemporary with Abû-al'abbâs Ḳaṣṣâb and a friend of Abû 'Alî Dakkâk (No. 283), died in Marw in Sha'bân, A. H. 424, on fol. 103b.

292. Shaikh Abû Ishaḳ bin Shahriyâr Kâzarûnî, with his real name Ibrâhîm, originally of Fârs; Shaikh Abû 'Alî Ḥusain bin Muḥammad alfîrûzâbâdî alakkâr was his instructor in Ṣûfism; he had personally known Abû-alḥusain bin Jahdam (No. 286), and died in Dhû-alka'dah, A. H. 426, on fol. 103b.

293. Shaikh Abû Manṣûr Muḥammad al-Anṣârî, the father of the famous Shaikh-alislâm Khwâjah 'Abdallâh Anṣârî (No. 300) and pupil of Sharîf Ḥamzah 'Akîlî as well as of Abû-almuẓaffar Tirmidhî, died in Sha'bân, A. H. 430, and was buried in Balkh by the side of Sharîf Ḥamzah 'Akîlî, on fol. 103b.

294. Shaikh Abû Sa'îd bin Abû-alkhair, the great rubâ'î-writer, with his real name Faḍl-allâh, born in Mahna in Khurâsân; he was first a pupil of Shaikh Abû-alfaḍl bin Ḥasan of Sarakhs (who himself had as teacher Abû Naṣr Sarrâj, No. 271, the pupil of Abû Muḥammad Murta'ish, No. 227, whose Pîr had been Shaikh Junaid Baghdâdî, No. 29), and after the death of that Shaikh he got his investiture from Shaikh (Abû) 'Abd-alraḥmân Sullamî (No. 284); he also studied one year with Abû-al'abbâs Ḳaṣṣâb Âmulî; he was born A. H. 357, and died the 4th of Sha'bân, A. H. 440, 1000 months old (=83 years and 4 months), on fol. 104a.

295. Shaikh 'Ammû (عمّو, not عمور, as the following copy has), a nickname (paternal uncle) given to Aḥmad bin Muḥammad bin Ḥamzah Ṣûfî, with the Kunyah Abû Isma'îl, by Shaikh Abû-al'abbâs Nahawandî (No. 145); he died in Rajab, A. H. 441, 92 years old, on fol. 105a.

296. Shaikh Abû 'Abdallâh (in the following copy Abdallâh) Ibn Bâkûyah (ابن باكويه), with his real name: 'Alî bin Muḥammad bin 'Abdallâh; he had, in his youth, personally known Shaikh Abû 'Abdallâh bin Khafîf (No. 144) and had friendly intercourse with Abû-alkâsim Ḳushairî (No. 299), Shaikh Abû Sa'îd (No. 294), and Shaikh Abû-al'abbâs Nahâwandî; he died A. H. 442 in Shîrâz, on fol. 105a.

297. Shaikh Abû-alḥasan Rûzî, with his real name 'Alî bin Maḥmûd bin Ibrâhîm (in the following copy 'Alî bin Muḥammad bin Maḥmûd bin Ibrâhîm), pupil of Shaikh Abû-alḥasan (more correctly Abû alḥusain) Ḥusrî (No. 266), and friend of 'Abd-alraḥmân (or Abû 'Abd-alraḥmân) Sullamî; he died in Ramaḍân, A. H. 451, 85 years old, on fol. 105a.

298. Hadrat Shaikh Pîr 'Alî Hujwîrî, son of 'Uthman Ibn 'Alî aljullâbî alghazṇawî, with the Kunyah Abû-alḥasan, the famous author of the كشف المحجوب, pupil of Shaikh Abû-alfaḍl bin Ḥasan (or Ḥusain) alkhuttalî (who himself was a pupil of Shaikh Ḥuṣrî, whose teacher had been Shaikh Shiblî); he was personally acquainted with Shaikh Abû-alkâsim Gurgânî, Shaikh Abû Sa'îd bin Abû-alkhair, and Shaikh Abû-alkâsim Ḳushairî, and followed the Hanafite doctrine; he spent a considerable time in Lâhûr and found there many disciples, he died either A. H. 456 or 464 in Lâhûr (see the objection to both these dates in Rieu i. p. 343), on fol. 105a.

299. Shaikh Abû-alkâsim Ḳushairî, with his real name: 'Abd-alkarîm bin Hawâzin alkushairî, one of the Shaikhs of Khurâsân and author of the رسالة قشيرية and the تفسير لطائف الاشارات; he was the pupil and son-in-law of Shaikh Abû 'Alî Dakkâk (No. 283), and spiritual guide of Shaikh Abû 'Alî Fârmadî (No. 72), and died in Rabî'-alâkhar, A. H. 465, on fol. 106a.

300. Shâikh-alislâm Khwâjah 'Abdallâh Anṣârî, son of Abû Manṣûr Muḥammad Anṣârî (No. 293), with the Kunyah Abû Isma'îl, of Harât; he was a descendant of Abû Manṣûr Matt (مَتّ) alanṣârî ibn Abû Ayyûb Anṣârî, who, in the reign of the Khalîf 'Uthmân, went

with Aḥnaf bin Ḳais to Khurâsân and settled in Harât, was born in Sha'bân, A. H. 396, and died, 85 years old, A. H. 481, 9th of Rabî'-alâkhar, on fol. 106a.

301. Abû-alḥasan Najjâr, died the 22nd of Dhû-alhijjah, A. H. 481, 84 years old, on fol. 106b.

302. Abû Naṣr alharawî alkhânjabâdî (الخانجبادى), with his real name: Muḥammad bin Aḥmad bin Abî Ja'far, originally of Kirmân, died 124 years old, in Khânjabâd, A. H. 500, on fol. 106b.

303. Ḥujjat-alislâm Imâm Muḥammad bin Muḥammad al-Ghazâlî altûsî, with the Kunyah Abû Ḥâmid and the Laḳab Zain-aldîn, who had as teacher in Sûfism Shaikh Abû 'Alî Fârmadî (No. 72); he was a Shâfi'ite and author of many important works, for instance, the تفسير ياقوت التاويل in 40 volumes, the احياء العلوم, the جواهر القرآن, the كيمياى سعادت, etc. (in the Nafaḥât-aluns there is added the مشكوة الانوار). He was a brother of Imâm Aḥmad Ghazâlî, was born A. H. 450, and died, 54 years old, the 14th of Jumâdâ-alâkhar, A. H. 505, in Baghdâd, on fol. 107a.

304. Abû-al'abbâs Ḥurrî, with his real name: Aḥmad bin Ja'far, died A. H. 507 (so correctly in the following copy, here is written by mistake پانصد و هفتاد), on fol. 107a.

305. Hakîm Sanâ'î Ghaznawî, with his real name Abu-almajd Majdûd bin Âdam, the famous author of the Hadîkah,' a pupil of Khwâjah Yûsaf Hamadânî (No. 73), his death is fixed here in A. H. 525, and this ta'rîkh is stated to be inscribed on Sanâ'î's tomb in Ghazna, which Dara Shukûh, the author of this work, states to have visited himself, on fol. 107a.

306. Shaikh Abû 'Abdallâh Juwainî (جوينى, so to be read instead of جونى, which is found both in index and text here, and also in the following copy), with his real name: Muḥammad bin Ḥummûyah (حمويه), one of the Shaikhs of Khurâsân and friend of Shaikh Abû-alḥasan Bustî, died, 90 years old, A. H. 530, on fol. 107b.

307. Ḥadrat 'Ain-alḳudât of Hamadân, with his real name Abû-alfadâ'il 'Abdallâh bin Muḥammad almiyânjî, a friend of Shaikh Muḥammad bin Ḥummûyah and Imâm Aḥmad Ghazâlî, author of various Arabic and Persian works, died A. H. 533, on fol. 107b.

308. Shaikh-alislâm Ḥadrat Shaikh Aḥmad-i-Jâm, son of Abû-alḥusain, with the Kunyah Abû Naṣr, born in Nâmak near Jâm, a descendant of that Jarîr bin 'Abdallâh altajallî to whom the Khalîf 'Umar ibn al-khattâb had given the name Yûsuf bin Ummat; he had 39 sons and 3 daughters, and 37 of these children (including the daughters) survived him; the mother of the emperor Akbar, the great-grandfather of the author of this work, was also a descendant of Shaikh Aḥmad-i-Jâm; Shaikh Ẓahîr-aldîn 'Îsâ, one of the Shaikh's sons, reports in his رموز الحقائق, that his father, during his lifetime, had brought 600,000 (in the following copy only 300,000) persons to repentance. According to a legend, told here in detail, Abû Sa'îd bin Abû-alkhair, who died one year before Aḥmad-i-Jâm's birth, had a prophetic vision of this coming great ornament of Sûfism, and charged in his last will his son Abû Ṭâhir (to whom he also afterwards appeared in a dream) to hand to Aḥmad-i-Jâm, as soon as he was grown up, his (the father's) own garment (خرقه) as token of investiture, a commission which was duly executed. One of the greatest pupils of Aḥmad-i-Jâm was Khwâjah Maudûd Chishtî (No. 105). The Shaikh was born A. H. 441 and died, 95 years old, A. H. 536, on fol. 107b.

309. Shaikh Abû-al'abbâs bin 'Irrîf, with his real name: Aḥmad bin Muḥammad alṣanhâjî (الصنهاجى, so correctly in the following copy and in the Nafaḥât-aluns, No. 1412, fol. 250b, where the father's name is spelt 'Irîf) alandalusî, died A. H. 536, on fol. 108b.

310. 'Abd-alsalâm bin 'Abd-alraḥmân bin Abî-alrijâl allaḥmî alashbîlî (الاشبيلى, in the following copy الاشتلى), with the Kunyah Abû-alḥikam (or Abû-alḥakîm, as the following copy has), author of the شرح اسماء الحسنى, died A. H. 536, on fol. 108b.

311. Shaikh Abû-albayân bin Mahfûẓ alkurashî, called Ibn-alḥawârî (alhawârî?), died A. H. 551, on fol. 108b.

312. Shaikh 'Abd-alawwal bin 'Îsâ bin Shu'aib alsanjarî alharawî, with the Kunyah Abû-alwakt, was in the science of tradition a pupil of Jamâl-alislâm Dâ'ûdî and a friend of Khwâjah 'Abdallâh Anṣârî (No. 300); he went from Khurâsân to Baghdâd, was born in Dhû-alka'dah, A. H. 458, and died in Dhû-alka'dah, A. H. 553, in Baghdad, 'Abd alkâdir Jîlânî (No. 36) read the burial service over his grave, which is close to that of Ruwaim (No. 143), on fol. 108b.

313. Shaikh Taj-al'ârifîn Abû-alwafâ, with his real name, Kâkîsh (كاكيش), contemporary with 'Abd-alkâdir Jîlânî, who visited him, when still young, in Baghdâd. Taj-al'ârifîn, who recognised at once in 'Abd-alkâdir the future spiritual greatness, demonstrated it to the audience of his majlis in a rather drastic way. He got 'Abd alkâdir twice turned out from the majlis, both times the youth humbly went out and humbly returned, and the third time the Shaikh embraced him and showed him to all people present as a really godlike man; Taj-al'ârifîn died, more than 80 years old, after A. H. 500 (550?), in Baghdâd, on fol. 109a.

314. Shaikh 'Adî (عدى) bin almusâfir alshâmî (in the following copy, alshafi'î) alhakkârî (الهكارى), friend of 'Abd-alḳadir Jîlânî, Shaikh Hammâd Dabbâs (No. 35), one of the spiritual guides of the former, and 'Ukail Manjî (or Mânjî, as it is pointed in the Nafaḥât-aluns, No. 1412, fol. 251b marginal gloss), went from Syria to the Hâkkarî hill near Mausil, and built there a cell for himself, where he died, A. H. 557, on fol. 109b.

315. Shaikh Mâjid Kurdî, pupil of Tâj-al'ârifîn Abû-alwafâ (No. 313), died A. H. 561 (560 in the following copy), on fol. 110a.

316. Sayyid Aḥmad bin Abû-alḥasan alrafâ'î, a descendant of the seventh Imâm Mûsâ Kâẓim (No. 11) and a direct successor in the spiritual leadership (through five generations) of Shaikh Shiblî (No. 30); he was a Shâfi'ite and died the 12th of Jumâdâ-alawwal, A. H. 578, more than 80 years old, on fol. 110b.

317. Shaikh Ḥayât bin Ḳais alḥarrânî (بفتح حاء و تشديد راء, marginal gloss in Nafaḥât-aluns, No. 1412, fol. 253a), died end of Jumâdâ-alâkhar, A. H. 581, in Harrân, on fol. 111a.

318. Shaikh Shihâb-aldîn Suhrawardî almaḳtûl,

with his real name, Yaḥyâ bin Jaish, put to death in Ḥalab by the orthodox 'Ulamâs, A.H. 587, 36 or 37 years old, on fol. 111b.

319. Shaikh Jâgir (جاگیر), originally of Kurdistân, lived in Sâmirah and died there A.H. 590, on fol. 111b.

320. Shaikh 'Abd-alraḥîm (in the following copy 'Abd-alraḥmân) Maghribî, with the Kunyah Abû Muḥammad, died A.H. 592, 70 years old, on fol. 111b.

321. Shaikh Abû 'Alî bin Muslim, of 'Irâḳ, died 90 years old, A.H. 594, on fol. 112a.

322. Shaikh Niẓâmî of Ganjah, the great epic poet, here called a pupil of Akhî Faraj (in the following copy again Farrukh, see No. 146) Zanjânî(!), died A.H. 596, on fol. 112a.

323. Shaikh Abû 'Abdallâh alḳurashî (alḳuraishî in the following copy) alhâshimî, with his real name, Muḥammad bin Ibrâhîm, died A.H. 599, on fol. 112a.

324. Shaikh Rûzbahân Baḳlî, with the Kunyah Abû Muḥammad bin Abî Naṣr, pupil of Sirâj-aldîn Maḥmûd bin Khalîfah, author of many publications, among others, of the (in the following copy: عرائض) تفسیر عرائس; 50 years he preached in Shîrâz, and died in the middle of Muḥarram, A.H. 606, on fol. 112b.

325. Shaikh Abû-alḥasan Karduwaih (كَرْدُوَيْه), lived in Shîrâz and died the end of Muḥarram, A.H. 606, on fol. 112b.

326. Shaikh Abû Isḥak Aghrab (اغرب), with his real name, Ibrâhîm bin 'Alî, lived in Baṭâ'iḥ (بطائح) and died there, A.H. 609, on fol. 112b.

327. Ibn Ṣabbâgh, with his real name, 'Alî bin Ḥamîd alsa'îdî, and the Kunyah Abû-alḥasan, died the 15th of Sha'bân, A.H. 612, and was buried in one of the villages of Miṣr, on fol. 112b.

328. Shaikh 'Alî bin Idrîs (so correctly in the index of this copy and the text of the following one, the text here has Uwais) Ya'kûbî, with the Kunyah Abû Muḥammad, who had received much instruction from 'Abd-alḳâdir Jîlânî; he was a pupil of Shaikh 'Alî bin Hai'atî (No 47), whose teacher Tâj-al'ârifîn Abû alwafâ (No. 313) had been; he died the last of Dhû-alka'dah, A.H. 619, in the رباط يعقوب (Jacob's hospice), on fol. 113a.

329. Shaikh Yûnus bin Yûsuf (so in the index and in the following copy; the text here has Saif) Shaibânî, founder of the طائفهٔ يونسيّه, died A.H. 619, on fol. 113a.

330. Shaikh Ḳuraishî, with his real name 'Alî, and the Kunyah Abû-alḥasan, died A.H. 621, on fol. 113a.

331. Shaikh Farîd-aldîn 'Aṭṭâr, the great mystic poet, born near Nîshâpûr in Sha'bân, A.H. 513, spent 85 years in Nîshâpûr and was put to death A.H. 627, 114 years old. He was a pupil of Shaikh Majd-aldîn Baghdâdî. Of his works mentioned here are: تذكرة الاولیا, الهی نامه, بیسر نامه, and منطق الطیر, on fol. 113b.

332. Shaikh Ibn Fâriḍ almiṣrî, with his real name, 'Umar bin Fâriḍ alḥamawî, with the Kunyah Abû-alḥafṣ and the Laḳab Sharaf-aldîn; he was born in Egypt, spent his life there, and belonged to the Banû Sa'd; he wrote the famous mystic ḳaṣîdah التائيّة, and died the 2nd Jumâdâ-alawwal, A.H. 632 (here is written by mistake ششصد ودو, in the following copy ششصد وسى; a combination of both ششصد وسي ودو gives the correct year), on fol. 113b.

333. Shaikh Auḥad-aldîn Ḥâmid alkirmânî, pupil of Shaikh Rukn-aldîn Sanjâsî (سنجاسى), whose teacher had been Shaikh Ḳuṭb-aldîn Abharî, the pupil of Shaikh Abû-alnajîb 'Abd-alḳâhir Suhrawardî (No. 122); he was a friend of Shaikh Muḥyî-aldîn (ibn) 'Arabî (No 60), and died A.H. 635 (contrary to the common statement, A.H. 697, see Bodleian Cat., No. 1904, 19; A. Sprenger Catal., p. 48, and Rieu ii. p. 619a, and compare the remark under No. 349 below), on fol. 113b.

334. Maulânâ Shams-aldîn Tabrîzî, with his real name: Muḥammad bin 'Alî bin Malakdâd, Jalâl-aldîn Rûmî's spiritual guide; he was a pupil of Shaikh Abûbakr Sallabâf (the basket-maker) Tabrîzî, or according to others: of Shaikh Rukn-aldîn Sanjâsî (comp. No. 333), or according to others again: of Bâbâ Kamâl Jandî, he died A.H. 645, on fol. 114a.

335. Shaikh Abû-alghaith Jamîl Yamanî, was originally a highwayman, but a heavenly voice converted him; he first became the pupil of Shaikh Ibn al'akh (al'âḳilah in the following copy; alafḥal, which is probably the correct form, in the Nafaḥât-aluns, No 1412, fol. 267a, l. 5) alyamanî, and afterwards of Shaikh-i-Kabîr 'Alî Ahdal (or, as the Nafaḥât point Uhdul); he died A.H. 651, on fol. 114a.

336. Shaikh Abû-alḥasan Shâdhilî, with his real name: 'Alî bin 'Abdallâh, of Maghrib, lived in Iskandarîyyah; he died in Makkah, A.H. 654 or 656, on fol. 114b.

337. Shaikh 'Alî al-Khabbâz (the baker), of 'Irâḳ died A.H. 656, on fol. 114b.

338. Shaikh 'Abdallâh Balyânî (تَلْيَانى), son of Ḍiyâ-aldîn Mas'ûd bin Muḥammad bin 'Alî bin Aḥmad bin 'Umar bin Isma'îl bin Shaikh Abû 'Alî Dâḳḳâḳ, and honoured by the epithet Kamâl Auḥad-aldîn; he received the investiture from his father, who traced his own back through four generations to Shaikh Abû alnajîb Suhrawardî (No 122); he died the 10th of Muḥarram, A.H. 686 (680 in the following copy), on fol 114b

339. Shaikh Yâsîn almaghribî alaswad, the Ḥajjâm, or barber, among whose pupils is particularly conspicuous Imâm Muḥyî-aldîn Nawâwî (or, as the following copy reads probably more correctly, Nawawî), he died in Rabî'-alawwal, A.H. 687 (so correctly in the following copy and in the Nafaḥât-aluns, No. 1412 fol. 269a, lin. penult.; here is written by mistake 677), 80 years old, on fol. 115a.

340. Shaikh 'Afîf-aldîn Tilimsânî, with his real name Sulaimân bin 'Alî, died A.H. 690, on fol. 115a.

341. Shaikh Sa'dî Shîrâzî, the great didactic and moral poet, with his real name: Muṣliḥ bin 'Abdallâh, and the Laḳab: Mushrif-aldîn (in the following copy Sharaf-aldîn), died in Shawwâl, A.H. 691, in Shîrâz, on fol. 115b.

342. Shaikh Ḥasan Bulghârî (in the following copy Bâzârî), born in Nakhjuwân; he traces his investiture through two generations back to Shaikh Abû-alnajîb Suhrawardî, died A.H. 698, 93 years old, on fol. 115b.

343. Shaikh Abû Muḥammad (in the following copy: Shaikh Muḥammad) Marjânî, with his real name: 'Abdallâh bin Muḥammad, of Marjân in Maghrib, died in Tûnis, A.H. 699, on fol. 115b.

344. Ibn Muṭarraf of Andalus, with the Kunyah Abû 'Abdallâh, lived a long time in the precincts of Makkah, and died, over 90 (in the following copy 97) years old, A. H. 707, on fol. 116a.

345. Shaikh Shams-aldîn, with his real name: Muḥammad bin Aḥmad دنایانی Ṣûfî, a Ḥanbalite, died A. H. 711, on fol. 116a.

346. Shaikh Ḥammâd-aldîn (in the following copy: 'Imâd-aldîn), with his real name: Aḥmad (or according to the following copy: Muḥammad bin Aḥmad) bin Shaikh-alharâmiyyah Ibrâhîm bin 'Abd-alraḥmân (or according to the following copy: bin 'Abdallâh Ibrâhîm bin 'Abd-alraḥmân) of Wâsiṭ, died, 54 years old, in A. H. 711, on fol. 116a.

347. Shaikh Sulaimân Turkmân, lived in Damascus, died A. H. 714, on fol. 116a.

348. Shaikh Najm-aldîn, with his real name Abdallâh bin Aḥmad bin Muḥammad alṣafahânî, a pupil of Abû-al'abbâs almursî (المرسى) alshâdhilî, lived for some time in the precincts of Makkah, and died there in Jumâdâ-alâkhar, A. H. 721, 78 years old, on fol. 116a.

349. Shaikh Auḥadî Isfahânî, the author of the جام جم, said to have been a companion of Shaikh Auḥad-aldîn Kirmânî (see No. 333); he died A. H. 738 in Tabrîz, on fol. 116a.

350. Maulânâ Maḥmûd (so in the text here and in the following copy, but the index has Muḥammad) Zâhid Murghâbî, with the Laḳab Jalâl-aldîn, a pupil of Maulânâ Niẓâm-aldîn Harawî in the علوم ظاهر or exoteric sciences, died in Dhû-alḥijjah, A. H. 778, and was buried in Murghâb, near Harât, on fol. 116b.

351. Maulânâ Zain-aldîn Abûbakr (اباباكر) Tâbyâdî, son of Shaikh 'Alî bin Shaikh Abûbakr bin Shaikh Aḥmad bin Shaikh Muḥammadshâh bin Shaikh Maḥmûd bin Shaikh Suhail Tâbyâdî (Tâbyâd is a village near Jam), likewise a pupil of Niẓâm-aldîn Harawî, and spiritual guide of Khwâjah Bahâ-aldîn Naḳshband (No. 82), he died the last of Muḥarram, A. H. 791 (so correctly instead of the wrong پانصد و نود و یك here), on fol. 116b.

352. Khwâjah Ḥâfiẓ of Shîrâz, the great lyrical poet, with his real name Muḥammad, the Laḳab Shams-aldîn, and the honorary epithet Lisân-alghaib, the tongue of the invisible world; he is said to have been a pupil of Khwâjah Bahâ-aldîn Naḳshband, and died in Shîrâz, A. H. 792, on fol. 116b.

353. Maulânâ Ẓahîr-aldîn Khalwatî, pupil of Shaikh Saif-aldîn Khalwatî, who died A. H. 793 (in the following copy 783), and contemporary with Zain-aldîn Abûbakr Tâbyâdî (No. 351), he died A. H. 800, on fol. 117a.

354. Shaikh Kamâl (or Kamâl-aldîn) Khujandî, died in Tabrîz, A. H. 803, on fol. 117a.

355. Maulânâ Muḥammad Shîrîn, with the takhallus Maghribî, pupil of Shaikh Isma'îl Sîsî, who was a companion of Shaikh Nûr-aldîn 'Abd-alraḥmân of Asfara'in (No. 131) and a contemporary of Shaikh Kamâl Khujandî; he died A. H. 809, 60 years old, on fol. 117b.

356. Shâh Ḳâsim-i-Anwâr, originally of Âdharbaijân, born and brought up in Tabrîz; he was first a pupil of Shaikh Ṣadr-aldîn Ardabîlî, and later on of Shaikh Ṣadr-aldîn 'Alî Yamanî, whose teacher Shaikh Auḥad-aldîn Kirmânî (No. 333) had been, and also of Khwâjah Bahâ-aldîn Naḳshband, died A. H. 837 in Kharjird, near Jâm, on fol. 117b.

357. Shaikh Zain-aldîn Khwâfî, with the Kunyah Abûbakr, pupil of Shaikh Nûr-aldîn 'Abd-alraḥmân Ḳuraishî Miṣrî (who was himself a pupil of Shaikh Yûsuf Kûrânî, whose Pîr had been Shaikh Tâj-aldîn Ḥasan Shamshîrî, the pupil of Shaikh Maḥmûd Iṣfahânî, whose spiritual guide Shaikh 'Abd-alṣamad Nażarî had been under the tuition of Shaikh 'Alî bin Buzghush of Shîrâz, No. 150, the pupil of the Shaikh-alshuyûkh Shihâb-aldîn Suhrawardî, No. 148); he died the 2nd of Shawwâl, A. H. 838, on fol. 118a.

358. Ḥaḍrat Shaikh (in the following copy Sayyid) Badî'-aldîn, with the Laḳab: Shâh Madâr, a pupil of Shaikh Muḥammad Ṭaifûr Shâmî, died the 17th of Jumâdâ-alawwal, A. H. 840, in Makanpûr near Ḳannûj; his grave is visited every year in that month by an innumerable crowd of male and female devotees, on fol. 118b.

359. Maulânâ Jalâl-aldîn Bûrânî (or Pûrânî), with the Kunyah Abû Yazîd, friend and disciple of Maulânâ Ẓahîr-aldîn Khalwatî (No. 353), died the 10th of Dhû-alka'dah, A. H. 862, on fol. 118b.

360. Khwâjah Shams-aldîn Muḥammad alkûsû'î (Kûsû is a village near Harât, where he was born) aljâmî (or bin aljâmî, according to the following copy), a descendant of the Shaikh-alislâm Aḥmad aljâmî alnâmaḳî (No. 308); he was a pupil of Shaikh Zain-aldîn Khwâfî (No. 357), and a friend of Shaikh Bahâ-aldîn 'Umar (Tabrîzî is added in the following copy), his majlis was frequented by famous Shaikhs like Maulânâ Sa'd-aldîn Ḳâshgharî (No. 89), Maulânâ Shams-aldîn Muḥammad Asad, Maulânâ Jalâl-aldîn Bûrânî, and others, he died the 26th of Jumâdâ-alawwal, A. H. 863, in Harât, on fol. 119a.

361. Maulânâ Shams-aldîn Muḥammad Rûjî (Rûj is a village, nine farsangs from Harât), a pupil of Maulânâ Sa'd-aldîn Ḳâshgharî, he was born in the night of the 14th Sha'bân (شب براءت), A. H. 820, and died the 16th of Ramaḍân, A. H. 904; his grave is close by that of Khwâjah 'Abdallâh Anṣârî, the Shaikh-alislâm, on fol. 119b.

362. Shaikh Ṣûfî 'Alî, of Jâm, pupil of Zain-aldîn Khwâfî, died A. H. 908, on fol. 120a.

363. Amîr Sayyid 'Alî Kiwâm, one of the Sayyids of سوارده or سواده near Sirhind, and pupil of Shaikh Bahâ-aldîn Jaunpûrî, died in Jaunpûr, A. H. 950, on fol. 120a.

364. Makhdûmî Shaikh Ḥusain Khwârizmî, pupil of Ḥaḍrat Makhdûmî-a'zam Shaikh Ḥâjî Muḥammad Khabûshânî of the Kubrawî order (who was himself a pupil of Shaikh Shâh 'Alî Bidâwarî, whose Pîr, Shaikh Rashîd-aldîn Muḥammad Asfarâ'inî, had been under the tuition of Amîr 'Abdallâh برزمشابادی, the pupil of Shaikh Isḥaḳ خلاتی, who had received his spiritual education from Amîr Sayyid 'Alî Hamadânî); the Makhdûmî a'zam died A. H. 937 (in the following copy 930), Shaikh Ḥusain Khwârizmî, A. H. 956, in Syria, on fol. 120b.

365. Shaikh 'Alî Muttaḳî, son of 'Abd-almalik bin Ḳâdîkhân almuttaḳî alkâdirî alshâdhilî almadanî alchishtî, one of the great saints of India; his ancestors

came from Jaunpûr, he himself was born in Burhânpûr and was first a pupil of Shâh Bâjin Ch'ishtî, who lived in the same town; after having received the Ch'ishtî investiture from Shâh Bâjin's son, Shaikh 'Abd-allâkim, he went to Multân, and later on to Makkah and Madînah, where he obtained from Shaikh Muhammad bin Muhammad alsakhâwî the Kâdirî and Shâdhilî investiture (the latter order having been founded by Shaikh Nûr-aldîn Abû-alhasan 'Alî alhusainî alshâdhilî, No. 336); he died in Madînah the 2nd of Jumâdâ-alawwal, A.H. 975, 90 years old, on fol. 120b.

366. Shaikh Adhan (ادهن) of Jaunpûr, son of Shaikh Bahâ-aldîn, died in Jaunpûr, A.H. 976, more than 100 years old, on fol. 121a.

367. Shaikh Salîm Fathpûrî, son of Shaikh Bahâ-aldîn, born in Dihlî, pupil of Khwâjah Ibrâhîm (who was a descendant of Khwâjah Fudail bin 'Iyâd, see No 96) of the Ch'ishtî order; the Shaikh himself was a descendant of Shaikh Farîd-aldîn Ganj-i-shakar, and originally a soldier by profession; the emperor Akbar held him in high esteem, and it was in his house that Jahângîr was born (therefore his name Salîm). The Shaikh was born A.H. 897, and died the 29th of Ramadân, A.H. 979; he was buried in the principal mosque in Fathpûr, on fol. 121a.

368. Shaikh Nizâm-aldîn of Abnîtah (ابنيته, a village near Lakhnau), pupil of Shaikh Ma'rûf Jaunpûrî, whose Pîr had been Shaikh Hâdhdâd, the commentator of the كافيه and the هدايه; he died A.H. 979, on fol 121b.

369. Shaikh Dâ'ûd Ch'annidâl (چهنّی is a village near Lahûr), whose forefathers had come from Arabia to India; he was first a pupil of Maulânâ Isma'îl of U'ch (اُچه), whose Pîr the great poet 'Abd-alrahmân Jâmî had been, he joined the Kâdirî order, and died A.H. 982, on fol. 121b.

370. Shaikh Nizâm of Nârnaul in India, a pupil of Shaikh Khânû (خانو) Ch'ishtî, who lived in Gwâliyâr and died A.H. 940, Shaikh Nizâm died A.H. 997, on fol 122a.

371. Shaikh Wajîh-aldîn Gujaratî, lived in Ahmadâbâd, and was a disciple of Shaikh Muhammad Ghauth, he died the 1st of Safar, A.H. 998, Muhammad Ghauth died the 15th of Ramadân, A.H. 970, in Akbarâbâd, 80 years old, and was buried in Gwâliyâr, on fol 122a.

372. Sayyid 'Alâ-aldîn of Audh, put to death, A.H. 998, on fol. 122b

373 Khwâjah 'Abd-alhakk Jâmî, a descendant of the Shaikh-alislâm Ahmad-i-Jâm; he lived in Zandajân (زندجان) near Harât, and died A.H. 1005; when 'Abd-allâhkhân Uzbeg came from Transoxania, in order to subdue Khurâsân, and entered the Khwâja's majlis in Zandajân, the latter entreated him to spare the holy men, and predicted to him the conquest of Harât in nine months, nine days, and nine hours, a prediction which was actually fulfilled; his disciple, Shaikh Fasîh-aldîn, the father of Hadrat Mirak Shaikh (see fol. 124b, line 2 of this copy), who was Dârâ Shukûh, the author's own Pîr, died the 22nd of Ramadân, A.H. 1019, in Lâhûr, on fol. 122b.

374. Shâh Abû-alma'âlî, of the Kâdirî order, pupil of Shaikh Dâ'ûd Ch'annidâl (No. 369), settled in later years in Lâhûr; he was born the 10th of Dhû-alhijjah, A.H. 960, and died the 16th of Rabî'-alawwal, A.H. 1024; he is the author of a work on the life and miracles of 'Abd-alkâdir Jîlânî (غوث اعظم), entitled تحفة القادريّة, on fol. 123a.

375. Shaikh Muhammad bin Fadl-allâh bin Shaikh Muhammad Sadr, a descendant of the Khalîf Abûbakr Siddîk; his ancestors had settled in Jaunpûr, but he was born at Ahmadâbâd in Gujarât; he was first a pupil of Makhdûm Safî Gujarâtî, performed then his pilgrimage to Makkah and Madînah, and stayed 12 years in the former town, where he enjoyed the tuition of Shaikh 'Alî Muttaki (No. 365); after his return to Ahmadâbâd, he became for a further 12 years a disciple of Shaikh Wajîh-aldîn Gujarâtî (No. 371); he belonged to the Ch'ishtî order, and died in Burhânpûr, the 2nd of Ramadân, A.H. 1029, on fol. 123b.

376. Shaikh Ahmad Kâbulî alsirhindî, a descendant of the Khalîf 'Umar, a Hanafite and a Nakshbandî, being in the latter capacity a pupil of Khwâjah Bâkî, whose Pîr Maulânâ Khwâjagî امکنی (in the following copy, and on fol. 124b, line 9 of this copy, امکنگی) had been under the tuition of his own father, Maulânâ Darwîsh Muhammad. He also got instruction from Kâdirî and Ch'ishtî Shaikhs, and died in Sirhind, A.H. 1034, 63 years old, on fol. 124a.

377. Shaikh Balâwal, born in a village called شجو واهن (or شجود اهن), in the Panjâb, lived in Lâhûr, he was, in the doctrines of the Kâdirî order, a pupil of Shaikh Shams-aldîn, whose Pîr had been Shaikh Abû Ishak, the disciple of Shaikh Dâ'ûd Ch'annidâl (No. 369) He died the 28th of Sha'bân, A.H. 1046, 70 years old The author of this book had enjoyed his tuition for some time, on fol. 125a.

VIII. *Female Saints* (a) *The prophet's wives.*

378 Hadrat Khadîjah Kubrâ, the first wife of the prophet, with the Kunyah Umm Hind, daughter of Khuwailid bin Asad bin 'Abd-al'uzzâ bin Kusayy bin Kilâb, and Fâtimah bint Zâ'idah bin alasamm, of the Banî 'Âmir bin Luwayy; she was 40 when she married Muhammad, who was then in his 25th year, she died, 65 years old, the 10th of Ramadân, in the 10th year of Muhammad's prophetic mission (three years before the Hijrah, A.D 619), on fol. 125b.

379. Hadrat 'Â'ishah Sadîkah, with the Kunyah Umm 'Abdallâh, Muhammad's third and best beloved wife after Khadîjah, daughter of Abûbakr, died the 17th of Ramadân, A.H. 58, 66 years old, and was buried in the cemetery Albakî' in Madînah; Abû Hurairah read the prayer over her body, on fol. 125b.

380. Zainab, daughter of Khuzaimah bin Hârith bin 'Abdallâh bin 'Amr bin 'Abd-Manâf bin Hilâl bin 'Âmir bin Sa'sa'ah (صعصعة), Muhammad's fifth wife, married to him in Ramadân, A.H. 3, died the first of Rabî'-alâkhar, A.H. 4 (in Muir's Life of Mahomet, A.H 4 and 5 respectively are given), on fol. 126b.

381. Zainab bint Jahsh, with the Kunyah Umm-alhakam, whose mother Umaimah (in the following copy Aminah) bint 'Abd-almuttalib was Muhammad's aunt, the prophet's seventh wife, married to him in the month Dhû-alka'dah, A.H. 5; her original name was Barrah, and her first husband Zaid, Muhammad's adopted son; she died A.H. 20 or 21, on fol. 126b.

382. Saudah, with the Kunyah Umm-alaswad, daughter

of Rabi'ah bin Kais bin 'Abd Shams bin 'Abd . . . . bin Nasr bin Mâlik bin Hanbal bin 'Âmir bin Luwayy bin Ghâlib alkurashiyyah al'âmiriyyah, and Bint Kais bin 'Amr, Muhammad's second wife, whom he married in the tenth year of his prophetic mission, shortly after Khadîjah's death; she died at the end of the Khalîf 'Umar's reign or (according to a less trustworthy authority) during the reign of Mu'âwiyah, on fol. 127a.

383. Safiyyah, daughter of Hayy bin Akhtab bin Sa'batah (سعبتة) bin Tukailah (تقيلة) and Hurrah (so in the following copy حرة; here it is spelt حرة) bin Samwân (سموان, in the following copy سموال), a Jewess, Muhammad's ninth wife; she died A. H. 36, or according to others, A. H. 50 or 52, or even, as some assert, in Khalîf 'Umar's reign, on fol. 127a.

384. Umm Habîbah, daughter of Abû Sufyân, and Safiyyah bint al'âs (in the following copy Abu-al'âs) bin Umayyah bin 'Abd-alshams, the aunt of the Khalîf 'Uthmân. Umm Habîbah was Muhammad's tenth wife, whom he married in her 35th year in Madinah, A. H. 7, her dowry was 400 gold dînârs, or according to others, 4000 silver dirhams; she died A. H. 42 or 44, on fol. 127b.

385. Hafsah, daughter of 'Umar the second Khalîf, and Zainab bint Maz'ûn bin Habîb bin Wahab, Muhammad's fourth wife, married to him A. H. 2 or 3, she was born 5 years before Muhammad's prophetic mission, and died A. H. 45 or 47 (in the following copy a third alternative, viz A. H. 41, is given), on fol. 127b.

386. Juwairiyyah, daughter of Hârith bin Abî Darâr (Darari in the following copy) bin Habîb bin 'Abîd bin Malik, married to Muhammad as his eighth wife in Sha'bân, A. H. 5 or 6; she died in Madînah, A. H. 55 or 56, 65 years old, on fol. 127b.

387. Maimûnah, daughter of Hârith bin Huzn bin Bahr bin al-Hazm, and Hind bint 'Auf bin Zamîr bin al-Harb, married to the prophet as his eleventh wife, A. H. 7; she died, according to the most trustworthy authorities, A. H. 51, according to others, A. H. 61, 63 or 66, on fol. 128a.

388. Umm Salmah, with her real name Hind bint Abî Umayyah, married to the prophet in Shawwâl, A. H. 4, as his sixth wife; she died the 3rd of Rabî'-alâkhar, A. H. 61 or 59, 84 years old, Abû Hurairah read the prayer over her body, on fol. 128a.

(b) *The prophet's daughters.*

389. Hadrat Fâtimah Zahrâ, with the Kunyah Umm Muhammad, and the Lakabs Tâhirah, Zâkiyah, Râdiyah, Mardiyyah, and Batûl; she was the youngest daughter of the prophet, and married to 'Alî in Ramadân, A. H. 2, after his return from the battle of Badr, when she was 15 or (more correctly) 18 years old; she bore him three sons, Hasan, Husain, and Muhsin, and three daughters, Zainab, Umm Kulthûm, and Rukayyah; Muhsin and Rukayyah died quite young; Zainab, who was married to 'Abdallâh Ja'far, and Umm Kulthûm, who was married to the (Khalîf) 'Umar, left no children behind; Fâtimah was born five years before Muhammad's prophetic mission, and died the 3rd of Ramadân, A. H. 11, six months after the prophet's death, 28 years old, on fol. 128a.

390. Hadrat Zainab, the eldest daughter of the prophet, married to her cousin Abû-al'abbâs bin al-Rabî'; issue: one son, 'Alî, and one daughter, Imâmah, who became 'Alî's wife after Fâtimah's death; the son, 'Alî, died when he had just reached manhood; Zainab was born before the prophetic mission, and died A. H. 8, on fol. 128b.

391. Hadrat Rukayyah, Muhammad's second daughter, born after Zainab, married to the (Khalîf) 'Uthmân, to whom she bore one son, who died in his second year; she was born before the prophetic mission, and died A. H. 2 (so correctly in the following copy: در سال دوم از هجرت; here is written by mistake: در سال هشتم از هجرت), on fol. 128b.

392. Hadrat Umm Kulthûm, Muhammad's third daughter, born after Rukayyah, and before Fâtimah; her real name was Âminah (آمنة, in the following copy Aminah, امينة), she was married to 'Uthmân after her sister Rukayyah's death, A. H. 3, and died A. H. 9, on fol. 129a.

(c) *Other famous women.*

393. Zâ'idah, a slave-girl of (the Khalîf) 'Umar, on fol. 129a.

394. Shu'wânah (شعوانة), a Persian by birth, settled in Ubullah (four farsangs from Basrah), where her majlis was frequented by many learned and pious men; she was contemporary with Fudail bin 'Iyâd (No. 96) and died A. H. 175, on fol. 129b.

395. Hadrat 'Ukairah (عقيرة, in the Nafahât-alins, Ufairah) al'abidah, of Basrah, died A. H. 180, on fol. 129b.

396. Hadrat Rabi'a-i-'adawiyyah of Basrah, contemporary with Sufyân Thaurî (No. 162), she was the fourth daughter of her father, therefore her name Râbi'ah, her pilgrimage to Makkah occupied 14 years, because at every step in the desert she said a full prayer. She died A. H. 185 on fol. 129b.

397. Nafîyyah (نفيسة, perhaps Nakiyyah?) of Misr, Imâm Shafi'î (No. 23) visited her, and when he died in Misr, his corpse was taken into her house, she died in Ramadân, A. H. 208. Her husband, Ishak bin Ja'far, wanted to bury her in Madînah, but the people of Misr insisted on her interment in their own city, on fol. 130b.

398. Fâtimah of Nishâpûr, dwelt for some time in the holy city of Makkah, and also in Jerusalem; Shaikh Bâyazîd Bistâmî (No. 66), her contemporary, admired and praised her very much; she died A. H. 223, on fol. 131a.

399. Tuhfah, originally a slave-girl, whose romantic rescue through the agency of Shaikh Sarî Saktî (No. 28) is here related with all details, on fol. 131a.

400. Umm 'Îsâ, daughter of Ibrâhîm Harbî, a great authority in legal matters, died in Rajab (according to others, in Ramadân), A. H. 328, on fol. 133a.

401. Umm Muhammad, the mother of Shaikh 'Abdallâh (or Abû 'Abdallâh) bin Khafîf (No. 144), in whose company she made by sea the pilgrimage to Hijâz, on fol. 133a.

402. Ummat-alwâhid, with her real name ستيه (in the following copy ستيه), daughter of Husain bin Isma'îl Hâkimî, famous as Kurân-reader, traditionist, legal authority, etc.; she died in Ramadân, A. H. 377, more than 90 years old, on fol. 133a.

403. Ummat-alsalâm, daughter of Kâdî Abûbakr bin Kâmil bin Khalaf and disciple of Muhammad bin

Isma'il بصلانی (in the following copy بصلافی); her pupils were Tanûkhî, Zâhidî, and Abû-al'alî; she was born in Rajab, A. H. 318 (the date is omitted here, in the following copy only هزار appears), and died in Rajab, A. H. 390, on fol. 133a.

404. Maimûna-i-Wâ'izah, daughter of Shâkûlah (شاقوله, in the following copy شاقولی), and mother of 'Abd-alṣamad, died A. H. 393, on fol. 133b.

405. Khadîjah, with the Kunyah Umm Salmah, daughter of Mûsâ bin 'Abdallâh, died A. H. 407 (or according to the following copy, 437, چهار صد وسی و هفت, which is probably the correct reading), on fol. 133b.

406. Umm Muhammad, the aunt of Shaikh 'Abd-alkâdir Jîlânî, on fol. 133b.

407. Khadîja-i-Wâ'izah, daughter of Muhammad bin 'Alî bin 'Abdallâh and intimate friend of Ibn Sam'ûn (No. 277), was born A. H. 374, died A. H. 460, 86 years old; she was buried by the side of Ibn Sam'ûn, on fol. 133b.

408. Karîmah of Marw, daughter of Ahmad bin Muhammad bin Abî Hâtim, died A. H. 460 or (according to the following copy) 463, on fol. 134a.

409. Fâṭima-i-Wâ'izah, daughter of Husain bin Hasan bin Fadlawaih (or Fadlûyah), died A. H. 521, on fol. 134a.

410. Fâṭimah, daughter of Nasr bin 'Atâ, who during her whole life had only three times left her house, she died A. H. 573, on fol. 134a. The author adds here a few remarks (taken from Imâm 'Abdallâh Yafi'i's تاریخ and روض الریاحین) about a pious Egyptian woman, who stood for thirty years in the same place, unmoved by cold or heat, never sleeping and never taking any food, and about another woman in Khwârizm, who for twenty five years neither slept nor ate; he also quotes (from Jâmî's Nafahât-alans) a report of Abu Sa'îd bin Abu-alkhair's about a pious old lady in Marw.

411. Bibi Jamâl Khâtûn, daughter of Kadî Sa'în data (سائیں دتہ) and sister of Hadrat Miyan Mîr (No. 65), on fol. 134b, she was over 60 years old, and lived in Siwastân, when this work was composed in A. H. 1049.

No date; but this copy appears to be older than the following (dated) one, and is, with very few exceptions, much more correct in the spelling of names as well as in the dates.

No. 660, ff. 135, ll. 17, Nasta'lîk; size, 8¼ in. by 6⅝ in.

648

Another copy of the same.

This copy concludes on fol. 129a, and is dated the 12th of Dhû-alhijjah, A. H. 1120 (A. D. 1709, February 22), by 'Alâ-ûdîn, known as Lâr Muhammad bin Alî Ridâ. Ff. 130–134 are written by quite a different hand, and filled with some traditions in Arabic, beginning: قال علی ابن ابی طالب رضی الله عنه وکرّم وجهه سمعت النبی الخ.

The proper order of the leaves is: ff. 1–89, 97–105, 90–96, 106–134.

No. 1363, ff. 134, ll. 17 (except ff. 130–134, ll. 10); clear Nasta'lîk; size, 8¼ in. by 5¼ in.

649

The same.

A very badly written copy, spoiled and damaged in many places. Dated the 20th of Rabî'-althânî, A. H. 1179 (A. D. 1765, October 6), by Fadl-allâh, son of Ghulâm Mahdî (sixth year of Shâh 'Âlam's reign).

No. 1878, ff. 108, ll. 15–19; irregularly written, partly in careless Nasta'lîk, partly in Shikasta; size, 8¾ in. by 5 in.

650

Fâtih-alkulûb (فاتح القلوب).

History of the life and wonderful deeds of the great Shaikh Mîr 'Abdallâh ibn Mîr Muzaffar alhusainî altirmidhî (who died A. H. 1035 = A. D. 1626, according to the two chronograms on fol. 19a: ردیای دنی قطب زمان رفت and روضهٔ جاوید, a date also given in Beale's Oriental Biogr. Dictionary, p. 6b, whereas, according to another chronogram on the same page, viz. شیخ زمانه بود, and the statement on fol. 18b, line 7, see also Rieu i. p. 154a, his death took place ten years sooner, in A. H. 1025 = A. D. 1616), by one of his disciples, divided into twelve bâbs, and beginning الحمد لله .... بعد از بیان توحید وثنای باری عزّ اسمه و نعت سیّد المرسلین و خاتم النبیّین امیر المؤمنین و امامان دین علیهم السّلام و مدح اصحاب مستطاب الخ.

Mîr 'Abdallâh Tirmidhî, with the takhallus Wasfî, was a clever calligrapher, who got from the emperor Akbar the honorary epithet of Mushkîn Kalam, and a good poet too, see Rieu, loc. cit., and Bodleian Catal. No. 1894.

The last year that appears in this little work, mentioned as date of the death of one of the Shaikh's great pupils, is A. H. 1054 (A. D. 1644, 1645), on fol. 31a, l. 15.

This copy was finished the 23rd of Dhû-alka'dah, in the 20th year (either of Shâhjahân, which would be A. H. 1056 = A. D. 1646, December 31, or more likely of Âlamgîr, A. H. 1087 = A. D. 1677, January 27). On fol. 1b the work is simply styled: تاریخ میر عبد الله.

No. 645, ff. 32, ll. 17, Nasta'lîk, worm-eaten, size, 8⅝ in. by 4¾ in.

651

Râhat-alarwâh (راحت الارواح).

The life, miracles, and maxims of the great Sûfic Shaikh 'Azîz-allâh (born in Lâhûr, the 3rd of Jumâdâ II, A. H. 1047 = A. D. 1637, October 23, died 37 years, 4 months and 17 days old, the 20th of Shawwâl, A. H. 1084 = A. D. 1674, January 28), by Hâfiz Muhammad Sa'îd bin Hâfiz (see fol. 2a, ll. 6 and 7; fol. 3a, line 4; and fol. 5a line 4), who commenced the compilation of this work in the beginning of Rajab, A. H. 1084 (A. D. 1673, October 12), and finished it after some interval during prince Muhammad Sulṭân's campaign against Kâbul, A. H. 1085 = A. D. 1674, 1675 (comp. fol. 4a, ll. 3 and 4, and fol. 253b, ll. 4 and 5). It is divided into the following five bâbs:

1. در تاریخ ولادت و احوال ایّام طفولیّت و اخذ نعمت آنحضرت از اعزّهٔ زمانه, on fol. 5b.

2. در معاش و لباس آنحضرت, on fol. 15a.
3. در اخلاق و شمائل و صرف اوقات وشمّهٔ از ریاضات آنحضرت, on fol. 20b.
4. در خوارق عادات آنحضرت, on fol. 52a.
5. در ملفوظات و تأریخ وفات آنحضرت, on fol. 133a.

Beginning: الحمد لله الذی ارسل عبده الذی هو عزیز الله الخ.

Dated the 11th of Jumâdâ I, A. H. 1108 (A. D. 1696, December 6).

No 1165, ff. 255, ll. 11; large Nasta'lîk; size, 9⅔ in. by 6 in.

652

Manâkib-alḥaḍarât (مناقب الحضرات).

A more modern history of the great Shaikhs of the Nakshbandî order, especially of Shaikh Aḥmad Fârûkî, who died in Sirhind, A. H. 1034 or 1035 = A. D. 1625 or 1626 (referred to as حضرت ایشان), Shaikh Muhammad Sa'îd Ma'sûm 'Umarî, the son of the preceding Shaikh, who died, according to Beale, Oriental Biogr. Dictionary, p. 190b, A. H. 1079 = A. D. 1668 (simply styled مخدومی or معصوم الرمانی), and Shaikh Âdam Nakshbandî (called سیّدی or حلیفة الزمانی), the same who wrote in A. H. 1035–1037 (A. D. 1626–1628) the خلاصة المعارف, their contemporaries and disciples. The full title of the book is: مناقب آدمیّه و حضرات احمدیّه, and it is divided, according to the index on ff. 2b and 3a, into a mukaddimah, three maṭlabs, eleven bâbs, and a khâtimah. But unfortunately the MS. is in a hopeless confusion; many leaves are misplaced, several lacunas are found besides, and a great number of catchwords being torn away, it is impossible to restore order. There are three distinct beginnings in the book, the *first*, on fol. 1b: الحمد لله ربّ العالمین والصلوة الخ; the *second*, on fol. 40b: الحمد لله ربّ العالمین الرّحمن الرّحیم مالك یوم الدین الخ; the *third*, on fol. 189b: الحمد لله الذی جعل الامکان مرآة للوجوب الخ.

Accordingly we have three large divisions, probably comprising the mukaddimah, the three maṭlabs, and the khâtimah, respectively.

Mukaddimah (در ترغیب بر محبّت نیکان و سبب تألیف این کتاب و مناقب سلسلهٔ نقشبندیّه و تنبیهات و فوائد ضروریّه), on fol. 3a.

Maṭlab I, in four faṣls, on fol. 163a, margin: faṣl 1. در مناقب اجمالیّ حضرت شیخ احمد فاروقی, on fol. 163b; 2. در مناقب اجمالیّ حضرت شیخ محمّد سعید عمری, on fol. 174b, margin; 3. در مناقب فضائل اجمالیّ حضرت شیخ محمّد معصوم نقشبندی, on fol. 177a; 4. در فضائل اجمالیّ بعضی از مشایخ خلیفة الزمانی, on fol. 185a, margin.

Maṭlab II. در مناقب حضرت خلیفة الزمانی, on fol. 188b, margin, in nine bâbs, only eight of which are found in this copy, viz. the *first*, on fol. 188b, margin; the *third*, on fol. 116a, margin; the *fourth*, on fol. 118a; the *fifth*, on fol. 122a, margin; the *sixth*, on fol. 129a, margin; the *seventh*, on fol. 133a, margin; the *eighth*, on fol. 140b, margin; and the *ninth*, on fol. 152b, margin.

The beginning of the *third Maṭlab* (در بیان احوال بعضی از خلفای ایشان) and of the *Khâtimah* (در بعضی از مکتوبات و ملفوظات عرفانیّه و سلوك و موعظه) cannot be traced anywhere; but the greater portion of both is undoubtedly contained in this copy. There appears an *eleventh* bâb, on fol. 49a: در بیان احوال بعضی خلفا و یاران الخ, probably belonging to the *third Maṭlab*.

On fol. 189b, margin, in the *third beginning*, there seems to be given the author's name, viz. Muḥammad Murâd bin Habîb-allâh bin Sa'dî, who is probably identical with the holy Shaikh of Kashmîr, Muḥammad Murâd Nakshbandî, who died, according to Rieu i. p. 300a, A. H. 1134 (A. D. 1722); in the *first* beginning, on fol. 2b, margin, is stated, that this work is the third kism of the نتائج الحرمین.

It was written, according to the colophons on ff. 39b and 226a, in A. H. 1139 and 1140 (A. D. 1726–1728).

No 1940, ff. 226, centre-column, ll. 13, and a margin column, ll. 32–34, Nasta'lîk, many little damages throughout; size, 10⅔ in. by 6½ in.

653

Maṭlûb-aṭṭâlibîn (مطلوب الطالبین).

A detailed biography of the great Shaikh of the C'ishtî order, Nizâm-aldîn Muḥammad Auliyâ, who was born in Badâ'ûn, the 27th of Safar, A. H. 636 (A. D. 1238, October 9), became a pupil of Shaikh Farîd-aldîn Ganj-i-shakar, the 15th of Rajab, A. H. 655 (A. D. 1257, July 29), was nominated by him his Khalîfah or spiritual successor, the 2nd of Rabî'-alawwal, A. H. 656 (A. D. 1258, March 9), died the 18th of Rabî'-alâkhar, A. H. 725 (A. D. 1325, April 3), and was buried in Ghyâthpûr, near Dihlî (see fol. 113b, line 11 sq., and compare the Safînat-alauliyâ, No. 114) together with a full account of his deeds and doctrines, of the other great Shaikhs of the C'ishtî order from Farîd-aldîn upwards, his relations and disciples, as well as of the pedigree of the compiler of this work, Muḥammad Bûlâk bin Shaikh Abû Muḥammad Khâlidî Dihlawî bin Shaikh 'Alî Akbar, who was a descendant of the hero of this biography, and completed this history of the life of his great ancestor A. H. 1111 = A. D. 1699, 1700 (see the two chronograms تحفه شد از برای طالبان and سلك نظامی on fol. 2a, line 9, and fol. 2b, line 2). Nizâm-aldîn Auliyâ was the spiritual teacher of the two great poets of Dihlî, Amîr Khusrau and Amîr Ḥasan.

The work is divided into the following 17 maṭlabs:

1. Pedigree and birth of Nizâm-aldîn, account of his parents, and genealogy of the author of this work (در بیان حسب و نسب و مولد سلطان المشایخ و اجمال احوال والدین شریفین وی و مجملا ذکر آباء و اجداد این احقر العباد راقم اوراق محمّد بولاق الخ), on fol. 5b. Nizâm-aldîn's father is called here Khwâjah Aḥmad bin Khwâjah 'Alî of Bukhârâ (died the 5th of Dhû-al-ḥijjah, A. H. 641 = A. D. 1244, May 15, five years after the birth of his son; his mother was Bibî Zalîkhâ).

2. Nizâm-aldîn's earlier education in the exact sciences, (در بیان تعلّم و تفرّس سلطان المشایخ و تفصیل تحصیل علوم ظاهری وی), on fol. 10a.

3. Nizâm-aldîn's journey from Badâ'ûn to Dihlî, and thence to Ajwadhan, in Multân, to become a pupil of Shaikh Farîd-aldîn Ganj-i-shakar in Ṣûfic lore (در بیان پیدا آمدن محبّت شیخ الاسلام شیخ فرید گنجشکر در دل سلطان المشایخ و رسیدن وی بدان اخلاص از شهر بداون بشهر دهلی و از آنجا رو نهادن بطرف اجودهن که مسکن خاصّ شیخ فرید گنجشکر بود و هم مدفن اوست), on fol. 12a. The death of Farîd-aldîn Ganj-i-shakar, the pupil of Khwajâh Kuṭb-aldîn Bakhtiyâr Kâkî Ushî and the spiritual guide of Nizâm-aldîn Auliyâ, is fixed in this work, on fol. 124a, in A. H. 668, the 5th of Muharram (A. D. 1269, September 4), instead of the usual date, given in all other biographies, see the Safînât-alauliyâ, No. 113, cf. A. H. 664 = A. D. 1265, October 17 (comp. also No. 640 above in this Catalogue).

4. Nizâm-aldîn's arrival in Ajwadhan, and beginning of his studies under Farîd-aldîn Ganj-i-shakar (در بیان رسیدن سلطان المشایخ در شهر اجودهن وارادت آوردن وی در خدمت شیخ فرید الدین گنجشکر), on fol. 14a.

5. Nizâm-aldîn's steadiness, devotion, confidence, and obedience as Farîd-aldîn's pupil, the Shaikh's tender affection for him, explanation of the rules and rites of the Bai'at or initiation, the duties and relations of Pîr and Murîd, and account of Bibî Fâṭimah Sâm (در بیان رسوخیّت و قدوثیّت و اعتقاد و انقیاد سلطان المشایخ در خدمت پیر خود فرید الدین گنجشکر و شفقت و مرحمت شیخ در باب او و تشریح آداب بیعت و ارادت و توضیح حقوق پیری و مریدی و اجمال احوال حضرت بی بی فاطمه سام), on fol. 15a. Bibî Fâṭimah Sam, a very spiritual woman, was the adopted sister of Shaikh Farîd-aldîn, and his brother Shaikh Najîb-aldîn Mutawakkil, see fol. 19a.

6. Nizâm-aldîn's nomination as Khalîfah of Farîd-aldîn, and explanation of the various kinds of the Khilâfat, the origin of the Khirkah or devotee's garment, the Kulah or cowl, and other matters pertaining thereto (در بیان یافتن خلافت سلطان المشایخ از خدمت پیر خود فرید الدین گنجشکر و وضوح اقسام خلافت و شروح اصل خرقه و کلاه و اسباب خلافت باطنی و غیره فوائد), on fol. 29b.

7. Nizâm-aldîn's setting up a Ṣûfic convent in Ghiyâthpûr, near Dihlî, and account of Shaikh Malikyâr-i-Parrân and Shaikh Abûbakr Ṭûsî Haidarî (در بیان تشریف آوردن سلطان المشایخ در شهر دهلی از خدمت پیر خود شیخ فرید الدین گنجشکر و سکونت اختیار کردن در موضع غیاث‌پور باشارهٔ غیبی و موجب تعمیر خانقاه و اجمال احوال شیخ ملکیار پرّان و شیخ ابا بکر طوسی حیدری), on fol. 37a. The renowned Shaikh Nûr-aldîn Malikyâr-i-Parrân came from Lâr to Dihlî in the reign of Ghiyâth-aldîn Balban (A. H. 664–686 = A. D. 1266–1287) and entered there into close friendship with Shaikh Abûbakr Ṭûsî Haidarî, see fol. 40b.

8. Nizâm-aldîn's practice of poverty, resignation, trust in God, worship, ascetism, and spiritual exertions in his earlier years in Ajwadhan and Dihlî (در بیان فقر و قناعت و توکّل و اطاعت و بعضی ریاضات و مجاهدات اوائل حال سلطان المشایخ که در دیار اجودهن و دهلی کشیده و بران شاکر و صابر مانده), on fol. 41a.

9. Nizâm-aldîn's offerings and donations, and princes coming to beg at his door, together with an account of the seven Sulṭâns of Dihlî, who were his contemporaries and partly hostile, partly friendly to him (در وضوح فتح و فتوح و بذل و ایثار و انعام و اطعام سلطان المشایخ و آمدن پادشاهان بامّید گدائی بر در او و اجمال احوال هفت سلاطین دهلی که معاصر آن حضرت بودند بعضی مخالف و بعضی مخلص), on fol. 46b. The seven Sulṭâns are: 1. Ghiyâth-aldîn Balban, reigned 21 years, and died A. H. 686 (A. D. 1287); 2. Mu'izz-aldîn Kaikubâd bin Nâṣir-aldîn, grandson of the former, the same to whom Amîr Khusrau dedicated his قران السعدین reigned three years, and was killed A. H. 689 (A. D. 1290) by 3. Jalâl-aldîn Khiljî, one of his Amîrs, who became his successor, reigned six or seven years, and was in his turn killed in Ramadân, A. H. 695 (A. D. 1296, July), by 4. 'Alâ-aldîn, his nephew and son-in-law, who reigned twenty years, and died the 6th of Shawwâl, A. H. 715 (A. D. 1316, January 3; the usual date is A. H. 716 = A. D. 1316, December 22); 5. Kuṭb-aldîn, son of the former, commonly known as Mubârakshâh, who killed his three brothers Khidrkhân, Shâdîkhân (both pupils of Shaikh Nizâm-aldîn), and Shihâb-aldîn Khân, he was, contrary to his predecessors, hostile to the Shaikh, and was killed after a reign of four years and four months, A. H. 720 = A. D. 1320 (so here distinctly the usual date of his death is A. H. 721 = A. D. 1321), by Khusraukhân, who usurped the throne for four months, after which he was slain in his turn by 6. Ghiyâth-aldîn Tughluk, the governor of Multân, who became king, A. H. 720 (again distinctly: در سنهٔ عشرین و سبعمائه یعنی در سال هفصد و بیست نه سپهر); the same to whom Amîr Khusrau dedicated his; he was crushed by the fall of a pavilion in A. H. 725 (A. D. 1325), 7. Muhammad bin Ghiyâth-aldîn Tughluk (A. H. 725–752 = A. D. 1325–1351), in the beginning of whose reign the Shaikh died.

10. Nizâm-aldîn's great forbearance with and kind affection to high and low, his intercourses with Shaikh Rukn-aldîn Abû-alfaṭh and their mutual humility and civility (در بیان تحمّل و تأمّل و بردباری و دلداری سلطان المشایخ که با خاصّ و عامّ داشت و ذکر بعضی مجالس که در میان سلطان المشایخ و شیخ رکن الدین ابو الفتح نبیرهٔ شیخ بهاء الدین زکریّا واقع شده و تواضع و سلوک نمودن این هردو بزرگ با یکدیگر), on fol. 55a. Shaikh Rukn-aldîn Abû-alfaṭh was the son of Shaikh Ṣadr-aldîn Ârif, and grandson of Shaikh Bahâ-aldîn Zakariyyâ; he died A. H. 735, the 9th of Jumâdâ-alawwal (A. D. 1335, January 5), comp. the Safînat-alauliyâ, No. 156.

11. Stories of Nizâm-aldîn's supernatural powers and the miracles worked by him, with an explanation of the various stages of the mystic road, the different kinds of Wilâyat or saintship, the terms Akṭâb or 'poles,' Abdâl or 'lieutenants,' the condition of the 'beloved,' and the like (در بیان حکایات تصرّفات و کشف کرامات سلطان المشایخ و تفصیل مراتب سلوك و اقسام ولایت و تفسیر تعداد اسامیهای اقطاب و ابدال و عمره که قیام عالم بوجود شان موقوف است و تشریح مرتبهٔ محبوبی یعنی معشوقی), on fol. 61b.

12. Nizâm-aldîn's Samâ' and some of its ceremonies (در بیان شنیدن سماع سلطان المشایخ و بعضی آداب آن), on fol. 76a.

13 Nizâm-aldîn's humility, asceticism, and devotions in his later years, and account of the prayers, fastings, and breviaries of himself and other Cishtî Pîrs (در بیان حشوع و خضوع و بعضی ریاضات و عبادات آخر عمر حضرت سلطان المشایخ و ترتیب و توصیف نماز وروزه واوراد که معمول آن حضرت و غیرهٔ پیران چشت است), on fol. 88b.

14 Nizâm-aldîn's last illness, death, and burial (در بیان حقائق زحمت کشیدن و حرامیدن سلطان المشایخ از دار دنیا سوی روضهٔ عقبی و کماهیٔ تکفین و تجهیزوی), on fol 108a.

15 Account of the prominent Shaikhs of the Cishtî order, its fourteen Khânwâdas or families, and its fourteen branches (در بیان اجمال احوال هر یك از پیران شجرهٔ عالیهٔ چشتیّه و بعضی وطن و مسکن و مدفن و مدّت حیات و تاریخ وفات ایشان و مجملا مذکور چهار پیر و چهارده خاندان (in the index خانوادهٔ) اصل و آن (in the index فروع) چهارده فرع), on fol 114b

The chain of the Cishtî Pîrs is the usual one, but in an inverted order, comp. Rieu i pp 359 and 360b, viz 1 Farîd-aldîn Ganj-i-shakar (see above in the third maṭlab), who had five sons, viz (a) Shaikh Nasr-aldîn, the father of Maulânâ Kamâl aldîn; (b) Shaikh Shihâb aldîn; (c) Shaikh Badr-aldîn Sulaimân, who occupied his father's position with the consent of his brothers, and was succeeded by his famous son, Maulânâ 'Alâ-aldîn; (d) Shaikh Nizâm-aldîn, the father of Khwâjah Ibrâhîm, and grandfather of another renowned Shaikh, Maulânâ 'Azîz-aldîn; and (e) Shaikh Ya'kûb, the father of Maulânâ A'azz-aldîn (اعزّ الدین) and Khwâjah Ḳâdî; and three daughters, viz. (a) Bibî Mastûrah; (b) Bibî Sharîfah, and (c) Bibî Fâtimah, the wife of Maulânâ Badr aldîn Isḥâḳ, and mother of Khwâjah Muḥammad and Khwâjah Mûsâ; 2. Khwâjah Ḳuṭb-aldîn Bakhtiyâr Kâkî, son of Khwâjah Kamâl-aldîn Aḥmad bin Mûsâ Ûshî (Ûsh is a village in Transoxania, according to others in Farghâna, see the Safînat-alauliyâ, No. 112); 3 Khwâjah Mu'în-aldîn Cishtî, see the Safînat-alauliyâ, No 110. His death is fixed here in A. H. 632, 6th of Rajab (A. D. 1235, March 27), that is, before Ḳuṭb-aldîn's, who died A. H. 633, 14th of Rabî'-alawwal (A. D. 1235, Nov. 27). 4. Khwâjah 'Uthmân Hârûnî (Hârûn is a village in Khurâsân, or according to others in Farghâna), see the Safînat-alauliyâ, No. 109. He died A. H. 607, 6th or 16th of Shawwâl (A. D. 1211, March 23 or April 2).

5. Khwâjah Ḥâjî Sharîf Zandanî, see the Safînat-alauliyâ, No. 108. He died the 3rd or 6th of Rajab (year not known, سنهٔ وفاتش در نظر نیامده). 6. Khwâjah Ḳuṭb-aldîn Maudûd Cishtî, see the Safînat-alauliyâ, No. 105. He was the son, pupil, and spiritual successor of Khwâjah Nâṣir Yûsuf (in No. 7, and in Rieu, loc. cit.: Abû Yûsuf) Cishtî, and died the first of Rajab, A. H. 527 (A. D. 1133, May 8). 7. Khwâjah Nâṣir-aldîn Abû Yûsuf Cishtî (in the Safînat-alauliyâ, No. 104, Yûsuf), son of Muhammad Sim'ân, nephew, pupil, and spiritual successor of Khwâjah Abû Muḥammad Cishtî, died A. H. 459, the 4th of Rabî'-alâkhar (A. D. 1067, February 22). 8. Khwâjah Abû Muḥammad (in the Safînat-alauliyâ, No. 103, Muhammad) Cishtî, whose death is fixed here in A H. 414, the first of Rajab (A. D. 1023, September 19). 9. Khwâjah Abû Aḥmad Cishtî (No. 102 in the Safînat-alauliyâ), father of the preceding and pupil of the following Shaikh, born A. H. 260, the 3rd of Jumâdâ-althânî (A. D 874, March 26), died the 10th of Jumâdâ-althânî, A. H. 355 (A. D. 966, June 3). 10. Khwâjah Abû Isḥâk Shâmî, afterwards Cishtî, pupil and spiritual successor of the following Shaikh; year of his death unknown (see the Safînat-alauliyâ, No. 101). 11. Khwajâh Mamshâd 'Ulû Dînawarî, pupil of the following Shaikh; year of his death likewise unknown (see the Safînat-alauliyâ, Nos. 100 and 140, where a distinction is made between 'Ulû Dînawarî and Mamshâd Dînawârî, the death of the latter being fixed in A H 299 = A D 911, 912). 12. Khwâjah Hubairah Basrî, pupil of the following Shaikh, year of death again unknown (see the Safînat-alauliyâ, No. 99). 13 Khwâjah Hudhaifah Mar'ashî, pupil of the following Shaikh, year of death unknown (see the Safînat-alauliyâ, No. 98). 14 Khwâjah Ibrâhîm bin Adham, who got his tuition and investiture from the following Shaikh; his death is fixed here in A H 161, the first of Shawwâl = A. D 778, July 2 (comp the Safînat-alauliyâ, No 97, and the Majma'-alauliyâ, third bâb, where he is incorrectly styled Ibrâhîm Adham). 15 Khwâjah Fudail bin 'Iyâḍ, pupil of the following Shaikh, he died in Muḥarram, A H 187 = A D 803, January (see the Safînat alauliyâ, No 96) 16 Khwâjah 'Abd-alwâhid bin Zaid, pupil of the following Shaikh; his death is fixed here in A. H. 176, the 27th of Safar = A D 792, June 23 (comp. the Safînat-alauliyâ, No 95) 17 Khwâjah Ḥasan Baṣrî, with the Kunyas Abû Sa'îd and Abû Muḥammad, died the first of Rajab, A H. 110 (A. D. 728, Oct. 10), 89 years old (comp the Safînat-alauliyâ, No. 19, and the Majma'-alauliyâ, second bâb). 18 Amîr-almu'minîn 'Alî bin Abî Tâlib. 19. Muhammad the prophet.

The fourteen families of the Cishtî order are: 1. The Zaidîs, beginning with No. 16 in the preceding list of Cishtî Shaikhs. 2. The 'Iyâḍîs, beginning with No. 15. 3. The Adhamîs, beginning with No. 14. 4. The Hubairîs, beginning with No. 12. 5. The Cishtîs, beginning with No. 11 (or 10). 6. 'Ajamîs, beginning with Habîb-i-'ajamî, pupil of Hasan Basrî (see the Safînat-alauliyâ, No. 161). 7. The Ṭaifûrîs, beginning with Bâyazîd Bisṭâmî (see the Safînat-alauliyâ, No. 66, and the Majma'-alauliyâ, fifth bâb). 8. The Karkhîs, beginning with Ma'rûf Karkhî (see the Safînat-alauliyâ, No. 27, and the Majma'-alauliyâ, fourth bâb). 9. The Saḳaṭîs, beginning with Sarî Saḳaṭî (see the Safînat-alauliyâ, No. 28). 10. The

Junaidis, beginning with Junaid Baghdâdî (see the Safinat-alauliyâ, No. 29, and the Majma'-alauliyâ, sixth bâb). 11. The Kâzarûnis, beginning with Abû Ishâk Kâzarûnî (see the Safinat-alauliyâ, No. 292). 12. The Tûsis, beginning with 'Alâ-aldîn Tûsî, the pupil and spiritual successor of Shaikh Wajih-aldîn Abû Hafs (see the Safinat-alauliyâ, No. 147). 13. The Suhrawardis, beginning with Diyâ-aldîn Abû Najib Suhrawardî, likewise a pupil and successor of Wajih-aldîn Abû Hafs (see the Safinat-alauliyâ, No. 122). 14. The Firdausis, beginning with Najm-aldîn Kubrâ Firdausî (see the Safinat-alauliyâ, No. 124).

The fourteen branch-families (خانوادهای or فروع, otherwise styled silsilas, i. e. subordinate orders, see Rieu i. p. 360b) are: 1. The Kâdiris or Ghauthis (قادريّة غوثيّة), beginning with 'Abd-alkâdir Jîlânî (see the Safinat-alauliyâ, No. 36, and the Majma'-alauliyâ, eighth bâb). 2. The Yasawîs, beginning with Ahmad Yasawî, the pupil and successor of Khwâjah Abû Yûsuf Hamadânî (usually called Yûsuf Hamadânî, comp. on both the Safinat-alauliyâ, Nos. 73 and 75, the Majma'-alauliyâ, seventh bâb, and the Makâmât-i-Sayyid Atâ'î, No. 644 in this Catalogue). 3. The Nakshbandis, beginning with Bahâ-aldîn Nakshband (see the Safinat-alauliyâ, No. 82). 4. The Nûris, beginning with Abû-alhasan Nûrî (see the Safinat-alauliyâ, No. 201) 5 The Khidrawis, beginning with Ahmad bin Khidrawaih (see the Safinat-alauliyâ, No. 174). 6. The Shattâris or 'Ishkis (شطّاريّة عشقيّة), beginning with 'Abdallâh Shattâr, the pupil and spiritual successor of Shaikh Muhammad 'Ârif. 7. The Husainîs or Bukhârîs (حسينيّة بخاريّة), who trace their line from Sayyid Jalâl Makhdûm-i-Jahâniyân Bukhârî (see the Safinat-alauliyâ, No. 157) back to Imâm Husain and 'Alî bin Abî Tâlib. 8. The Zâhidis, beginning with Khwâjah Badî'-aldîn (in Rieu, loc. cit., Badr-aldîn) Zâhid, the pupil and spiritual successor of Fakhr-aldîn Zâhid. 9. The Ansâris, beginning with 'Abdallâh Ansârî (see the Safinat-alauliyâ, No. 300). 10. The Safawis, beginning with Safî-aldîn Ishâk Ardabîlî, pupil, son-in-law, and successor of Shaikh Zâhid Ibrâhîm Jîlânî. 11. The 'Aidarûsis, beginning with Sayyid 'Abdallâh 'Aidarûsî, the pupil and successor of Shaikh Abûbakr. 12. The Kalandaris, beginning with Shaikh Haidar Kalandar and Shâh Husain Balkhî Kalandar; this order, often called the Kalandarî and Cishtî branch (خانوادهٔ چشتيّهٔ قلندريّه) was spread in India by Shâh Khidr-i-Rûmî, a pupil of Khwâjah Kutb-aldîn Bakhtiyâr Kâkî (No. 2 in the list of Pîrs above; comp. also Bodleian Cat., No. 1997). 13. The Uwaisis, who trace their line back to Uwais Karnî (see the Safinat-alauliyâ, No. 18); Nizâmî of Ganja was one of the prominent Shaikhs of this order. 14. The Madâris, beginning with Badî'-aldîn Shâh Madâr, whose life has been described by his pupil Shaikh Mahmûd in his ايمان محمودى (see the Safinat-alauliyâ, No. 358, and Rieu i. p. 361).

16. Nizâm-aldîn's relations, spiritual successors, down to the author of this book, and pupils (در بيان اجمال احوال اقربای صالحين و خلفای راشدين و بعضی مريدان سلطان المشايخ و تفصيل شجرهٔ اين راقم اوراق كه بحضرت سلطان المشايخ منتهی ميشود), on fol. 144b.

Principal relations: 1. Khwâjah Muhammad, pupil and nephew of Nizâm-aldîn, son of his sister Bibî Jannat. 2. Khwâjah Rafî-aldîn Hârûn, son of Khwâjah Muhammad. 3. Khwâjah Nafî'-aldîn Nûh, son of a younger brother of Rafî'-aldîn Hârûn, who bore likewise the name of Khwâjah Muhammad. 4. Khwâjah Abûbakr, a son, or son-in-law, as it seems, of Bibî Jannat, and father of Khwâjah 'Azîz-aldîn.

The first ten Khalîfas or spiritual successors: 1. Nasîr-aldîn Muhammad Cirâgh of Dihlî, son of Shaikh Yahyâ Audhî (see the Safinat-alauliyâ, No. 116, and the Siyar-al'ârifîn, No. 12). 2. Shaikh Shams-aldîn Muhammad bin Yahyâ. 3. Shaikh Kutb-aldîn Munawwar bin Shaikh Burhân-aldîn bin Shaikh Jamâl-aldîn Hânsawî; his son was Shaikh Nûr-aldîn. 4. Shaikh Husâm (so correct instead of جسام in the text) -aldîn Multânî. 5. Shaikh Fakhr-aldîn Zarâwî. 6. Shaikh 'Alâ-aldîn 'Alî. 7. Shaikh Burhân-aldîn Gharib (see the Safinat-alauliyâ, No. 117), died the 12th of Safar, A.H. 732 (A.D. 1331, Nov. 14), at Dawlatâbâd. 8. Shaikh Wajih-aldîn Yûsuf II. 9. Shaikh Shihâb-aldîn Imâm, died in Dihlî. 10. Shaikh Sirâj-aldîn 'Uthmân, known as Akhî Sirâj. All these ten Khalîfas survived Nizâm-aldîn by a few years only.

The chain of Khalîfas which connects Shaikh Sirâj-aldîn with the author of this work, Muhammad Bûlâk, is as follows: 11. Shaikh 'Alâ-alhakk wa-aldîn Bangâlî, pupil and successor of Akhî Sirâj, and son of 'Umar bin As'ad Lâhûrî. 12. Shaikh Nûr Kutb-i-'âlam, son and successor of the preceding Shaikh. 13. Makhdûm Shaikh Husâm (here again spelt جسام)-aldîn of Mânikpûr (a place in Audh, see W Pertsch, Berlin Cat., p. 998). 14. Sayyid Râjî Hâmidshâh. 15. Shaikh Hasan Tâhir, originally of Jaunpûr, came under Sultân Sikandar (i. e. Sikandar Shâh Lâdî, A.H. 894–923 = A.D. 1489–1517) to Dihlî. 16. Kâdikhân Yûsuf Nâsihî (in one place here ماصحی Mâsihî) 17. Shâh 'Abd-al'azîz Kashkî (كشكى), with the honorary epithet of Jamâl-alhakk, the younger son of Shaikh Hasan Tâhir, and brother of Shâh Diyâ, came from Jaunpûr to Dihlî, and lived there seventy years. 18. Shâh Najm-alhakk wa-aldîn Câ'in lodhâ (چائين لدها). 19. Shaikh Bahâ-aldîn Shâhâbâdî (Shâhâbâd is a place near Karnâl). 20. Hadrat Shâh Ahmad Asad-allâh. 21. Makhdûm Shâh Khûb-allâh (خوب الله), son and successor of the preceding Shaikh, and Pîr and predecessor of Muhammad Bûlâk, who was honoured by him with the epithet of Kamâl-alhakk wa-aldîn, and appointed his Khalîfah, in the 84th year of Makhdûm Shâh, and the 50th of his own life.

Principal pupils of Nizâm-aldîn: 1. Khwâjah Abûbakr of Mândû. 2. Kâdî Muhyî-aldîn Kâshânî. 3. Amîr Khusrau of Dihlî, the great poet who only survived his master's death by six months, and died the 18th of Shawwâl, A.H. 725 (A.D. 1325, September 27). 4. Amîr Hasan, the poet. 5. Maulânâ Wajih-aldîn Pâ'îlî (پائلى). 6. Maulânâ Fakhr-aldîn Rûzî (or perhaps Rûzanî). 7. Maulânâ Fasîh-aldîn. 8. Maulânâ Jamâl-aldîn. 9. Maulânâ Jalâl-aldîn (the last three died during their master's lifetime). 10. Khwâjah Muhammad Imâm ibn Maulânâ Badr-aldîn Ishâk (the husband of Bibî Fâtimah, daughter of Shaikh Farîd-aldîn

Ganj-i-shakar), author of the انوار المجالس in which he collected the sayings of Nizâm-aldîn. 11. Khwâjah Mûsâ, brother of the preceding Khwâjah. 12. Maulânâ 'Azîz-aldîn Ṣûfî, son of Bibî Mastûrah, one of Shaikh Farîd-aldîn Ganj-i-shakar's daughters (see about the last three above, in maṭlab 15), and author of the تحفة الابرار, in which sayings of Nizâm-aldîn are collected also. 13. Khwâjah Karîm-aldîn bin Khwâjah Kamâl-aldîn Samarḳandî, who married the daughter of Khwâjah Muḥammad (No. 10), the grandson of Farîd-aldîn Ganj-i-shakar. 14. Ḳâḍî Sharaf-aldîn Fîrûzgahî (فیروزگهی). 15. Maulânâ Bahâ-aldîn Audhî, originally of Multân; he lived and died in Dihlî. 16. Shaikh Mubârak Ġûyâ, called Amîrdâd, because he was Amîrdâd or Mîrdâd (i.e. chief-justice) under Sulṭân 'Alâ-aldîn Khiljî (see above, in maṭlab 9). 17. Khwâjah Mu'ayyid-aldîn Kurrî, who was originally prefect of کرّه under Sulṭân Jalâl-aldîn (i. e. Jalâl-aldîn Khiljî, see above, maṭlab 9). 18. Khwâjah Tâj-aldîn Dâwarî. 19. Khwâjah Ḍiyâ-aldîn Baranî, intimate friend of Amîr Khusrau and Amîr Ḥasan, rose to a high position under Sulṭân Muḥammad Tughlukshâh (see above, maṭlab 9), and composed a number of renowned works, for instance, the ثنای محمّدی, the صلوات, the عنایت نامهٔ الهی, the مآثر سادات, and particularly the تاریخ فیروزشاهی (see above, No. 211, in this Cat., and also No. 569, where the same author's اخبار برمکیان are noticed). 20. Khwâjah Mu'ayyid-aldîn Ansârî. 21. Khwâjah Shams-aldîn, a nephew of the poet Amîr Ḥasan (by others, but wrongly, called a nephew of Amîr Khusrau). 22. Ḥâji Nizâm-aldîn Shirâzî 23. Khwâjah Sâlâr. 24. Maulânâ Fakhr-aldîn of Mîrath (Meerut). 25. Maulânâ Maḥmûd. 26. Maulânâ 'Alâ-aldîn of Andhipat. 27. Maulânâ Shihâb-aldîn کشتواری. 28. Maulânâ Ḥajîb-aldîn Multânî. 29. Maulânâ Badr-aldîn دوله. 30. Maulânâ Rukn-aldîn چشمه. 31. Khwâjah Aḥmad Badâ'ûnî. 32. Khwâjah Ḳuṭb-aldîn Kuhansâlî. 33. Maulânâ Najm-aldîn Maḥbûb, with the epithet Shakarkhân-i-Thânisarî (شکرخان تهانیسری). 34. Khwâjah Shams-aldîn Dhârî (دهاری), also called Janbî (جنبی), he wrote a book, containing sayings of his master (ملفوظات آنحضرت). 35. Maulânâ Yûsuf Badâ'ûnî. 36. Maulânâ Ḳâḍî پشه پائلی. 37. Maulânâ Kiwâm-aldîn Yakdâna Audhî. 38. Maulânâ Burhân-aldîn Sâwî. 39. Khwâjah 'Abd-al'azîz Bângarmû'î. 40. Maulânâ Jamâl-aldîn Audhî. 41. Shaikh Nizâm-aldîn Mû'î (موئی), friend of Shaikh Sharaf-aldîn Munyarî (died A. H. 782 = A. D. 1380/1381), who went for his sake to Bihâr, and settled there. 42. Ḳâḍî 'Abd-alkarîm فدوای, lived and died in Audh. 43. Ḳâḍî Ḳiwâm-aldîn فدوای. 44. Makhdûm Shaikh Ḥaidar. 45. Sayyid Muḥammad (bin Mubârak) Kirmânî, the author of the سیر الاولیا (see Rieu iii. p. 976[a]).

17. Pithy sayings and stories of Nizâm-aldîn, as collected by Amîr Ḥasan, Amîr Khusrau, and other pupils of his (در بیان بعضی کلمات و حکایات نوادر که بر زبان دربار گهر نثار سلطان المشایخ گذشته و آنهارا امیر حسن و امیر خسرو و غیره مریدان در تصانیف خود جمع کرده (بسلک قلم کر آورده اند), on fol. 169[b].

Beginning of the whole work, on fol. 1[b]: لله الحمد و المنّة که دین متین خاتم النّبیّین را بر آئین انبیای پیشین سلام الله علیهم اجمعین کرامت و شرافت بخشید الخ.

A full index of the seventeen maṭhabs is found on ff. 2[b], 3[a], 3[b], and 5[a]. The proper order of the leaves, which are curiously misplaced, is: ff. 1–3, 5, 4, 6–106, 115–121, 107–114, 122–175. Among the numerous authorities, constantly referred to in this work, the most prominent and most frequently occurring ones are: راحت المحبّین and فوائد الفؤاد, both containing sayings and discourses of Nizâm-aldîn, taken down by his pupils (the latter by Amîr Ḥasan, see above, and comp. Rieu iii. p. 973[b]); راحت القلوب by Farîd-aldîn Ganj-i-shakar (ib. p. 974[a]); اوراد چشتیّه; سیر العارفین (see Nos. 637–639 in this Cat.); سیر الاولیا by Sayyid Muḥammad Kirmânî (see above), etc.

This copy was transcribed A. H. 1137 (A. D. 1724, 1725), in Muḥammadshâh's reign, by Sayyid Mîr Muḥammad Ganjâhî (گنجاهی), known as (ا) گجراتی شاه دولا.

No. 886, ff 175, ll. 15; Nasta'lîḳ; size, 9¾ in. by 5¾ in.

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Sawâṭi'-alanwâr (سواطع الانوار).

The most elaborate and detailed work on the great Shaikhs of the Ch̄ishtî order that has yet come to light, by one of the more modern Khalîfas or spiritual successors of Mu'în-aldîn Ch̄ishtî, Farîd-aldîn Ganj-i-shakar, and other renowned Pîrs, Muḥammad Akram bin Shaikh Muḥammad 'Alî bin Shaikh Ilâhbakhsh alḥanafî albarâsawî (البراسوی), see ff. 1[b], l. 5; 5[b], ll. 15 and 16, etc.; who commenced this work, chiefly for the spiritual guidance of his pupil, Sharaf-aldîn 'Alîkhân bin Shaikh Bahâ-aldîn bin Iḥtishâmkhân Badâ'ûnî, A. H. 1135 (A. D. 1723), at Dihlî, and completed it, after seven years' labour, the 13th of Muḥarram, A. H. 1142 (A. D. 1729, August 8), see fol. 6[b], line 6 ab infra, sq. The chronogram for the beginning of the work is کتاب معتبر (= 1135), in a ta'rîkh, by the above-mentioned Sharaf-aldîn 'Alîkhân, see fol 6[b], last line, sq.; that for the completion بحر الخارق (= 1142), see fol. 7[a], l. 2 sq. The author's chief authorities were (see fol. 7[a], lin. penult. sq.):

سیر الاولیا
بحر المعانی
روضة الاحباب
شواهد النبوّة
روضة الشهدا
روضة الصفا
حبیب السیر
لطائف اشرفی (by Sayyid Ashraf Jahângîr)
مکتوبات سیّد اشرف جهانگیر
نفحات الانس
مرآة الاسرار (by Shaikh 'Abd-alraḥmân Ch̄ishtî)
سیر الاقطاب (by Allah Diyah, see Rieu i. p. 358[b])

تحفة القادرية
تكملة غوث الصمداني
كتاب چهل مجلس شيخ علاء الدولة سمناني (by Jamâl-aldîn Amir-i-Ikbâl bin Sâbik of Sijistân, who noted down all the admonitions and precepts of his Pîr 'Alâ-aldaulah Simnânî, who died A.H. 736=A.D. 1335, 1336, comp. Bodleian Cat., No. 1446).

سبع مسائل
سير العارفين
اخبار الاخيار
رونق المجالس
ترجمة حكايات الصالحين
اسرار السالكين

بلبقات حسامية (by Abû 'Âsim Basrî, see fol. 56[b], first line).

جامع السلاسل
ملفوظ حوض شمشي (? شمسي)
جوامع الكلم ملفوظ مير سيد محمد گيسودراز

(spiritual teachings of Sayyid Muhammad Gîsû-darâz, who died A.H. 825=A.D. 1422, collected by Muhammad bin Muhammad Akbar Husainî, see Rieu i. p. 347[b])

فتوحات مكي
تذكرة الاوليا

(by Shaikh 'Abd-alkuddûs of Gangû) انوار العيون
مكتوبات حضرت قطب العالم شيخ عبد القدوس حنفي

('Abd-alkuddûs of Gangû died A.H. 944 or 945=A.D. 1537, 1538, comp. the Safînat-alauliyâ, No. 118)

لطائف قدسي (by Shaikh Rukn-aldîn bin 'Abd-al-kuddûs of Gangû).

كتاب چشتية بهشتية
نوادر الانوار
گلزار الابرار

and others (a work often quoted in this book, but not mentioned in the list of authorities, is the جواهر فريدي, see further below).

The Sawâti'-alanwâr are divided into four اقتباس (found here respectively on ff. 7[b], 45[a], 91[a], and 358[b]), each subdivided into three نور, with many smaller divisions, called لامع, ساطع, and شعاع.

The first Iktibâs treats of the lives and deeds of Muhammad, the first four Khalîfs, and the twelve Imâms.

The second, third, and fourth Iktibâs give detailed biographies of the whole chain of C'ishtî Pîrs, from Hasan Basrî to the author's own father Muhammad 'Alî, covering a space of more than 1000 years.

List of the great C'ishtî Shaikhs in the order of their spiritual succession (the first seventeen are identical with those given in the fifteenth matlab of the preceding work, of course in an inverted order):

1. Khwâjah Hasan Basrî, son of Abû-alhasan Yasâr, with the Kunyas Abû Sa'îd and Abû Muhammad, born A.H. 21 (A.D. 642), died, 89 years old, the 1st or 5th of Rajab, A.H. 110 (A.D. 728, October 10 or 14), on fol. 45[a] (No. 17 in the Matlûb-altâlibîn).

2. Khwâjah 'Abd-alwâhid bin Zaid, died the 27th of Safar, A.H. 177 (A.D. 793, June 13); the تاريخ المضر fixes his death as early as A.H. 128 (!), on fol. 52[b] (No. 16 in the Matlûb-altâlibîn).

3. Khwâjah Fudail bin 'Iyâd, with the Kunyas Abû 'Alî and Abû-alfaid, on fol. 56[b] (No. 15 in the Matlûb-altâlibîn; as birth-places are given here: Marw, Bukhârâ, Kûfah, or Samarkand).

4. Khwâjah Ibrâhîm bin Adham, died the 16th of Jumâdâ-alawwal, A.H. 161, 162, or 166 (A.D. 778, February 19, 779, February 8, or 782, December 26), on fol. 62[a] (No. 14 in the Matlûb-altâlibîn; his father's name is given here as Adham bin Sulaimân bin Mansûr Tamîmî).

5. Sayyid Badr-aldîn Hudhaifah almar'ashî, contemporary with Shakîk Balkhî and Abû Sulaimân Dârânî, exchanged many letters with Yûsuf-i-Asbât, on fol. 70[b] (No. 13 in the Matlûb-altâlibîn; date of death, as in all other biographies, only the 4th of Shawwâl).

6. Shaikh Amîn-aldîn Hubairah albasrî, died the 8th of Shawwâl (no year mentioned), 120 or even 130 years old, on fol. 71[b] (No. 12 in the Matlûb-altâlibîn).

7. Khwâjah 'Ulû Dînawarî (Dînawar is a place in Kûhistân, between Hamadân and Baghdâd, near Karmisîn or Kirmisîn, قرمسين, the Arabicised Kirmânshah) died the 24th of Muharram (no year), on fol. 73[a] (No. 11 in the Matlûb-altâlibîn).

8. Sharîf-aldîn Abû Ishâk C'ishtî (C'ishî is a place in Khurâsân, in the district of Harât, another C'ishî is in India, near Multân), on fol. 73[b] (No. 10 in the Matlûb-altâlibîn).

9. Abû Ahmad Abdâl C'ishtî, died, 95 years old, A.H. 355 (A.D. 966), on fol. 75[a] (No. 9 in the Matlûb-altâlibîn).

10. Khwâjah Abû Muhammad C'ishtî, son of the preceding Shaikh, on fol. 76[b]. His death is fixed here on the 4th of Rabî'-althânî, A.H. 421=A.D. 1030, April 11 (No. 8 in the Matlûb-altâlibîn).

11. Khwâjah Nâsir-aldîn Abû Yûsuf C'ishtî, son of Khwâjah Muhammad Sim'ân (سمعان) ibn Sayyid Ibrâhîm ibn Sayyid Muhammad ibn Sayyid Husain ibn Sayyid 'Abdallâh, known as 'Alî Akbar, ibn Imâm 'Alî Nakî ibn Imâm Muhammad Takî aljawâd, etc., on fol. 79[b]. He left two sons: Khwâjah Kutb-aldîn Maudûd, his Khalîfah, and Tâj-aldîn Abû-alfath, and died the 3rd of Rajab, A.H. 459=A.D. 1067, May 20 (No. 7 in the Matlûb-altâlibîn).

12. Khwâjah Kutb-aldîn Maudûd C'ishtî, died A.H. 527=A.D. 1133, on fol. 81[a] (No. 6 in the Matlûb-altâlibîn). His three most prominent Khalîfas were: (*a*) Hâjî Sharîf Zandanî; (*b*) Khwâjah Ahmad, born A.H. 507, died A.H. 577=A.D. 1113, 1114–1181, 1182 (Safînat-alauliyâ, No. 106), Maudûd's son, and brother of Khwâjah 'Abd-al'alî; (*c*) Shâh Sanjân, i.e. Rukn-aldîn Mahmûd, died A.H. 597=A.D. 1200, 1201 (Safînat-alauliyâ, No. 107).

13. Khwâjah Hâjî Sharîf Zandanî, died the 3rd of Rajab (year unknown), on fol. 87[b] (No. 5 in the Matlûb-altâlibîn).

14. Khwâjah 'Uthmân Hârûnî (Hârûn is a place in the district of Nîshâpûr or in that of Farghâna), on fol. 38b (No. 4 in the Maṭlûb-alṭâlibîn).

15. Khwâjah Mu'în-aldîn Chishtî Sijzî, son of Khwâjah Ghiyâth-aldîn Ḥasan ibn Sayyid Aḥmad Ḥasan ibn Sayyid Ṭâhir ibn Sayyid 'Abd-al'azîz ibn Sayyid Ibrâhîm ibn Imâm 'Alî Riḍâ ibn Imâm Mûsâ Kâẓim ibn Imâm Ja'far Ṣâdiḳ ibn Imâm Muḥammad Bâḳir ibn Imâm Zain-al'âbidîn ibn Imâm Ḥusain, on fol. 91b (No. 3 in the Maṭlûb-alṭâlibîn). He was born, A.H. 537 (A.D. 1142, 1143), in Sijistân, went to India and enjoyed the tuition and companionship of 'Abd-alḳâdir Jîlânî and Najm-aldîn Kubrâ, and died the 6th of Rajab, or according to others, the 20th of Dhû-alḥijjah, A.H. 632 =A.D. 1235, March 27 or September 5, quite as in the preceding work. He had two wives, viz Bibî 'Ismat, the daughter of Shaikh Wajîh-aldîn Mashhadî, and Immat or Ummat-allâh (امة الله), a Râjah's daughter, one daughter, Bibî Ḥâfiẓ Jamâl, and three sons, viz (a) Shaikh Abû Sa'îd, (b) Shaikh Fatḥ-aldîn, (c) Shaikh Husâm-aldîn. His two most renowned disciples and Khalîfas were: (a) Ḳuṭb-aldîn Bakhtiyâr, and (b) Ḥamîd-aldîn Ṣûfî alsa'îdî alnâgûrî alsiwâlî (السيوالى, Siwâl being one of the townships of Nâgûr), with the Kunyah Abû Aḥmad and the epithet of Sulṭân altârikin, died the 11th of Ramaḍân, A.H. 641 (A.D 1244, February 22), or, more correctly, the 29th of Rabî'-alâkhar, A.H 673=A.D. 1274, Nov 1 (see the Safinat-alauliyâ, No 111).

16 Khwâjah Kuṭb-aldîn Bakhtiyâr Kâkî Ûshî, son of Khwâjah Kamâl-aldîn *bin* Aḥmad bin Mûsa Ûshî, on fol 107b (No. 2 in the Maṭlûb-altâlibîn). His chief disciples were: (a) Shaikh Farîd-aldîn Ganj-i-shakar, (b) Shaikh Badr-aldîn Ghaznawî, who came from Ghazna to Lâhûr, and later on to Dihlî, whose Khalîfah was Shaikh Imâm-aldîn Abdâl, succeeded by Shaikh Shihâb-aldîn 'Âshiḳ, whose Khalîfah again was Shaikh 'Imâd-aldîn Dihlawî, likewise a pupil of Imâm-aldîn Abdâl, succeeded in his turn by Shaikh Tâj-aldîn Imâm, (c) Shâh Khiḍr Rûmî (see the list of subordinate orders of the Chishtîs, No. 12 in the Maṭlûb-alṭâlibîn), whose pupil was Shaikh Najm-aldîn Ḳalandar; (d) Ḳâḍî Ḥamîd-aldîn Nâgûrî (see the Safinat-alauliyâ, No. 149), with his real name: Muḥammad bin 'Aṭâ, who belonged at the same time to the Suhrawardî order, being a disciple of Shaikh Shihâb-aldîn Suhrawardî, and died the 5th of Ramaḍân, A.H. 643 (A.D. 1246, January 24), at Dihlî; his son was Maulânâ Nâṣih-aldîn.

17. Shaikh Farîd-aldîn Mas'ûd Ajwadhanî Ganj-i-shakar, on fol. 118b (No. 1 in the Maṭlûb-alṭâlibîn). His father's name appears here as Shaikh (or Ḳâḍî) Jamâl-aldîn Sulaimân bin Shaikh Shu'aib bin Shaikh Aḥmad II bin Shaikh Yûsuf bin Shaikh Muḥammad bin Shaikh Shihâb-aldîn bin Shaikh Aḥmad I (known as Farrukh-shâh of Kâbul) bin Shaikh Naṣîr-aldîn bin Sulṭân Maḥmûd bin Shaikh Sâmân bin Shaikh Mas'ûd bin Shaikh 'Abdallâh Khwurd bin Wâ'iẓ alasghar bin Wâ'iẓ alakbar bin Shaikh Abû-alfath bin Shaikh Ishâḳ bin Shaikh Ibrâhîm bin Shaikh Nâṣir-aldîn bin Shaikh 'Abdallâh Kalân ibn Amîr-almu'minîn 'Umar ibn Alkhaṭṭâb. His elder brother was Shaikh A'azz-aldîn Muḥammad, his younger brother Shaikh Najîb-aldîn Mutawakkil. His death is fixed here, as usual, on the 5th of Muharram, A.H. 664 (A.D. 1265, Oct. 17), when he was 95 years old; but the immediately following remark, that he survived by 35 years Ḳuṭb-aldîn Bakhtiyâr Kâkî (who died the 14th of Rabî'-alawwal, A.H. 633), would rather point to A.H. 668, the date given in the preceding work. As ta'rîkh, however, appears فريد الله شد (=664). Both order and names of the five sons and three daughters of Ganj-i-shakar are the same as in the Maṭlûb-alṭâlibîn, except that the first is called here (probably more correctly) Shaikh Naṣîr-aldîn, known as Naṣr-allâh; but according to the جواهر فريدى—a statement which the author of this work has apparently adopted—the five sons were: (a) Shihâb-aldîn Ganj-i-'ilm, (b) Niẓâm-aldîn Shahîd, (c) Badr-aldîn Sulaimân, (d) Shaikh Ya'ḳûb, (e) 'Abdallâh, who died very young; Shaikh Naṣr-allâh was, according to this authority, only a step-son (ربيب). The proper order of Ganj-i-shakar's three daughters, according to the same authority, is: Bibî Fâtimah, Bibî Sharîfah, and Bibî Mastûrah, who became the wife of Shaikh 'Umar Ṣûfî Fârûḳî and the mother of Shaikh 'Izz-aldîn (so on fol 186a, last line, whereas on fol 165b, line 7, he is called 'Adud-aldîn, and in the Maṭlûb-altâlibîn, 16th maṭlab, No. 12 in the list of pupils 'Azîz aldîn) Ganj-i-shakar's wife was a daughter of Sulṭân Ghiyâth-aldîn Balban (see the Maṭlûb-a'ṭâlibîn, 9th maṭlab)

Ganj-i-shakar's grandchildren: I Sons of Shaikh Shihâb-aldîn Ganj-i-'ilm (a) Shaikh Ḥusâm-aldîn, (b) Shaikh 'Abd-alḥamîd, (c) Shaikh Mas'ûd, (d) Shaikh Muḥammad, (e) Shaikh 'Alishîr, (f) Shaikh Jamshîd. II Sons of Shaikh Niẓâm-aldîn (a) 'Adud-aldîn, known as Shaikh Ibrâhîm, father of Shaikh Nûr-aldîn (called in the Maṭlûb altâlibîn 'Aẓîz-aldîn), the father of Khwâjah 'Adud-aldîn, who had again three sons: Khwâjah Badr-aldîn, Khwajah Rukn aldîn, and Shaikh Khwâjah; (b) Khwâjah 'Alî, the father of Shaikh Sâlâr, Shaikh Nûr-aldîn, Shaikh Yaḥyâ, and Shaikh Khusrau. III. Sons and daughters of Shaikh Badr-aldîn Sulaimân: A Issue of his wife, Bibî Malkû (ملكو), the daughter of Ḳâḍî Abû Muslim (a) Shaikh Muḥammad 'Alâ-aldîn Mauj-i-daryâ, who was for 50, or even 54 years, his father's Khalîfah, and had two sons. Shaikh Mu'izz-aldîn and Shaikh 'Alam-aldîn, the list of lineal descendants of Mauj-i-daryâ goes down to Shaikh Tâj-aldîn Maḥmûd, who died the 17th of Ṣafar, A.H. 1019 (A.D. 1610, May 11), 85 years old, a short time after the death of his son Shaikh Faiḍ-allâh (died, 55 years old, the 25th of Dhû-alḥijjah, A.H. 1018=A.D 1610, March 21), in whose place he had appointed his grandson, Shaikh Ibrâhîm, Faiḍ-allâh's son. Shaikh Ibrâhîm had four sons: Shaikh Muḥammad (died A.H. 1024, the 18th of Muharram=A.D 1615, Feb. 17), Shaikh Ilâhbakhsh, Shaikh Ghulâm Muḥammad, and Shaikh Jân Muḥammad; (b) Shaikh Muḥammad Shahîd; (c) Shaikh Maḥmûd; (d) Shaikh Tâj-aldîn; (e) Bibî 'Iffat; (f) Bibî Ṣafiyyah; (g) Bibî Zainab; (h) Bibî Raḳiyyah. B. Issue of his wife, Bibî Ḥâjirân: (a) Shaikh Maudûd, (b) Shaikh Aḥmad, (c) a daughter, whose name is not mentioned. IV. Sons and daughter of Shaikh Ya'ḳûb: (a) Khwâjah 'Adud-aldîn (called in the Maṭlûb-altâlibîn: A'azz-aldîn), (b) Khwâjah Ḳâḍî, (c) Bibî 'Izzat. V.

Sons of Shaikh Naṣîr-aldîn or Naṣr-allâh: (*a*) Khwâjah Bâyazid, (*b*) Khwâjah Ni'mat-allâh, (*c*) Khwâjah 'Abd-allâh, (*d*) Khwâjah Karîm-aldîn, (*e*) Khwâjah Ibrâhîm, (*f*) Khwâjah 'Abd-alrashîd (a Maulânâ Kamâl-aldîn, who appears as Shaikh Naṣîr-aldîn's son in the Maṭlûb-alṭâlibîn, is not mentioned here at all).

18. Shaikh Najîb-aldîn Mutawakkil (see above in the Siyar-al'ârifîn, No. 10, and the Maṭlûb-alṭâlibîn, 5th maṭlab), the brother and Khalîfah of the preceding Shaikh, on fol. 189ᵃ. He died the 9th of Ramaḍân, A. H. 669 (A. D. 1271, April 21), at Dihlî, in the reign of Ghiyâth-aldîn Balban.

19. Shaikh Jamâl-aldîn Hânsawî, with his real name Aḥmad, died during Farîd-aldîn Ganj-i-shakar's lifetime, on fol. 191ᵃ. Shaikh Abûbakr Ṭûsî Ḥaidarî Ḳalandar and Shaikh Ḥusâm-aldîn of Andipat (اندیت) were among his companions and disciples; his son was Shaikh Burhân-aldîn, the father of Shaikh Ḳuṭb-aldîn Munawwar (one of Nizâm-aldîn Auliyâ's Khalîfas, see the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 3 in the list of Khalîfas).

20. Shaikh Badr-aldîn Isḥâḳ bin 'Alî bin Isḥâḳ, of Dihlî, pupil, Khalîfah, and son-in-law of Farîd-aldîn Ganj-i-shakar (see the Maṭlûb-alṭâlibîn, 15th maṭlab, No. 1), on fol. 194ᵃ.

21. Shaikh Nizâm-alḥaḳḳ wa-aldîn Muḥammad bin Aḥmad bin 'Alî albukhârî (see a different statement in the Safînat-alauliyâ, No. 114, and the Maṭlûb-alṭâlibîn), with the honorary epithets of Sulṭân-almashâyikh and Nizâm-alauliyâ, on fol. 196ᵃ. His paternal as well as his maternal grandfather, Khwâjah 'Alî and Khwâjah 'Arab, came from Bukhârâ, stayed some time in Lâhûr, and settled then in Badâ'ûn; both were descendants of the Khalîf 'Alî bin Abî Ṭâlib, their respective genealogies being: (*a*) Khwâjah 'Alî bin Sayyid 'Abdallâh bin Sayyid Ḥusain bin Sayyid 'Alî bin Sayyid Aḥmad bin Sayyid Abî 'Abdallâh bin Sayyid 'Alî Asghar bin Sayyid Ja'far bin Imâm 'Alî Hâdî bin Imâm Muḥammad Jawâd bin Imâm 'Alî Riḍâ bin Imâm Mûsâ Kâẓim, etc.; (*b*) Khwâjah 'Arab bin Sayyid Abû-almafâkhir bin Sayyid Muḥammad Aṭhar, one of the Khalîfas of 'Abd-alḳâdir Jîlânî, and son of the same Sayyid Ḥusain bin Sayyid 'Alî, who appears as grandfather of Khwâjah 'Alî, above.

22. Shaikh Naṣîr-aldîn Maḥmûd Cirâgh of Dihlî, son of Shaikh Yaḥyâ Audhî (see the Safînat-alauliyâ, No. 116, and the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 1 in the list of Khalîfas), on fol. 246ᵃ. His prominent disciples and Khalîfas were: (*a*) Sayyid Muḥammad Gisûdarâz bin Sayyid Yûsuf alḥasanî aldihlawî, born in Dihlî, the 4th of Rajab, A. H. 720=A. D. 1320, August 10 (the usual date is 721, see Rieu i. p. 347), died at Gulbarga, 105 years old, A. H. 825 (A. D. 1422), in the reign, as is stated here, of Sulṭân Fîrûzshâh Ghiyâth-aldîn bin Muḥammadshâh (more correctly: Aḥmad-khân, see above, No. 449 in this Cat.) bin Shâh 'Alâ-aldîn Bahmanî (who died in Shawwâl, A. H. 825; Rieu, loc. cit., fixes Gisûdarâz' death on the 16th of Dhû-alḳa'dah of that year, soon after the accession of Sulṭân Aḥmadshâh I); his spiritual successor was his grandson, Mîr Sayyid Yad-allâh, and among the latter's successors was the poet Shaikh Rizḳ-allâh, with the takhallus Mushtâḳî in his Persian and that of Râjan in his Hindûstânî poems, born A. H. 897 (A. D. 1492), died the 20th of Rabî'-alawwal, A. H. 989 (A. D. 1581, April 24), according to the ta'rîkh مشتاق حقم, 92 years old. Other pupils and Khalîfas of Gisûdarâz were Shaikh Abûalfatḥ 'Alâ-aldîn Ḳuraishî, the author of a تکمیل on syntax and a مشاهده on Ṣûfism, and Gisûdarâz' own son, Shaikh 'Alâ-aldîn, the father of the renowned Shaikh Ṣadr-aldîn Ḥakîm. (*b*) Sayyid Muḥammad ibn Sayyid Ja'far Makkî, author of the بحر المعانی on Ṣûfism, of a رساله در بیان روح, of another risâlah, styled پنج نکات, and of the بحر الانساب (on the Ahl-i-Bait); he lived from the time of Sulṭân Muḥammad Tughluḳ (reigned A. H. 725–752 = A. D. 1325–1351) to that of Sulṭân Bahlûl (reigned A. H. 854–894 = A. D. 1450–1489), and reached an age of more than 100 years; (*c*) Maulânâ Khwâjagî, the spiritual teacher of Ḳâḍî Shihâb-aldîn; (*d*) Shaikh Ṣadr-aldîn Ḥakîm (different from the Shaikh of the same name, mentioned above as one of Gisûdarâz' Khalîfas); (*e*) Ḳâḍî 'Abd-almuḳtadir ibn Ḳâḍî Ruknaldîn alsharîḥî alkandî, author of Arabic ḳaṣîdas and ghazals, and of a counterpart to the لامیة العجم; (*f*) Ḳâḍî Maḥmûd سیاوی, the spiritual teacher of Khwâjah Ikhtiyâr-aldîn 'Umar Îrîcî, died A. H. 809, the 14th of Muḥarram (A. D. 1406, July 1); (*g*) Ḳaḍî Fakhr-aldîn انجاوری, also pupil and Khalîfah of Nizâm-aldîn Auliyâ; (*h*) Khwâjah Khânûn of Gwâliyâr (here spelt گوالیری), one of the later Khalîfas of Naṣîr-aldîn Maḥmûd, pupil of Khwâjah Ḥusain Nâgûrî, and Pîr of Shaikh Nizâm-aldîn Nârnaulî, whose tuition the great Sulṭân Akbar enjoyed; (*i*) Sayyid Jalâl-aldîn Bukhârî, son of Sayyid Aḥmad Kabîr, and brother of Sayyid Ṣadr-aldîn Râjû Ḳattâl of Bukhârâ (died A. H. 827 = A. D. 1424), with the epithet of Makhdûm-i-Jahâniyân (Safînat-alauliyâ, No. 157; Siyar-al'ârifîn, No. 13), pupil of Shaikh Ruknaldîn Abû-alfatḥ Ḳuraishî ibn Shaikh Ṣadr-aldîn ibn Shaikh Bahâ-aldîn Zakariyyâ Multânî, and friend of Imâm Abû 'Abdallâh Yâfi'î; his sayings are collected in the خزانهٔ جلالی; among his disciples and Khalîfas are mentioned: (*a*) Shaikh Yûsuf Budh of Îrîc, who was also a pupil of Ikhtiyâr-aldîn (see above) and of Ṣadr-aldîn Râjû Ḳattâl, and translated Muḥammad Ghazâlî's منهاج العابدین into Persian (died A. H. 834 = A. D. 1430, 1431); another of Jalâl-aldîn Bukhârî's pupils, whose name is not given, translated into Persian the تکملهٔ روض الریاحین by 'Abdallâh Yâfi'î (the same which is described above in No. 643 of this Cat.); (*β*) Shaikh Ḳiwâm-aldîn, the spiritual guide of Shaikh Sârang, who was originally one of the Amîrs of Sulṭân Fîrûzshâh, and founded the city of Sârangpûr, but afterwards renounced the world, performed the pilgrimage, and was for some time a pupil of Shaikh Yûsuf Îrîcî; (*γ*) Shaikh Sirâj-aldîn Sûkhta; (*δ*) Sayyid Burhân-aldîn Ḳuṭb-i-'âlam, grandson of Jalâl-aldîn Bukhârî and father of Shâh-i-manjhan, with the epithet of Shâh 'Âlam; he died in Aḥmadâbâd, the 8th of Dhû-alḥijjah, A. H. 857 (A. D. 1453, Dec. 10); Shâh 'Âlam died A. H. 880 (A. D. 1475, 1476). (*j*) Shaikh Fatḥ-allâh Audhî, Khalîfah of Shaikh Ṣadr-aldîn Ḥakîm (mentioned under *d*), and spiritual guide of Shaikh Darwîsh Ḳâsim Audhî Dihlawî, the author of a risâlah, styled آداب السالکین; (*k*) Shaikh Abû-alfatḥ Jaunpûrî, pupil of

his grandfather Ḳâḍî 'Abd-almuḳtadir (mentioned under *e*), and author of excellent Arabic ḳaṣîdas as well as of Persian poetry, born the 14th of Muharram, A. H. 772 (A. D. 1370, August 8), died the 23rd of Rabî'-alawwal, A. H. 858 (A. D. 1454, March 23).

23. Shaikh Sirâj-aldîn 'Uthmân, known as Akhî Sirâj, one of the most renowned successors of Niẓâm-aldîn Auliyâ, on fol. 291b (see the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 10 in the list of Khalîfas), whose spiritual successor was Shaikh 'Alâ-aldîn bin As'ad Lâhûrî Bangâlî; the son, pupil, and Khalîfah of the latter was Shâh Nûr-aldîn Ḳuṭb-i-'âlam, author of مكتوبات, full of deep thoughts, and father of Shaikh Rif'at-aldîn and Shaikh Anwar. One of the prominent disciples of Shaikh 'Alâ-aldîn Bangâlî was Sayyid Ashraf Jahângîr (Simnânî, as we learn from fol. 360a, l. 3, and Rieu i p 361a; died A. H. 840=A. D. 1436, 1437), who travelled in company with Sayyid 'Alî Hamadânî, and took 'Alâ-aldîn as Pîr when he came to India, he was also contemporary with Kâḍî Shihâb-aldîn Daulatâbâdî, and a friend of Shâh Madâr (who also died A. H. 840, see Rieu, loc. cit.); his discourses were collected in a volume, which bore the title of لطائف اشرفى, see the list of authorities above. A renowned pupil and Khalîfah of Shaikh Nûr-aldîn Ḳuṭb-i-'âlam was Shaikh Husâm-aldîn of Mânikpûr (see the Maṭlûb-alṭâlibîn, 16th maṭlab, Nos 11–13 in the list of Khalîfas), whose sayings and discourses were collected in the رفيق العارفين. Husâm-aldîn's chief disciple and Khalîfah was Râjî Hâmidshâh, the father of Râjî Sayyid Nûr, and the spiritual guide of Shaikh Hasan Tâhir of Jaunpûr, who wrote the Ṣûfic work مفتاح الفيض, and died in Dihlî, the 24th of Rabî'-alawwal, A. H. 909 (A. D. 1503, September 16). Hasan Tâhir was the friend of Maulânâ Ilâhdâd (or as the name is pointed here distinctly Allâhdâd, الّهداد) of Jaunpûr, the commentator of the كافيه and the هدايه, and the Pîr of Shaikh Ma'rûf of Jaunpûr, whose pupil was Shaikh Niẓâm-aldîn of Amptha (or Ompta in Bangâlah, here spelt both امپتهه and امپتهه, see fol. 303a, last line, and fol 303b, l. 13), who died A. H. 981 (A. D. 1573, 1574).

Other renowned Khalîfas and disciples of Niẓâm-aldîn Auliyâ (added here to the chapter on Sirâj-aldîn 'Uthmân) were: (*a*) Shaikh Ḳuṭb-aldîn Munawwar bin Shaikh Burhân-aldîn bin Shaikh Jamâl-aldîn Hânsawî, see No. 19, above. His son was Shaikh Nûr-aldîn, and his chief Khalîfah Sayyid Tâj-aldîn Shîrsuwâr; (*b*) Shaikh Shihâb-aldîn Imâm (see the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 9 in the list of Khalîfas), whose son was Shaikh Rukn-aldîn. A pupil of the latter was the poet Mas'ûd-i-Bakk (died A. H. 800=A. D. 1397, 1398, comp. Bodleian Catal., No. 856, and A. Sprenger, Catal., p 486), with his original name Shîrkhân, a relative of Sulṭân Fîrûz of Dihlî, author of a dîwân and various Ṣûfic works, for instance, the تمهيدات, similar to 'Ain-alḳuḍât Hamadânî's (died A. H. 525=A. D. 1130, 1131, or 533=A. D. 1138, 1139) تمهيدات, the مرآة العارفين, which is divided into fourteen كشف (the fourteenth of which, on the soul, فى بيان حقيقة الروح, is quoted here in full), and others; (*c*) Shaikh Ḥusâm-aldîn Multânî (see the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 4 in the list of Khalîfas), who entered into Niẓâm-aldîn's tuition together with Maulânâ Jamâl-aldîn Nusratkhânî and Maulânâ Sharaf-aldîn, and died in Patan (i. e. Pâkpatan) in the same year in which Sulṭân Muhammad Tughluk ordered the inhabitants of Dihlî to remove to Dîwgîr (Deogiri, as it is called in Elphinstone, History of India, 5th ed., p. 408); (*d*) Shaikh Fakhr-aldîn Zarâwî (see the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 5 in the list of Khalîfas) or Zarâdî, as it appears to be spelt here, who visited Shaikh Mu'in-aldîn in Ajmîr, and Shaikh Farîd-aldîn Ganj-i-shakar in Ajwadhan; at the time of the removal of the inhabitants of Dihlî to Dîwgîr he went on a pilgrimage to Makkah, thence to Baghdâd, and, finally, longing for his old home, Dihlî, he started on his return voyage to India; but his ship was lost, and he perished with it; (*e*) Maulânâ Fakhr-aldîn Marwazî (perhaps identical with No. 6 in the list of Niẓâm-aldîn's pupils, in the 16th maṭlab of the Maṭlûb-alṭâlibîn, called there Fakhr-aldîn Rûzî or Rûzanî); (*f*) Maulânâ 'Alâ-aldîn Nailî (so distinctly pointed), who is called 'Alâ-aldîn 'Alî, see No. 6 in the above list of Khalîfas; (*g*) Shaikh Burhân-aldîn Gharîb, usually called Burhân-i-Auliyâ (see above, No. 7 in the list of Khalîfas), died a few years after Niẓâm-aldîn; (*h*) Maulânâ 'Alî Shâh Jândâr, author of the حلاصة اللطائف; (*i*) Sayyid Muhammad bin Mubârak bin Muhammad al-Kirmânî, author of the سير الاوليا; (*j*) Maulânâ Shams aldîn Yahyâ (called Shams-aldîn Muhammad bin Yahyâ in the Maṭlûb-alṭâlibîn, 16th maṭlab, No 2 in the list of Khalîfas); (*k*) Kâḍî Muhyî-aldîn Kâshânî (see the above maṭlab, No. 2 in the list of pupils), died before Niẓâm-aldîn, (*l*) Maulânâ Wajîh aldîn Yûsuf (see the above maṭlab, No 8 in the list of Khalîfas, where he is called Yûsuf II), (*m*) Amîr Khusrau, the poet, died the 18th of Shawwâl, A. H. 725 (A D 1325 September 27), (*n*) Amîr Hasan bin 'Alâ-i-Sanjarî Dihlawî, the poet and collector of the فوائد العواد, or sayings and discourses of Shaikh Niẓâm-aldîn; (*o*) Ḳhwâjah Shams aldîn, here called a nephew of Amîr Khusrau (but see the Maṭlûb-alṭâlibîn, loc cit., No 21 in the list of pupils), (*p*) Khwâjah Dîyâ-aldîn Baranî (ib., No. 19), one of his works, mentioned here, is the حسرت نامه, or book of regret, an extract of which is given.

24. Ḳuṭb-i-abdâl Shaikh 'Alâ-aldîn 'Alî bin Ahmad Sâbir, pupil of Farîd-aldîn Ganj-i-shakar, on fol. 320b. The Akhbâr-alakhyâr (see No. 640 in this Cat.) represent him as nephew and son-in-law of Farîd-aldîn, but that statement is not corroborated by any of the detailed accounts of that Shaikh's family, both in the present work and in the Maṭlûb-alṭâlibîn. He died before Niẓâm-aldîn, the 13th of Rabî'-alawwal, A. H. 690 (A. D. 1291, March 16).

25. Shaikh Shams-aldîn Turk Pânîpatî, the Khalîfah of the preceding Shaikh, on fol 325a. He was the son of Khwâjah Aḥmad Buzurg ibn Khwâjah 'Abd-almu'min, a descendant of Khwâjah Aḥmad Yasawî (see the Safînat-alauliyâ, No. 75), who traced his genealogy back to Muḥammad Ḥanîfah bin 'Alî Murtaḍâ, and dwelt for a long time in Turkistân and Transoxania, in pursuit of Ṣûfic lore, before he came to India and chose 'Alâ-aldîn 'Alî Ṣâbir as his spiritual guide. He died in Pânîpat, the 19th of Sha'bân, but the year of his death is not known; he was contemporary with Shaikh Nasîr-aldîn Mahmûd Audhî, who died A. H. 757 (A. D. 1356), i. e.

the great Maḥmûd Cirâgh of Dihlî, who died A. H. 757, 18th of Ramadân (A. D. 1356, Sept. 14), see No. 22, above.

26. Shaikh Jalâl-alḥakk-wa-aldîn Pânîpatî, with his real name, Muḥammad bin Mu'izz-aldîn Khwâjah Maḥmûd, the Khalîfah of the preceding Shaikh, on fol. 328b. His father Maḥmûd traces his origin back to the Khalîf 'Uthmân bin 'Affân, by the following chain of ancestors: Karîm-aldîn Khwâjah Ya'kûb (Maḥmûd's father) bin Jamîl-aldîn Khwâjah 'Îsâ bin Majd-aldîn Khwâjah Isma'îl bin Sharaf-aldîn Khwâjah Muḥammad bin Badr-aldîn Khwâjah Abûbakr bin Ṣadr-aldîn Khwâjah 'Alî bin Shams-aldîn Khwâjah 'Uthmân bin Najm-aldîn Khwâjah 'Abdallâh bin Shihâb-aldîn Khwâjah 'Abd-alraḥmân II bin Zain-aldîn Khwâjah 'Abd-al'azîz alsarakhsî bin Fakhr-aldîn Khwâjah Khâlid bin Ḍiyâ-aldîn Khwâjah Walîd bin Ḳuṭb-aldîn Khwâjah 'Abd-al'azîz alkabîr bin Rukn-aldîn Khwâjah 'Abd-alraḥmân alkabîr bin 'Alâ-aldîn Khwâjah 'Abdallâh II bin 'Alam-aldîn Khwâjah 'Abd al'azîz bin Ḥusâm-aldîn Khwâjah 'Abdallâh Kabîr bin Imâm-aldîn Ḥaḍrat Khwâjah 'Umar bin Amîr-almu'minîn Imâm-almuttakîn Ḥabîb-alraḥmân Ḥaḍrat 'Uthmân bin 'Affân. The year of Jalâl-aldîn's death is not known; he was contemporary with Sulṭân Maḥmûd bin Muḥammad bin Fîrûzshâh, who died, after a reign of twenty years and two months, the 5th of Dhû-alka'dah, A. H. 815 (A. D. 1413, February 6). His five sons were: (a) Khwâjah 'Abd-alḳâdir, (b) Khwâjah Ibrâhîm, (c) Khwâjah Shiblî, (d) Khwâjah Karîm-aldîn, (e) Khwâjah 'Abd-alwâḥid. Shaikh 'Abd-alṣamad Sunâmî (سُنامی), one of his principal Khalîfas, collected his ملفوظات, or sayings.

27. Makhdûm Shaikh (or Shâh) Aḥmad 'Abd-alḥakk of Radaulî, the principal Khalîfah of the preceding Shaikh, on fol 333a. His grandfather, Shaikh Dâ'ûd, who traced his origin back to the Khalîf 'Umar, had left his native town Balkh during the devastation under Hûlâgûkhân, and came to India, where he settled, in Sulṭân 'Alâ-aldîn Khiljî's reign (A. H 695–715 = A. D 1296–1316), in Radaulî, near Audh, and became a pupil of Shaikh Nasîr-aldîn Maḥmûd Cirâgh (see No. 22, above) His son was Shaikh 'Umar, who again had two sons: Shaikh Taḳî-aldîn and Shaikh Aḥmad 'Abd-alḥakk The latter chose Jalâl-aldîn Pânîpatî as his spiritual guide He afterwards spent some time in Sunâm, where he lived in the house of an excellent female devotee, Fâtimah; then went back to Pânîpat, and, not finding his master there, to Badâ'ûn, in the very year when Timûr invaded India and fought the battle of Dihlî with Sulṭân Maḥmûd, the grandson of Fîrûzshâh, who took refuge in Gujarât (Rabî'-althânî, A. H. 801 = A D. 1398, December, to 1399, January); from Badâ'ûn Aḥmad 'Abd-alḥakk betook himself to Bhakhar, later on again to Pânîpat, to enjoy once more Jalâl-aldîn's tuition, and after his Pîr's death to Bangâlah, where he met with Shaikh Nûr Ḳuṭb-i-'âlam (see No. 23, above). He finally returned to his native place Radaulî, and died the 15th of Jumâdâ-althânî, A. H. 837 (A. D. 1434, January 27), 120 years old (ta'rîkh: عارف حق احمد عبد الحق). Among his disciples the most prominent were: (a) Shaikh Bakhtiyâr; (b) Shaikh Mukhlis with his two sons, Bahrâm and Shams-aldîn; (c) Shaikh Nasîr-aldîn and his younger brother, Shaikh Kidwat-aldîn, sons of Shaikh Badr-aldîn Cishtî.

28. Makhdûm Shaikh 'Ârif, son and Khalîfah of the preceding Shaikh, on fol. 350a. He married Umm Kulthûm, the daughter of Shaikh Nûr-aldîn (the Khalîfah of Sayyid Mûsâ), and begat two daughters, the second of whom was married to Shaikh 'Abd-alḳuddûs, and one son (the immediately following Shaikh). He was 50 years head of the order, after the death of his father, but the exact date of his demise is not given anywhere.

29. Shaikh Muḥammad bin Ârif bin Aḥmad 'Abd-alḥakk, son and Khalîfah of the preceding Shaikh, on fol. 353a. His son was Shaikh-i-Auliyâ, known as Shaikh Budh, the father of Shaikh Pîr and Shaikh Manṣûr. Manṣûr's son was Shaikh 'Âlam, Shaikh Pîr's son was Shaikh Ḳuṭb-aldîn, who healed one of Sulṭân Akbar's Amîrs, Raḥmatkhân, who was also his disciple, from a dangerous illness, by offering twenty years of his own life for that of the Amîr, an offer which God accepted. Ḳuṭb-aldîn's son and successor was Shaikh Ḥamîd, who died the 2nd of Jumâdâ-alawwal, A. H 1032 (A. D. 1623, March 4), in Jahângîr's reign; his Khalîfah was Shaikh 'Abd-alraḥmân Cishtî, the author of the مرآة الاسرار (completed A. H. 1065 = A. D. 1655, see on this work and some of the before-mentioned Shaikhs, Rieu i. p. 359 sq), the اوراد چشتیّه and other works.

30. Ḳuṭb-al'âlam Shaikh 'Abd-alḳuddûs (or alḳaddûs) bin Shaikh Isma'îl Gangû'î alḥanafî (see the Safînat-alauliyâ, No. 118), on fol. 359a. He was the pupil, brother-in-law, and Khalîfah of the preceding Shaikh, but got besides an investiture from almost all the Khânwâdas or Sûfîo branches; his grandfather was Shaikh Safî-aldîn Ḥanafî, one of the Khalîfas of Sayyid Ashraf Jahângîr Simnânî (see No. 23, above). Shaikh 'Abd-alḳuddûs spent thirty-five years in Radaulî, left that place in A H. 896 (A. D. 1491), in the beginning of the reign of Sulṭân Sikandar bin Bahlûl Lûdî (A. H. 894–923 = A D. 1489–1517), at the suggestion of 'Umar khân Kâsî, one of the Sulṭân's Amîrs and a pupil of himself, and went to Shâhâbâd, near Dihlî, where he stayed another thirty-five years. When in A. H. 932 (A. D 1525, 1526) Bâbar defeated and killed Sulṭân Ibrâhîm bin Sikandar bin Bahlûl Lûdî (A. H. 923–932 = A D 1517–1526), and sacked Shâhâbâd, 'Abd-alḳuddûs betook himself to Gangû, where he spent fourteen years more, and died the 23rd of Jumâdâ-alâkhar, A. H. 944 (A. D. 1537, November 27), or according to less trustworthy authorities, A. H. 945, 84 years old; he must consequently have been born A. H. 860 (A. D. 1456). Among his numerous sons particularly prominent were Shaikh Ḥamîd-aldîn, born A. H. 886 (A. D. 1481, 1482), and Rukn-aldîn, the author of the لطائف قدسی, born A. H. 897, the 5th of Jumâdâ-alawwal (A. D. 1492, March 5), and father of Shaikh 'Azîz-allâh. His eight principal Khalîfas were: (a) Shaikh Jalâl-aldîn Thânîsarî, see below; (b) Shaikh 'Abd-alghafûr A'zampûrî, father of Shaikh Abû Isḥâḳ and Shaikh Aḥmad Sirâj-al'ârifîn; (c) Khiḍrkhân, known as Shaikh Khân, of Jaunpûr; (d) Shaikh 'Abd-al'azîz of Kairâna; (e) Shaikh 'Abd-alsattâr Sahâranpûrî (who died A. H. 905 = A. D. 1499, 1500, see Rieu iii. p. 890b); (f) Shaikh 'Abd-alaḥad, father of Shaikh Aḥmad Sirhindî; (g) Mîr Sayyid Rafî'-aldîn Akbarâbâdî; (h) Shaikh 'Abd-alraḥmân.

31. Shaikh Jalâl-almillah wa-aldîn bin Maḥmûd alfârûḳî althânîsarî, the principal pupil and Khalîfah of the preceding Shaikh (see the Safînat-alauliyâ, No. 119), on fol. 384b. He was originally of Balkh, and traced, both on father's and mother's side, his pedigree back to the second Khalîf 'Umar Fârûḳ. He died the 14th or 24th of Dhû-alḥijjah, A. H. 989 (A. D. 1582, January 9 or 19), in the same year in which he had been honoured in Thânîsar by the visit of the emperor Akbar (who was on the march to the Panjâb, to quell the rebellion of his brother Mirzâ Muhammad Hakîm, the viceroy of Kâbul), the prime-minister Abû-alfaḍl, and his brother, the poet Faiḍî. The chronogram of his death, however, given here as سر دفتر اولیا, would fix the Shaikh's death in A. H. 992; but, says the author of this work, two or three years more or less in a ta'rîkh is an admissible licence (زیادتی و کمیٔ دو سه عدد در تاریخ جائز داشته اند!). As he was ninety-five years old at the time of his death, he must have been born A. H. 894 (A. D. 1489). His six principal Khalîfas were, (a) Shaikh Nizâm-aldîn Thânîsarî, see below, (b) Shaikh Abd-alshakûr, his elder brother and father of Shaikh Nizâm-aldîn, (c) Ḳâḍî Sâlim of Kairâna; (d) Shaikh Mûsâ, (e) Shaikh 'Îsâ; (f) Mîr Sayyid Fâḍil, native of Tûhâna, commonly called Hadrat Mîr.

32. Shaikh Nizâm-aldîn bin 'Abd-alshakûr alfârûḳî althânîsarî albalkhî, nephew, son-in-law, and Khalîfah of the preceding Shaikh, on fol. 393a. When towards the end of A. H. 1014 (A. D. 1606), the first year of Jahângîr's reign, this emperor's rebellious son, Sultân Khusrau, fled from Akbarâbâd and passed through Thânîsar, he called upon Shaikh Nizâm-aldîn, who incurred thereby the emperor's displeasure, and had to leave India. Before going to Balkh, where he finally settled and died, the 8th of Rajab, A. H. 1035 or 1036 (A. D. 1626, April 5, or 1627, March 25), he performed the pilgrimage, and composed during his stay in the holy cities two commentaries on 'Irâḳî's Lama'ât (comp. Bodleian Cat., No. 1254), the شرح لمعات مکی and the شرح لمعات مدنی, the former written in Makkah, the latter in Madînah. Other works of his are the رسالهٔ حقیّه در بیان هفت نطق وجود and the ریاض القدس, a commentary on the last two جزو of the Ḳurân. Among the contemporaries of Nizâm-aldîn, Shaikh Nizâm Nârnaulî is mentioned, with whom the former had frequent intercourse. Nizâm-aldîn's two most prominent sons were Shaikh Muhammad Sa'îd, who returned to Thânîsar, the original home of his family, and 'Abd-alhaḳḳ, who settled in Karnâl. Nizâm-aldîn's fourteen principal Khalîfas were: (a) Shaikh Abû Sa'îd Gangû'î, see below; (b) Shaikh Ḥusain Bhûbarî (بهوهری), whose spiritual successor was Shaikh Walî Muhammad of Nârnaul; (c) Shaikh Pâyanda of پنور, a place not far from سهرند (i. e. سرهند Sirhind); (d) Mîr Sayyid Ilâhbakhsh Lâhûrî, whose principal pupil and successor was Shaikh Muhammad Mirzâ; (e) Shaikh 'Abd-alkarîm Lâhûrî, the author of a Persian commentary on the فصوص الحکم; (f) Shaikh Ilâhdâd Lâhûrî; (g) Shaikh Dûst Muḥammad Ṣûfî Lâhûrî; (h) Shaikh Muṣṭafâ; (i) Shaikh 'Abd-alfattâḥ; (j) Shaikh 'Abd-alrahmân Kashmîrî, who lived in Lâhûr; (k) Sayyid Ḳâsim Burhânpûrî; (l) Ḳâḍî 'Abd-alḥayy, son of Ḳâḍî Sâlim of Kairâna; (m) Shaikh Ṣâdiḳ Burhânpûrî; (n) Shaikh Fathî, whose successor was Shaikh Isma'îl Akbarâbâdî.

33. Shaikh Abû Sa'îd Gangû'î alhanafî, the Khalîfah of the preceding Shaikh, on fol. 408a. He was a grandson both of 'Abd-alḳuddûs Gangû'î (No. 30) and of Jalâl-aldîn Thânîsarî (No. 31), his mother being a daughter of the latter Shaikh. He went after his Pîr Nizâm-aldîn (No. 32) to Balkh, and afterwards returned to Gangû. The date of his death is unknown. His five principal Khalîfas were: (a) Shaikh Muḥammad Sâdiḳ Gangû'î, see below; (b) Shaikh Ibrâhîm Râmpûrî, one of whose Khalîfas was Pîr Muḥammad Junaidî, (c) Shaikh Muḥibb-allâh Ṣadrpûrî, died in Ilâhâbâd the 9th of Rajab, A. H. 1058 (A. D. 1648, July 30); in his احوال و اسوله, which are quoted here at length, he gives his discussions on Ṣûfic topics with a great dervish, or according to other authorities, with prince Dârâ Shukûh; his son was Shaikh Tâj-aldîn; (d) Shaikh Ibrâhîm Sahâranpûrî; (e) Shaikh Khwâjah Pânipatî.

34. Shaikh Muhammad Sâdiḳ bin Shaikh Fath-allâh Gangû'î, nephew and Khalîfah of the preceding Shaikh, on fol. 422a. He died the 18th of Muharram, but the year of his death is unknown. His eight principal Khalîfas were (a) His eldest son, Shaikh Dâ'ûd, see below, (b) His younger son, Shaikh Muhammad Gangû'î, (c) Shaikh Ibrâhîm Murâdâbâdî, the father of Shaikh Abû Sa'îd, (d) Shaikh 'Abd-alsubḥân Sahâranpûrî, (e) Shaikh 'Abd-aljalîl Ilâhâbâdî, author of a risâlah در بیان ادکار واشغال and of an Arabic kasîdah, his son and Khalîfah was Shaikh Ghulâm Muḥyî-aldîn, (f) Shaikh Jamâl, (g) Shaikh Mubârak, (h) Shaikh Yûsuf, died in Samânah.

35. Shaikh Dâ'ûd, eldest son, pupil and Khalîfah of the preceding Shaikh, on fol. 435a. In A. H. 1068 (A. D. 1658), when 'Âlamgîr ascended the throne in Shâhjahân âbâd Dihlî, the Shaikh was calumniated before him, and consequently summoned to Dihlî, but he was fully acquitted. He died the 6th of Ramadân (year not known), but his anniversary is celebrated the 19th of Sha'bân. His five principal Khalîfas were (a) Shaikh Saundhâ, see below, (b) Shaikh Bulâḳî (بلاقی) Kaithalî, (c) Shaikh Gharîb-allâh bin Sayyid 'Abd-alrasûl of Kairâna, a foster-brother of the author of the سیر الاقطاب (see Rieu i. p. 358b); (d) Shaikh Abû-alma'âlî, who lived at انبهته, in the district of Sahûranpûr; (e) 'Abd-alḳâdir of سنور.

36. Shaikh Saundhâ (سوندها) bin Shaikh 'Abd-al-mu'min Safîdûnî (Safîdûn is not far from Pânipat), the principal Khalîfah of the preceding Shaikh, on fol. 445b. He lived 96 years, the first part of which he spent in his Pîr, Shaikh Dâ'ûd's company, the second in Bhûhar, the last in Safîdûn, the original home of his family. In A. H. 1111 (A. D. 1699, 1700), he invested the author of this work, Shaikh Muḥammad Akram, with the garment of the Khalîfah, and appointed him his spiritual successor. His four chief companions and disciples were: (a) Shaikh Muḥammad 'Alî, the father of the author, see below; (b) Shaikh Pîr Muḥammad of تهانه;

(c) Shaikh 'Uthmân of كرنال (كرنال Karnâl ?); (d) Shaikh Muḥammad Ṣâdiḳ of Kaithal.

37. Shaikh Ilâhbakhsh alḥanafî albarâsawî, the grandfather of the author, on fol. 475ᵃ. He was the son of Shaikh Isma'îl bin Shaikh Bahâ-aldîn bin Shaikh Fatḥ-allâh bin Shaikh Ṣadr-aldîn, who traced his pedigree back to Abû Ḥanîfah Kûfî (Safînat-alauliyâ, No. 21), and the Khalîfah of Shâh Mîr Lâhûrî. His wife was Bibî Râbi'ah, who bore him three sons: (a) Shaikh 'Abd-alraḥîm, who died young; (b) Shaikh Sharaf-allâh, the father of Shaikh 'Abd-almâjid, and Shaikh 'Abd-alkarîm; (c) Shaikh Muḥammad 'Alî, the father of the author.

38. Shaikh Muḥammad 'Alî bin Shaikh Ilâhbakhsh, on fol. 478ᵃ. He was the friend and disciple of Shaikh Saundhâ (see above), and married Jân Bibî, the daughter of Shaikh Muḥammad Isḥâḳ Anṣârî, a descendant of that Abû Ayyûb Anṣârî in whose house in Madînah the prophet stayed after his flight from Makkah. He died A. H. 1127, the 7th of Jumâdâ-alâkhar (A. D. 1715, June 10), and left two sons: Muḥammad Akram, the author of this book, and Muḥammad 'Abdallâh.

Beginning: الحمد لله كاشف الاحوال على ارباب المجاهدات و جاعلهم والهين فى مقام القرب الخ.

The copy is not dated, and is probably the author's autograph. A small portion of fol. 1ᵇ, and the larger part of fol. 2, torn away. The proper order of ff. 288–294 is: 288, 293, 290–292, 289, 294. Bibliotheca Leydeniana.

No 2705, ff 481, ll 17, Nasta'lîḳ, illuminated frontispiece, size, 10¾ in. by 6½ in

655

Raudat-alauliyâ (روضة الاوليا)

A short compendium or Unmûzaj on the great Saints of India, especially of the Dakhan, compiled by Ghulâm 'Alî Âzâd alḥusainî alwâsiṭî albalgrâmî, the author of the famous tadhkiras مآثر الكرام, سرو آزاد, حزانهٔ عامره, etc. (see further below, No. 682 sq.), in A. H. 1161 (A. D. 1748), see fol 22ᵃ, last line but two. It gives biographical accounts of ten great Shaikhs, the last of whom is the author himself, and is apparently the basis on which he wrote in A H. 1166 (A D. 1753) his larger works on the Shaikhs, learned men, and poets of Balgrâm and India in general. The first biography is that of Shaikh Burhân-aldîn Muhammad bin Maḥmûd bin Nâṣir, commonly called Algharîb alhânsawî (الغريب الهانسوى).

Beginning: لحمدك يا من تقدّست ذاته عن شوائب الامكان و تجلّت صفاته فى مرائب الاكوان و نصلّى و نسلّم على حبيبك الخ.

At the end of the short sketch of the author's life (relating his various travels and his pilgrimage to Makkah and Madînah in A. H. 1150–52 = A. D. 1737–1740) a ḳaṣîdah by the same is added: قصيده در بيان شجرهٔ بزرگان روضهٔ منوّره قدّس الله اسرارهم.

Beginning:

زبان خامهٔ مشكين كند بنام خدا
بيان سلسلهٔ اوليا روضه ادا

No. 1814, ff. 1–33ᵃ, ll. 21; clear Nasta'lîḳ; size, 9½ in. by 5¾ in.

d. *Persian Poets.*

656

Tadhkirat-alshu'arâ (تذكرة الشعرا).

The well-known biography of Persian poets by Daulatshâh bin 'Alâ-aldaulah Bakhtîshâh (according to W Pertsch: *ibn* Bakhtîshâh) of Samarḳand, who completed this work A. H. 892 (A. D. 1487), and dedicated it to Mîr 'Alî Shîr. Hammer's 'Schöne Redekünste Persiens' are principally based on it. It is divided into a muḳaddimah, seven ṭabaḳât, and a khâtimah, comp. Notices et Extr iv. p. 220 sq., where the full list of biographies is given, Bodleian Cat., Nos. 348–359; Rieu i. p. 364; W. Pertsch, Berlin Catal., p. 597 sq.; A. Sprenger, Catal., p. 7 sq, Cat. des MSS. et Xyl., p. 308 sq.; G. Flügel ii. p. 366 sq.; J. Aumer, p. 1; H. Khalfa ii. p. 262, No. 2819, Dorn, Das asiatische Museum, p. 349, No. 19; Rehatsek, Mulla Firuz Library, p. 130 sq.; Rosen, Persian MSS., p. 160, etc. On the various articles of this work, translated into European languages, see W. Pertsch, loc. cit A Turkish translation of it, entitled سفينة الشعرا, appeared in Constantinople, A. H. 1259. Daulatshâh died A. H. 900 (A. D. 1494, 1495).

This copy, excellently written and comparatively old begins, on fol. 1ᵇ: حميدى كه شاهباز بلند پرواز انديشه added in the فضاى زكبريائى (read و نساجت (نساجت other copies) آن طيران الخ. Muḳaddimah, on fol. 11ᵃ Ṭabaḳah I (beginning with Rûdagî), on fol 17ᵇ, II (beginning with Azraḳî), on fol. 38ᵇ; III (beginning with Niẓâmî), on fol. 64ᵃ; IV (beginning with Farîd-aldîn 'Aṭṭâr), on fol. 88ᵃ; V (beginning with 'Imâd Fakîh), on fol. 118ᵃ; VI (beginning with Sayyid Ni'mat-allâh of Kûhistân), on fol. 155ᵃ; VII (beginning with Amîr Shâhî), on fol. 197ᵃ. Khâtimah (beginning with Jâmî), on fol. 223ᵃ. In the text itself only the third ṭabaḳah is marked by a special heading; all the others have been determined both by the index on ff 10ᵃ–11ᵃ and a comparison with the following copies.

Dated the 9th of Rajab, A. H. 960 (A D. 1553, June 21). Bibliotheca Leydeniana.

No 2753, ff. 246, ll. 17, Naskhî; size, 8¾ in. by 6¾ in

657

Another copy of the same.

Another excellent copy of Daulatshâh's tadhkirah, dated the 15th of Muḥarram, A. H. 1095 (A. D. 1684, Jan. 3). Muḳaddimah, on fol. 10ᵇ. Ṭabaḳah I, on fol 16ᵇ; II, on fol. 42ᵃ; III, on fol. 71ᵃ; IV, on fol. 102ᵃ, V, on fol. 136ᵃ; VI, on fol. 175ᵇ; VII, on fol. 216ᵇ Khâtimah, on fol. 243ᵇ. Worm-eaten. The proper order of the leaves is: ff. 1–151, 154–209, 152, 153, 210–266

No. 2730, ff. 266, ll. 17; clear and distinct Nasta'lîḳ, size, 9¾ in. by 5¾ in.

658

The same.

This copy, considerably older than the preceding one, is somewhat damaged on the first pages.

Dated the 8th of Dhû-alḥijjah, A. H. 1028 (A. D. 1619, Nov. 16).

No. 2337, ff. 420, ll. 15; Nasta'lîḳ; size, 6½ in. by 3¾ in.

659

The same.

This copy is likewise injured in many places, especially in the corners, and worm-eaten. It is dated the 5th of Rabî'-alawwal, in the 49th year (of 'Âlamgîr? that would be A. H. 1117=A. D. 1705, June 27).

No 809, ff. 290, ll. 17; careless and rude Nasta'lîk; only the first twenty six leaves supplied by another, careful hand, on more modern paper; size, 8⅝ in. by 4⅞ in.

660

The same.

An excellent copy, not dated.

No 2539, ff 65–420, ll. 15; very clear and distinct Nasta'lîk, size, 10½ in. by 7⅝ in.

661

The same.

No date The *sixth* ṭabakah begins here, on fol 201ᵃ (طبقهٔ سادس), with Kamâl Khujandî; the usual beginning (viz. with Ni'mat-allâh Kûhistânî) is found here on fol 206ᵃ.

No 401, ff 304, ll 16, legible, but very incorrect Nasta'lîk, ff 1 and 2 supplied later, size, 9¾ in by 5¾ in

662

A defective copy of the same.

This excellent copy, written in the tenth or eleventh century of the Hijrah, breaks off towards the end of the *sixth* ṭabakah, in the biography of Bâbâ Saudâ'î of Abîward, who flourished under Shâhrukh, on fol 242ᵇ The last words: ... ترا محنت جانی قربان, agree with the preceding copy, fol. 259ᵇ, line 4 ab infra. Mukaddimah, on fol. 12ᵃ. Ṭabakah I, on fol. 18ᵇ; II, on fol. 45ᵇ, III, on fol. 76ᵃ (heading omitted); IV, on fol. 108ᵇ; V, on fol. 145ᵇ; VI, on fol 191ᵇ (only headed طبقه, and beginning with کهستانی (!), i. e. correctly Ni'mat-allâh Kûhistânî). The last four pages (ff. 243 and 244), written by another hand, contain (*a*) the end of Jâmî's شرح فصوص الحکم, i. e. the نقد النصوص, a commentary on Muhyî-aldîn Muhammad bin 'Alî al Arabî's (died A.H. 638=A.D. 1240, 1241) نقش الفصوص, an extract from the same Arabic author's larger mystical work, the فصوص الحکم (comp. Bodleian Cat., Nos. 894, 9, and 976, and W. Pertsch, Berlin Cat., p. 274), and (*b*) another small prose-tract on mystical matters, beginning: الها ملکا پادشاها وعبلهٔ دل مارا بتشریف ربّ اشرح لی صدری در اشعهٔ آفتاب الخ.

No. 3206, ff. 244, ll. 15 (ll. 19 on the last four pages); excellent Nasta'lîk, illuminated frontispiece; size, 8⅝ in. by 4¾ in.

663

A still more defective copy of the same.

This copy is incomplete both at the beginning and end.

It opens abruptly in the introduction, thus: ... خندق چهت رسول گفته بود بدو نخشید الخ, corresponding to the preceding copy (No. 3206), fol. 6ᵃ, l. 8, and breaks off in the beginning of the *sixth* ṭabakah with these words: ... تصرّف و تحت حکم او درآمد گویند که در یورش, corresponding to fol. 194ᵃ, l. 3 ab infra, in the same copy.

No. 400, ff. 181, ll. 15; Nasta'lîk; size, 8⅝ in. by 4⅝ in.

664

Majâlis-alnafâ'is (مجالس النفائس).

The Châghatâi original of Mîr 'Alî Shîr Nawâ'î's biography of Persian poets, composed A. H. 896 (A D. 1491), comp. Rieu, Turkish Cat., p. 273; W. Pertsch, Berlin Turkish Cat., p. 313; G. Flügel, ii. p. 373; Paris Cat., pp. 297, 331, and 333; J. Aumer, Turkische Handschriften, No. 148; Cat. des MSS. et Xyl., No. 553, etc, Hammer, Handschriften, pp. 326–330; Wiener Jahrbucher, vol. 74, Anzeigeblatt, p. 11 sq, etc.; Biography of Nawâ'î, and French translation of the seventh majlis by Belin, Journal Asiatique, 5ᵉ série, tom. xvii. p 175 sq; extracts from the third majlis in Berezin's Chrestomathie Turque, p. 146 sq. A Persian translation of this work by Fakhrî of Harât, the author of the جواهر العجائب (see Bodleian Cat, No. 362), entitled لطائف نامه and composed about A H. 927 (A.D. 1521), is described in Rieu i p. 366; a later Persian version by Shah 'Alî is mentioned in Rieu, Turkish Cat, p. 274ᵃ. Mîr 'Alî Shîr died in Jumâdâ II, A H 906 (A. D. 1501, beginning of January).

Beginning بوز حمد آنکا کیم نساب جهان نستانی انلاب الخ

The title appears on fol 3ᵇ, last line. The work is divided into eight Majlis, viz.

1 Poets who died in the author's lifetime, but were never personally known to him, beginning with Ḳâsimî-i-Anwar, on fol. 5ᵇ The heading is omitted.

2 Contemporary poets, who were personally known to him, but died before the composition of this work, i e A H 896, on fol 18ᵇ, beginning with Sharaf-aldîn 'Alî Yazdî

3. Contemporary Shaikhs and poets, personally known to him, and still alive at the time of the composition of this work, on fol. 46ᵃ, last line, beginning with Jâmî

4. Fuḍalâ, or men of letters, who composed occasionally verses, on fol. 66ᵇ, first line, beginning with Pahlawân Muhammad.

5. Noblemen of Khurâsân, who excelled in poetical composition, on fol. 84ᵇ, beginning with Daulatshâh.

6. Poets and ingenious men of other countries, on fol. 89ᵇ, beginning with Ahmad Hâjibeg.

7. Poetry and witticisms of Sulṭâns and princes, on fol. 97ᵃ, beginning with Amîr Timûr Gûrgân.

8. Sayings in prose and verse of Nawâ'î's patron, Sulṭân Husain (reigned A. H. 873–911 = A. D. 1469–1506), on fol. 101ᵇ.

No. 2507, ff 1–110, ll. 13; Nasta'lîk; size, 8¼ in. by 5¼ in.

665

Tuḥfa-i-Sâmî (تحفهٔ سامی).

Biographies of Persian poets from the end of the

ninth century of the Hijrah to the middle of the tenth, a kind of continuation to Daulatshâh's and Nawâ'î's tadhkiras, by the prince Sâm Mirzâ, son of Shâh Ismâ'îl, who was born A.H. 923 (A.D. 1517), and put to death A.H. 984 (A.D. 1576), see Rieu i. p. 367 sq.; W. Pertsch, Berlin Catal., p. 600 sq.; G. Flügel ii. p. 367; A. Sprenger, Catal., p. 12; J. Aumer, p. 1; Krafft, p. 126; and especially De Sacy in Notices et Extraits, iv. pp. 273–308, where a full list of the biographies has been given, and O. Frank, Morgenländische Handschriften der kgl. Hofbibliothek in München, p. 34 and Anhang. It was composed A.H. 957 (A.D. 1550), and divided into seven ṣahîfas, see Rieu and Pertsch, loc. cit. This copy contains (as far as it is possible to count the single items, several names being omitted) 579 biographies.

Beginning: لله الحمد قبل كلّ كلام ـ بصفات الجلال و الإكرام حمد او تاج تارك سخن است ـ صدر هر نامهٔ نو و كهن است الخ

No date.

No. 2570, ff. 153, ll 15; Nasta'lîk; illuminated frontispiece; size, 9¼ in. by 5 in.

666

Another copy of the same.

This copy, transcribed by Bâḳî Muhammad Ḥâfiẓ Nûr of Andakhud, but likewise not dated, is much shorter than the preceding one, and more like an abridgment of the original work, containing only 474 biographies.

Beginning the same as in the preceding copy

No 601, ff 73, ll 19; clear Nasta'lîk, size, 9¼ in by 6¼ in

667

Khulâsat-alash'âr wa Zubdat-alafkâr (خلاصة الاشعار و زبدة الافكار)

The famous tadhkirah of Persian poets by Taḳi-aldîn Kâshi, who was born about A.H. 946 (A.D 1539, 1540), and completed the four volumes which form the main portion of this work in A.H. 985 (A.D. 1577, 1578). An appendix on contemporary poets he added in A.H 993 (A.D. 1585). A revised and amplified edition he published in A.H. 1016 (A.D. 1607, 1608). An abridgment of this second edition, in which the poetical specimens are omitted, is contained in this copy, and it agrees upon the whole so well with that in Sprenger's Catal., p. 15 sq., that it will be only necessary to point out the slight differences which exist between both. That the author was engaged in the compilation of this second edition already in A.H. 997 (A.D. 1589), we learn from fol. 1100b, l. 12, where this date appears, preceded by the usual words حالا كه 'now, that.' Comp. on this important work, Bland, in Journal of the Royal Asiatic Society, ix. p. 126; A. Sprenger, Catal., pp. 13–46; W. Pertsch, Berlin Cat., p. 610 sq.

Beginning: جواهر حمد و ثنائی كه مفرّح قلوب اصحاب دين مبين و مفتاح ابواب صدور ارباب متين الخ

The work is divided into a muḳaddimah, four faṣls, four rukns, the *fourth* of which is wanting in this copy, and a khâtimah, subdivided into twelve faṣls. It is dedicated to Shâh Ṭahmâsp (who died A.H. 984 = A.D. 1576), see fol. 4a, l. 3; title, on fol. 8b; index, on ff. 9b–12b; Munâjât, on fol. 12b.

Muḳaddimah on the utility of such a tadhkirah, on fol. 13b.

Four faṣls on mystical lore: *first* (در بيان ايجاد عشق و معرفت آنكه عشق ازليست و اين محبّت از جانب الهيست), on fol. 17a; *second* (در تعريف فضيلت عشق و مذمّت كسانى كه مذاق را عشق نام نهاده اند الخ), on fol. 27b; *third* (در تقسيم عشق بمجاز و حقيقت و شرائط محبّت از جانب محبّ الخ), on fol. 31b; *fourth* (در شرائط محبّت از طرف محبوب مجازى الخ), on fol. 56b.

Extracts from 'Alî's Arabic dîwân (اختيارات اشعار حضرت شاه اوليا الخ), on fol. 73b.

Rukn I (comprising the *first* and *second* mujallad of the whole work), on fol. 110a. Fifty-four ancient ḳasîdah-writers from the time of Sabuktagîn to the eighth century (the numbers quoted in the following instances are those in A. Sprenger, Catal., p. 15 sq.).

10. The poet's name appears here distinctly as Abu Mansûr Ḳaṭrân Ajalî *alurmawî* (on fol. 192a).

17. The name is spelt here thus: 'Abd-alwâsi' bin 'Abd-*aljâmi'* (الجامع) bin 'Umar bin al-Rabî' aljabalî alsulṭânî (on fol. 229a).

35. Here is distinctly written *Shufurwah* (on fol 339b).

42. Najîb-aldîn *Jarbâdḳânî* (on fol. 382b).

This rukn is dated the 21st of Ramaḍân, A.H. 1038 (A.D 1629, May 14).

Rukn II (comprising the *third* mujallad), on fol 454a Forty-two ghazal-writers and later ḳasîdah-writers from the eighth century to the beginning of the ninth; the first is Sa'di of Shîrâz.

80. 'Izz-aldîn *Karkhî* (on fol. 586a).

88. Najm-aldîn bin *Muḥammad* bin Zangî (on fol 627a).

89. Muẓaffar Harawî, died A.H. 782 (both dates of Sprenger's copy are confounded here; there is first 82 and then 20, written before 700, on fol. 636b).

This rukn is dated the 5th of Dhû-alḳa'dah, A.H. 1038 (A.D. 1629, June 26).

Rukn III (comprising the *fourth* mujallad), on fol. 691b. Forty-nine modern poets of the ninth and a few of the tenth century.

114. Badr-aldîn Shâshî, died A.H. 854 (here again appear both dates سبعمائه و ثمانمائه, on fol. 791a).

130. Amîr *Yâdgârbeg* Saifî (on fol. 862a).

132. Shaikh *Walî* Kalandar (on fol. 866b).

139. Sayyid Ashraf, died A.H. 854 (on fol. 875b).

141. Here spelt فصاى سمرقندى (on fol. 879b).

145. Looks, both in index and text, as *Fanâ'î* (on fol. 889a).

This rukn is dated Muḥarram, A.H. 1039 (A.D. 1629, August–September).

Rukn IV (comprising the *fifth* mujallad) is missing.

Besides the poets quoted above, some others have a different spelling in the text, but in the index those agree with Sprenger.

Khâtimah: Contemporary poets, in twelve *aṣls*, beginning, on fol. 890b: حمد و سپاس بی عدد آفریدگار را سزد که نفس ناطقه را معدن الخ

Aṣl I, in two faṣls: Poets of Kâshân. *First* faṣl, on fol. 899a; *second* faṣl, on fol. 969b.

252. Here spelt *Ḳiyâm*-aldîn Muḥammad (on fol. 907a).

266 *Shujâ'*-aldîn Ghaḍanfar (on fol. 936a).

272. Maulânâ *Faḍl* instead of Afḍal (on fol. 945b).

300–301. Between these two *one* poet more is found in our copy, viz. *Maulânâ 'Abdî* (so to be read instead of عدل) *Sâkinî*, died A. H. 965 = A. D. 1557, 1558 (on fol 980b).

Asl II, in two fasls: Poets of Iṣfahân. *First* faṣl, on fol. 981a; *second*, on fol. 1015a.

303. Ḥairatî is called here *Ḥuznî* (حزنی, on fol. 987b).

312. Here called Shâhakî *Zamânî* (of Zamân, in the district of Iṣfahân, on fol 1007a).

313. Âkâ Malik *Ma'rûf* (on fol. 1008a)

322 *Abû Ṭâlib* (on fol. 1016a).

339–340. Between both *one* poet more is found, viz *Maulânâ Ḥarîmî* (حریمی), died A. H. 968 = A. D 1560, 1561 (on fol. 1023a).

340 Maulânâ Ḳâsim *Zârî* (on fol. 1023a).

Asl III. Poets of Ḳumm and neighbourhood, on fol 1029a.

356–357. Between both *Maulânâ Mashrabî* (on fol. 1037b).

Asl IV Poets of Sâwa and environs, on fol 1048b

367. Called here *Sûzanî* (on fol 1050b).

Asl V: Poets of Ḳazwîn, on fol. 1055a

379 Precedes here 378 (on fol. 1060b)

381. Mirzâ *Sulaimân* (on fol 1062b)

386–394 are found here in the following order 391, 392, 386, 388, 389, 393, 390, 387, 394 (on ff. 1066b–1069b); between 387 and 394 appears another poet, not found in Sprenger, viz. *Imâm Kulîbeg Fusûnî* (still alive in the author's time, on fol. 1068b).

Asl VI: Poets of Gîlân, on fol. 1071b.

406 Precedes here 405 (on fol. 1076a).

411 is wanting here

Asl VII: Poets of Tabrîz and Adharbaijân, on fol. 1081a.

429 Called here Ḥasanbeg *Ajrî* (on fol. 1089a).

434. Ḥakîm *Abû Ṭâlib* (on fol. 1093a).

436 *Ṣabîbeg* (صبی بیك, on fol. 1094b).

437. Mîr Ḥusain *Sahwî* (on fol. 1099b).

Aṣl VIII: Poets of Yazd and Kirmân, in two faṣls, *first*, on fol. 1107b; *second*, on fol. 1121b.

461. Maulânâ Ḥusain *Kâmî* (on fol. 1115a).

474. Here: Maulânâ *Ghubârî* (غباری, on fol. 1123b).

480 is wanting here.

482. *Dâkhilî* instead of Dakhlî (on fol. 1136b).

485. Faidî is called here by a strange mistake *Fahmî* (on fol. 1137b).

487. Heading is omitted here.

After 489 (Mazharî, on fol. 1157b) a lacuna; the next poet on fol. 1159a is *Maulânâ Nâṭiḳ*, corresponding to Sprenger's Nuṭḳî (No. 498). Consequently the end of the *eighth Aṣl* and the beginning of *Aṣl IX*, Poets of Shîrâz, are missing here.

508–511, 515–517, 520 and 521. All the headings are omitted here.

Aṣl X: Poets of Hamadân and environs (heading omitted), on fol. 1167b.

523–526. Headings omitted.

527. Âkâ Bâbâ *Darkî* (المتخلص بدرکی, on fol. 1171b).

528–534. Headings omitted. After 534 another poet, not found in Sprenger, viz. *Mîr 'Aḳîl* (on fol. 1181a).

First appendix (لاحقه): Poets of Baghdâd (heading omitted, on fol. 1183a).

538–544. Headings omitted.

Second appendix: Poets of Jarbâdḳân, on fol. 1189b.

547, 548, and 553. Headings omitted.

Third appendix: Poets of Khwânsâr, on fol. 1201b.

557. Here called Maulânâ *Ṭâghî* (طاغی, on fol. 1202a).

558 is wanting here.

560. Heading omitted.

561 is wanting here (see fol. 1205a).

566 Zulâlî appears here in the queer form of زکامی (on fol 1209a).

Asl XI: Poets of Rai and Astarâbâd, in two fasls, *first*, on fol 1212a; *second*, on fol. 1224b.

569 and 576 Headings omitted. In the place of 577 appears here *Maulânâ Fahmî* (on fol. 1218a).

578 Here called *Musabbibkhân* (مسبب خان, on fol 1218b).

579 and 580. Headings omitted.

587 Heading omitted

Asl XII Poets of Khurâsân, on fol. 1233b.

610. The takhallus is here *Dhawâḳî* (ذواقی, on fol. 1245a).

612 and 613 Headings omitted.

618 appears here as *Maulânâ Kamâl* (on fol. 1251a).

620 and 624–626 Headings omitted

627. The takhallus is here *Mudâmî* (مدامی, on fol 1255b).

630 is wanting here.

634–636 Headings omitted.

637. Here correctly *Mîr Muḥammad Kashanî.*

638. *Mîr 'Alî Kashanî*, brother of the preceding poet (on fol. 1257b).

641–642. Between both appears another poet, viz. *Maulânâ Fâ'iḍî* (فائضی, on fol. 1258a).

643–648. Headings omitted.

650. The takhallus here seems to be *Darḍî* (on fol. 1261a).

651. Heading omitted.

651–652. Between both *Khwâjah Kamâl-aldîn*, son Ḥâfiẓ Ḥusain Ṭabîb (on fol. 1261b).

653–654. Headings omitted.

The tadhkirah ends on fol. 1264b. Ff. 1265b–1347 contain a list of those contemporary poets who sent their poetical specimens to the author after the completion of his work, in *alphabetical order*. It is undoubtedly the same list which Sprenger mentions as forming an appendix to the second edition (see Catal., p. 14), and which W. Pertsch, Berlin Catal., p. 612, wrongly represents as not having been mentioned by Sprenger. Pertsch, loc. cit., enumerates the poets in

full. It begins, as in Pertsch, with *Maulânâ Abûalḥasan of Abîward.* Bibliotheca Leydeniana.

No. 2561; ff. 1–453, No. 2562, ff. 454–901, No. 2563, ff. 902–1347, ll. 15; very incorrectly written in Nasta'lîk; size, 10⅛ in. by 7¼ in.

668

Khâtima-i-Khulâṣat-alash'âr (خاتمهٔ خلاصة الأشعار).

This is undoubtedly the same copy of the Khâtimah or appendix to Taḳî Kâshî's tadhkirah which, according to A. Sprenger, Catal., p. 15, formerly belonged to Mr. Hall, of Banâras, and which was copied in the very year of its completion, viz. A. H. 993, in the month Jumâdâ-althânî (A. D. 1585, June), by 'Abd-alfattâḥ bin Shams-aldîn Muḥammad alkâshânî. It represents the first and fuller edition of Taḳî Kâshî's work, with all the poetical extracts, which are not to be found in the more common abridgment of the second edition. The first leaf is missing; a full index on the fly-leaves, and a second index on the last two pages.

The twelve asls are found here:

1. Poets of Kâshân (beginning with Muḥtasham), on fol. 3ᵃ.
2. Poets of Iṣfahân, on fol. 92ᵃ.
3. Poets of Kumm and neighbourhood, on fol. 144ᵃ.
4. Poets of Sâwa and environs, on fol. 162ᵃ.
5. Poets of Ḳazwîn, on fol. 173ᵇ.
6. Poets of Gîlân, on fol. 180ᵇ.
7. Poets of Tabrîz and adjacent districts, on fol. 186ᵇ
8. Poets of Yazd and Kirmân, on fol. 198ᵇ.
9. Poets of Shirâz, on fol. 230ᵃ.
10. Poets of Hamadân and environs, on fol. 238ᵃ
11. Poets of Rai and neighbouring cities, on fol. 253ᵃ
12. Poets of Khurâsân, on fol. 259ᵃ.

A short conclusion (ذيل), on fol. 309ᵃ.

No. 3112, ff. 310, 4 coll., each ll. 24; clear Nasta'lîk, very much worm-eaten throughout; size, 12¼ in. by 7¾ in.

669

Tadhkira i-Nasrâbâdî (تذكرهٔ نصرابادی).

Biographies of contemporary poets by Muḥammad Ṭâhir Naṣrâbâdî (or Nasirâbâdî), who began to compile this work A. H. 1083 (A. D. 1672, 1673), and divided it into a mukaddimah, five sections (صفّ), and a khâtimah. Various copies contain additions up to A. H. 1089 (A. D. 1678), and even to A. H. 1092 (A. D. 1681), comp. Bodleian Catal., No. 373; Rieu i. p. 368; W. Pertsch, Berlin Catal., p. 616; A. Sprenger, Catal., pp 88–108, and Bland, in Journal of the Royal Asiatic Society, ix. pp. 137–140.

Muḳaddimah: Poetry of kings and princes, on fol. 5ᵃ.

Section I: Poetry of the Amîrs, Khâns, and wazîrs of Îrân and Hindûstân, on fol. 9ᵃ, in three firḳas or classes.

Section II: Poetry of the Sayyids, Najîbs, etc., on fol. 64ᵃ.

Section III: Poetry of wise and learned men, calligraphers, faḳîrs, etc., on fol. 100ᵇ, in three firḳas.

Section IV: Poetry of professional poets in 'Irâḳ, Khurâsân, Transoxania, and Hindûstân, on fol. 142ᵇ (the heading is forgotten here), in three firḳas.

Section V: Poetry of relations of the author himself. The beginning of this section is not marked. The author's own biography begins on fol. 320ᵃ, last line.

Khâtimah, containing chronograms, logogriphs, riddles, etc., on fol. 328ᵃ.

Beginning: سرسبزیٔ نهال خامه از طراوت الخ.

No. 2565, ff. 376, ll. 17; careless Nasta'lîk; size, 10⅛ in by 5⅞ in.

670

Kalimât-alshu'arâ (كلمات الشعرا).

The words of the poets, a tadhkirah of the Persian poets of India, flourishing in the reigns of Jahângîr, Shâhjahân, and 'Âlamgîr, by Mirzâ Muḥammad Afḍal with the takhalluṣ Sarkhwush, who died at Dihlî, A. H. 1127 (A. D. 1715), according to the Khazâna-i-'âmirah (Bodleian Cat., No. 381, 60), or A. H. 1126 (A. D. 1714), according to the Khulâṣat-alafkâr (Bodleian Cat., No. 391, 135); even A. H. 1125 (A. D. 1713) is given as date of his death, comp. Rieu i. p. 369; W. Pertsch, Berlin Cat., p. 617; Bland, in Journal of the Royal Asiatic Society, ix. p. 168; A. Sprenger, Catal., p. 108 sq., where a detailed account of this tadhkirah is given. The title of the book (see fol. 3ᵇ, l. 6) is a chronogram, giving the date of composition as A. H. 1093 (A. D. 1682). It is arranged alphabetically, and begins (on fol. 3ᵇ) with *Mîr Ilâhî* (who died, according to the Khulâṣat alafkâr, Bodleian Cat., No. 391, 36, A. H. 1060 = A. D. 1650; others give the date of his death as A. H. 1057, 1063, or 1064 = A. D. 1647, 1653, or 1654, see Rieu ii. p. 687, iii. p. 1091ᵇ, and A. Sprenger, Catal., p. 436), the last poet is *Mîr Yaḥyâ Kâshî* (who died A. H. 1074 = A. D. 1663, 1664), on fol. 103ᵇ.

Beginning: سخن جانست و دیگر گفتگو جانان زمن
بشنو ـ اگر هر لحظه جانی تازه خواهی این سخن بشنو الخ

Dated Dhû-alka'dah, A. H. 1154 (24th year of Muḥammadshâh's reign) = A. D. 1742, January.

No. 2003, ff. 108, ll. 12–13; written for the greater part in Shikasta; size, 6½ in by 4⅝ in.

671

Another copy of the same.

Beginning as in the preceding copy; title on fol. 3ᵇ, l. 5.

The first biography, Hâhî of Hamadân, begins on fol. 3ᵇ; the last, Yaḥyâ Kâshî, on fol. 126ᵇ, last line.

No date. 12th–13th century of the Hijrah.

No. 3169, ff. 132, ll. 12; Nasta'lîk; size, 7⅜ in. by 4¾ in.

672

A fragment of the same.

This fragment of the Kalimât-alshu'arâ breaks off on fol. 36ᵇ in the specimens of a poet with the takhallus Sayyid, i.e. Mîr Sayyid 'Alî (beginning on fol. 36ᵃ = fol. 51ᵇ in the preceding copy). The last words, گیسو ... مسلسل را, correspond to fol. 52ᵇ, l. 4 in the same copy. Ff. 37ᵇ and 38ᵃ contain (in a different handwriting) a few Rekhta ghazals. Bibliotheca Leydeniana.

No. 2773, ff. 1–38, ll. 16; Nasta'lîk; size, 8¼ in. by 5⅜ in.

673

Mirât-alkhayâl (مرآة الخيال).

Biographies of renowned Persian poets and poetesses, by Shirkhân ibn 'Alî Amjadkhân Lûdî, who completed this work in A.H. 1102 (A.D. 1690, 1691), comp. Bodleian Cat., Nos. 374 and 375, where a complete list of the biographies is given; Rieu i. p. 369b sq.; W. Pertsch, Berlin Cat., p. 618; Blanû, in Journal of the Royal Asiatic Society, ix. pp. 140 and 142; A. Sprenger, Cat., p. 115, and J. Aumer, p. 3. Printed Calcutta, 1831, and Bareilly, 1848.

Beginning: ای زتو بند بر زبان نطق سخن سرای را الخ.

The first of the ancient poets is *Rûdagî*, on fol. 10b; the first of the modern poets *Jâmî*, on fol. 48; the tadhkirah of the poetesses begins on fol. 217a.

Dated the 1st of Ṣafar, A.H. 1147 (the sixteenth year of Muḥammadshâh's reign) = A.D. 1734, July 3.

An index of the whole work is found on the fly-leaves.

No. 2041, ff. 220, ll. 17; unequal Nasta'lîk; size, 9 in. by 6½ in.

674

Another copy of the same.

Beginning as in the preceding copy. The tadhkirah of poetesses is entirely missing here. No date.

No 226, ff. 225, ll. 15; Shikasta; many damaged leaves have been carefully mended; size, 8⅝ in. by 4⅞ in.

675

Hamîshah Bahâr (همیشه بهار).

Eternal Spring, a tadhkirah of Persian poets who flourished in India from the time of Jahângîr to the accession of Muḥammadshâh (A.H. 1131 = A.D. 1719), by a Khatrî Kishançand Ikhlâṣ, who completed this work in A.H. 1136 (A.D. 1723, 1724), see fol. 7b, ll penult. and ultim. Compare the complete list of poets in this tadhkirah in A. Sprenger, Catal., p. 117 sq.; see also Rieu iii. p. 1086b.

Beginning, on fol. 5b: ای ذکر تو گلفروش بازار سخن الخ.

The first poet mentioned in this copy is Mîr Ilâhî (see above in No. 670), on fol. 8a, not, as in Sprenger's list, Amîrkhân Anjâm, who follows here as second, on fol. 9b; the last is Aḥmad Yârkhân Yaktâ, as in Sprenger. This copy is dated A.H. 1139 (ninth year of Muḥammadshâh's reign), the 9th of Dhû-alka'dah (A.D. 1727, June 28), by Muḥammad Majîd, at Shâhjahânâbâd. The remark on the fly-leaf, that it was copied A.H. 1231 (A.D. 1816), is consequently wrong; there are besides seals of former owners, for instance, of Mîr Ghulâm, bearing the date A.H. 1222 (A.D. 1807, 1808). The Hamîsha Bahâr fills ff. 5–173; the first leaves, ff. 1–4, and the last, ff. 174–191, contain various specimens of Persian poetry, mostly in oblique or diagonal lines. On the margin of ff. 5–29 there are additional verses also.

A former owner of this copy was Mr. Hall (Benares, 1851); see, besides, the remark of A. Sprenger, Catal., p. 117, note.

No. 3163, ff 191, ll. 11 (in the main portion); Shikasta; size, 9¾ in. by 5¼ in.

676

Tadhkira-i-Nadrat (تذکرهٔ ندرت).

A large fragment of a tadhkirah of ancient and modern Persian poets, compiled by 'Alî Fiṭrat 'Aṭâ-allâh, with the takhalluṣ Nadrat, in the nineteenth year of Muḥammadshâh's reign, A.H. 1149, 1150 (A.D. 1737), see fol. 32b, margin, ll. 11–12. It is divided into two چمن, seven گلشن, and one حدیقه or خاتمه; the former nine comprising the nine centuries of Persian poetry, from A.H. 200 to 1100 (A.D. 815–1689), the latter dealing with contemporary poets of the twelfth century. Of these ten subdivisions, only five are found in this copy, viz. *Caman I:* Poets of the third century, from Rûdagî to 'Umârah, on fol. 33a; *Caman II:* Poets of the fourth century, from Amîr Akâjî (or Aghâjî) to Abû-alfaraj Sijzî, on fol. 33b; *Gulshan I and II* (not separated here): Poets of the fifth and sixth centuries, from 'Unṣurî to Jamâl-aldîn 'Abd-alrazzâk of Iṣfahân, on fol. 34a, margin; *Gulshan III:* Poets of the seventh century, on fol 61a, beginning with Kamâl-aldîn Ismâ'îl خلّاق المعانی, and breaking off abruptly in the account of Jalâl-aldîn Rûmî.

Beginning: ثنای فصاحت پیرا صانعی را سزاست که دندان سیں سخن الخ.

Bibliotheca Leydeniana.

No 2678, ff 32–71, ll 17 in the centre, ll. 34 on the margin; Nasta'lîk, size, 11¾ in by 7¼ in.

677

Tadhkirat-alaḥwâl (تذکرة الاحوال).

The autobiography of Shaikh Muḥammad 'Alî Ḥazîn, who was born in Isfahân, in Rabî'-althânî, A.H. 1103 (A.D. 1691, December, to 1692, January), and died in Banârus, A.H. 1180 (A.D. 1766). He wrote this account of his life in A.H. 1154 (A.D. 1741), see fol. 159b, l. 7.

Beginning: نحمده و نسأله التقی و نعتصم بعروة الوثقی و نصلّی علی سیّدنا المصطفی و آله الخ.

The above title is found in Rieu i. p. 372. Other titles, given to this book, are تذکرهٔ شیخ محمّد علی حزین, in Bodleian Cat., No. 383; تاریخ احوال شیخ حزین in A. Sprenger, Catal., p. 141; and حالات شیخ علی حزین, on the fly-leaf of this copy. An English translation of it was published by F. C. Belfour, London, 1830; the Persian text by the same, London, 1831.

Dated the 8th of Rabî'-alawwal, A.H. 1227 (A.D. 1812, March 23), at Lucknow, by پیدرو شویر برتیس عیسوی بن فراسیکو شویر برتیس, who copied it for مشتر(!) بیلونهری. College of Fort William, 1825.

No. 2141, ff. 1–160, ll. 11; large Nasta'lîk; size, 9¼ in. by 6½ in.

678

Tadhkirat-almu'âṣirîn (تذکرة المعاصرین).

Biographies of one hundred contemporary poets of

Persia, by the same Shaikh 'Alî Ḥazîn, compiled in India, A. H. 1165 (A. D. 1752); comp. Rieu i. p. 372; W. Pertsch, Berlin Cat., p. 621; Bland, in Journal of the Royal Asiatic Society, ix. p. 147; Garcin de Tassy, Mémoire sur la religion musulmane, p. 112, and A. Sprenger, Catal., pp. 135–141, where the full list of biographies is given.

Beginning: تعالی الله حمد بیچونیکه اوراق پریشان مجموعهٔ کون و مکانرا برشتهٔ ایجاد شیرازه الخ.

Dated by Muḥammad Anîs (or as he is spelt here آنیس) the 29th of the month Sâwan, (ساون), in the year 1213 of the Bangâlî (Faslî) era (A. D. 1806, August 13).

Bibliotheca Leydeniana.

No. 2786, ff. 1–72b, ll. 15; Nasta'lîk, size, 8⅝ in. by 6⅛ in.

679

Another copy of the same.

Beginning as in the preceding copy. It was transcribed by the same who copied 'Alî Ḥazîn's autobiography (No. 677), and probably in the same year, viz. A. H. 1227 (A. D. 1812).

No. 2141, ff. 161–270, ll. 11; large Nasta'lîk; size, 9¼ in. by 6⅛ in.

680

Majma'-alnafâ'is (مجمع النفائس)

The second half (جلد دوم) of the famous tadhkirah of Persian poets, completed A. H. 1164 (A. D. 1750, 1751), by Sirâj-aldîn 'Alî Khân Ârzû, who was born A. H. 1101 (A. D. 1690), and died A. H. 1169 (A. D. 1756); comp. A. Sprenger, Catal., p. 132; Bodleian Catal., No. 380. This copy, which is no doubt Mr. Hall's (see A. Sprenger, Catal., p. 134, note), begins with the letter ض, and ends with ی; the first poet mentioned is Ḍiyâ-aldîn Fârsî. Among the numerous works of Ârzû the most prominent are: سراج اللغة, a glossary of ancient poets; چراغ هدایت, a glossary of modern poets; تنبیه الغافلین, a criticism on Shaikh 'Alî Hazîn; غرائب اللغات, a glossary of Hindî words (comp. Rieu ii. p. 501, and iii. pp. 997, 1030, and 1070b), and خیابان گلستان, a commentary on the Gulistân (Bodleian Cat., No. 725; A. Sprenger, Catal., p. 551).

This copy is one of the oldest we have of Ârzû's work, transcribed from the author's autograph, A. H. 1166 (19th of Jumâdâ-alawwal, sixth year of Aḥmad-shâh's reign) = A. D. 1753, March 24, by Ârzû's pupil Mîr 'Ârif-allâh, known as Imâm-aldîn; it came into Kaikubâdjang's library, A. H. 1204, 2nd of Rabî'-alawwal (A. D. 1789, December 20).

No. 3116, ff. 344, ll. 17; Nasta'lîk, mixed with Shikasta; size, 12½ in. by 6⅞ in.

681

Muntakhab-i-Majmâ'-alnafâ'is (منتخب مجمع النفائس).

An abridgment of 'Alî Khân Ârzû's tadhkirah (منتخب تذکرهٔ خان آرزو), written in the shape of an album, and likewise identical with the one mentioned by A. Sprenger, Catal., p. 134, at the end of the note.

Ff. 2a–14b contain a complete alphabetical index of all the poets quoted in this work. On fol. 15a the real tadhkirah, or rather the anthology (for the biographical notices are either extremely short or left out altogether), begins with a rubâ'î by Bâyazîd Bisṭâmî. On fol. 1b, a واسوخت in Rekhta is added.

This copy is dated the 1st of Ṣafar, A. H. 1243 (= A. D. 1827, August 24, the twenty-second year of Akbarshâh II, the son of Shâh 'Âlam and nominal emperor of Dihlî, from A. H. 1221 to 1253 = A. D. 1806–1837).

No. 3117, ff. 137, 2 coll., in diagonal lines, with an additional long line between the columns; Nasta'lîk, mixed with Shikasta, size, 12 in. by 5½ in.

682

Maâthir alkirâm-i-ta'rîkh-i-Balgrâm (مآثر الکرام تاریخ بلگرام).

The *first volume* of the great biographical work on the famous men of Balgrâm in Audh and neighbourhood, and those other eminent Indians who were in some way or other connected with that district, by Mîr Ghulâm 'Alîkhân Ḥusainî Wâsiṭî Balgrâmî, with the takhallus Âzâd, who was born in Balgrâm, A. H. 1116 (A. D. 1704, 1705), and died towards the end of A. H. 1200 (A. D. 1786, September); comp. on the author who has been mentioned above as the first editor of the Maâthir-alumarâ, in No. 622 sq., and again in No. 655, Rieu i. p. 373; A. Sprenger, Catal., p. 142, and Bland, in Journal of the Royal Asiatic Society, ix. p. 150, and on the مآثر الکرام, Rieu iii. p. 971, and W. Pertsch, Berlin Cat., pp. 566–569, where a full list of the biographies in the *second* faṣl of the work (sixty-seven in the Berlin copy) is given.

The date of composition is A. H. 1166 (A. D. 1753), according to the chronogram ختامه مسك. The Maâthir-alkirâm is divided into two faṣls, the first dealing with the Fukarâ or Shaikhs and pious men, the second (beginning on fol. 71b) with the Fuḍalâ or learned men; there are seventy-seven biographies in the former, and seventy-two (five more than in the Berlin copy) in the latter. The author mentions himself in both, see ff. 65b and 121a.

Beginning: نسائم المحامد سارية الی الحمی السرمدی و ازهار التصلیة و التسلیم الخ.

This copy was sent (according to a note in this MS.) by the author from Aurangâbâd, to Mr. Richard Johnson, at Ḥaidarâbâd, through 'Lutchmen-narain' (that is no doubt Lachmî Narâyan, the author of the گل رعنا, a tadhkirah of Persian poets in India, composed A. H. 1181 = A. D. 1767, 1768, and a faithful Ghulâm or servant of Âzâd, see Rieu iii. p. 977), the 1st of March, 1785; 100 rupees were sent in return.

No. 1320, ff. 123, ll. 21; Nasta'lîk; size, 9⅝ in. by 5⅝ in.

683

Sarw-i-Âzâd (سرو آزاد).

The *second volume* of Mîr Ghulâm 'Alî Âzâd's great

biographical work on the famous men of Balgrâm and other parts of India, with the special title of Sarw-i-Âzâd, likewise composed A.H. 1166, according to the following three chronograms: ختم او احسن, شاید, آزاد سرو سبز تازه, and تحریر عالی کرد آزاد, see the last page in this copy, and ff. 3a, ll. 6 and 7, and 158b, last two lines, in the following copy; compare on this work, A. Sprenger, Catal., p. 143, and Bland, in Journal of the Royal Asiatic Society, ix. p. 151. It is divided, like the first volume, into two fasls: the first comprising 143 biographies of Persian poets; the second (on fol. 155b), eight biographies of Rekhta poets. At the end of the work, on fol. 165 sq., an extract is given from Mîr Ghulâm Nabî's (see A. Sprenger, Catal., p. 230, first line sq.) Hindûstânî treatise, اصلاح درس, on the forms of poetry and music, composed A.H. 1154 (A.D. 1741, 1742). A complete index of all biographies on ff. 1b–4a.

Beginning, on fol. 5b: سرمایهٔ حمد نثار مدحی که ارواح معانی را با قوالب الفاظ آمیخت و بسعهٔ متعلقهٔ اعلان را از در قدرت آویخت الخ.

In the preface of this (*second*) volume the author gives a detailed statement about the composition of the whole work; he says, that after having completed A.H. 1148 (A.D. 1735, 1736) his general tadhkirah of Persian poets, styled ید بیضا (see A. Sprenger, Catal., p. 142), he resolved upon writing a work on the literary men of his native town, which he divided into two volumes, the first to be styled مآثر الکرام الخ and the second سرو آزاد (see fol. 6b, line 14 sq.).

No date.

No. 1852, ff. 172, ll. 21, Nasta'lîk, size 9½ in. by 5½ in.

684

Another, incomplete, copy of the same.

Beginning as in the preceding copy. *First fasl*, on Persian poets, on fol. 3a; the *second fasl*, on Hindûstânî poets, is entirely missing here.

Copied A.H. 1265 (A.D. 1849).

No. 3176, ff. 1–158, ll. 17; very distinct Nasta'lîk, size, 10⅝ in. by 8 in.

685

Khazâna-i-'âmirah (خزانهٔ عامره).

The best known of all the tadhkirâs of Mîr Ghulâm Alî Âzâd, styled the 'Royal Treasury,' and composed in A.H. 1176 and 1177 (A.D. 1762, 1763). It contains in alphabetical order 135 of the most renowned ancient and modern poets, comp. Bodleian Catal., No. 381, where a full list of all the biographies is given; Rieu i. p. 373, where the twenty-one authorities are enumerated, on which this work is founded; A. Sprenger, Catal., p. 143; Bland, in Journal of the Royal Asiatic Society, ix. pp. 40–43; Elliot, History of India, viii. p. 188; see also No. 490 in this Cat., where extracts from the account of the Marattahs (inserted in this tadhkirah after the tenth biography) are found. A full index on the fly-leaves.

Beginning: سرکلام را جیغهٔ حمد صانعی که انسان الخ.

This copy was transcribed from the author's autograph, by Muhammad Ma'rûf bin Muhammad Bûlâkî, an inhabitant of Aurangâbâd, and dated the 16th of Rajab, A.H. 1182 (A.D. 1768, Nov. 26).

No. 2979, ff. 351, ll. 17; distinct Nasta'lîk; size, 9⅝ in. by 5¾ in.

686

Another copy of the same.

Beginning as in the preceding copy; an index on the fly-leaves. The first and the last three pages rather effaced.

Dated Rabî'-alawwal, A.H. 1193 (A.D. 1779, March, April).

No. 2736, ff. 185, ll. 27; Nasta'lîk; size, 9½ in. by 6⅝ in.

687

The same.

Another excellent copy, without a date. Complete index on ff. 1a–6a. Beginning of the tadhkirah in the middle of fol. 6a.

No. 2954, ff. 376, ll. 15; large and distinct Nasta'lîk, size, 11⅝ in. by 7 in.

688

The same.

No date. Complete index, on ff. 1b–6b. Beginning of the tadhkirah on fol. 7b.

No. 2953, ff. 404, ll. 15, Nasta'lîk, by different hands; size 11¼ in. by 7 in.

689

The same.

No date. Complete index on the fly-leaves.

No. 1824, ff. 1–267, ll. 21, clear Nasta'lîk, size, 9½ in. by 5¾ in.

690

The same.

No date. An index on the fly-leaves.

No. 1140, ff. 317, ll. 16–21, unequal Shikasta; size, 9⅝ in. by 6⅝ in.

691

Majmû'a-i-shu'arâ (مجموعهٔ شعرا).

Selections from the poems of about 686 Persian poets, by Sirâj-aldîn Husaini of Aurangâbâd, with the takhallus Sirâj, also called دیوان منتخب or rather منتخب دیوانها, which gives as date of completion A.H. 1169 = A.D. 1756 (see fol. 3a, l. 7). A biography of the author and a list of those poets whose dates of death are mentioned are found in A. Sprenger, Catal., p. 148 sq.

Beginning of the preface, on fol. 1b: دیباچهٔ کتاب شرح و بیان حمد سخن آفرینی است که فهرست جمیع اسماء معانی الخ.

A complete index of the poets on ff. 4b–11a.

Beginning of the selections (in alphabetical order) on fol. 11b, with Shafi'â Athar (who died A.H. 1124=A.D. 1712). Dated the 12th of Muharram, A.H. 1191 (A.D. 1777, February 20), and written for Mîr Diyâ-aldîn Muhammadkhân. This copy is obviously the same which was formerly in the possession of Mr. Hall, see A. Sprenger, Catal., p. 149, note.

No. 3166, ff. 234, 2 coll., each ll. 13, Nasta'lîk, mixed with Shikasta; size, 8¾ in. by 5⅝ in.

692

A very large universal biography of Persian poets, with copious extracts, comprising, according to the index on ff. 1a–17a, 2200 names, by an anonymous author, without preface and colophon This big volume, which is (to judge from the blank leaves left between chapters and single names) the first sketch of a tadhkirah only, must have been compiled between A H 1170 and 1180 (A D. 1757–1766), for on fol 95a the death of Sirâj-aldîn 'Alîkhân Ârzû (see Nos. 680 and 681 above) is fixed in A H 1170 (contrary to the usual statement), and on fol 663b Mîr Shams-aldîn Fakîr, who died, according to A Sprenger, Catal., p 394, A H 1180 or 1181 (A.D 1766, 1767), is spoken of as still alive. Perhaps we have got in this copy the very rare —and as yet never met with— تذكرهٔ سنطير, which was compiled A H 1172 or 1178 (A D 1758, 1759, or 1764, 1765), by Mîr 'Abd-alwahhâb Daulatâbadi (see A Sprenger, Catal, p 144, No. 11). The arrangement is alphabetical each letter forms a حديقه, and each حديقه is subdivided into three كلشن (ancient, middle, and modern poets), the last of which comprises again two چمن (viz poets of Îrân and Tûrân, and poets of India) The first name on fol 19b is Shaikh Abûalhasan Kharakânî As for the old poets in particular, the biographical dates are very incorrect, Kharakânî's death, for example, being fixed in A H 352 (instead of A H 425), and Nâsir bin Khusrau's even in A H 119 (!)

No 2415, ff 936, 3 coll ll 15 in each, written by different hands in Nasta'lîk and Shikasta, size, 12½ in by 8 in.

693

Âtashkada (آتشكده).

The comparatively oldest copy of Hâjî Lutf 'Alîbeg Isfahânî's famous collection of biographies of Persian poets, styled Âtashkada or the Fire-temple, and compiled during the years A.H. 1174–1193 (A.D 1760–1779), comp. Bodleian Cat., Nos. 384–386, where a complete list of all the biographies is given; Bland, in Journal of the Royal Asiatic Society, vii. p. 345 sq.; Rieu i. p. 375; W. Pertsch, Berlin Cat., p 624; A. Sprenger, Catal., p. 161, etc. The chapter on the 'royal and princely poets' has been edited by N. Bland, London, 1844; the whole work has been lithographed at Calcutta, A.H. 1249, and at Bombay, A.H. 1277. This copy, by far older than those in the Bodleian Library, the British Museum, and in Berlin, was made by Muhammad Hasan almûsawî, at Shîrâz, for Mirzâ Muhammad, and finished in the month Jumâdâ-alawwal, A.H. 1196 (A.D. 1782, April–May), only three years after the completion of the original work itself.

Beginning: فروغ آتشكدهٔ دل و زبانهٔ اخگر زبان سپاس بيقياس قديمى است الخ.

Complete index of poets on ff. 3b–5b.

First Censer (مجمرهٔ اولى), the older poets, subdivided into—

A flame (شعله), containing royal and princely poets, on fol. 5b.

A first firebrand (اخگر): the poets of Îrân, in five sparks (شراره): (*a*) Poets of Âdharbaijân and its dependencies, on fol. 14b; (*b*) Poets of Khurâsân, on fol. 29a, (*c*) Poets of Tabaristân, Jurjân, Lâhîjân, Rasht, and Mâzandarân, on fol. 80a; (*d*) Poets of 'Irâk-i-'Arab and 'Irâk-i-'Ajam, on fol. 88b; (*e*) Poets of Fârs, on fol. 137a.

A second firebrand: the poets of Tûrân, in three sparks: (*a*) Poets of Balkh and its dependencies, on fol 156b; (*b*) Poets of Khwârizm, on fol. 162b, (*c*) Poets of Transoxania, on fol. 166a.

A third firebrand. poets of India, in three sparks (*a*) Poets of the Dakhan, on fol. 181b; (*b*) Poets of Dihlî, ib., (*c*) Poets of Kashmîr, on fol 184a, and a lustre (فروغ), containing poetesses, on fol. 184a.

Second Censer (مجمرهٔ ثانيه), modern and contemporary poets, subdivided into two rays (ترتو), viz (*a*) The modern poets, on fol 185b; (*b*) Khâtimah and autobiography of the author himself, with extracts from his own works, on fol. 221b.

This copy was brought from Persia, 1801.

No 2929 ff 244, 4 coll, ll 25, excellent, but small Nasta'lîk, the first two pages splendidly embellished, illuminated frontispiece; magnificent eastern binding; size, 11¾ in by 7⅝ in

694

Another copy of the same.

This copy of the Âtashkada was written by the author's own son, 'Alî Muhammad alshîrâzî alburûjirdî (اس المرحوم لطفعلى على محمّد الشيرازى مسكنًا البروجردى موطنًا), in the reign of Fath 'Alî Shâh of Persia, and finished in the month Safar, A H. 1215 (A D 1800, June, July). Index on ff. 3b–5b

First Censer (مجمرهٔ). older poets, on fol 5b.

The flame (شعله), on fol 5b, *first firebrand* (اخگر) poets of Îrân, in five sparks (شراره), on ff 14a (heading omitted), 28a, 77a, 85a, and 133a; *second firebrand* poets of Tûrân, in three sparks, on ff 152a, 157b (margin), and 161a (here must be read شرارهٔ ثالثه instead of ثانيه); *third firebrand*, poets of India, in three sparks, on ff. 175b (first and second شراره) and 177b margin (here again شرارهٔ ثالثه to be read instead of ثانيه).

The lustre (فروغ), poetesses, on fol. 178a.

Second Censer: modern and contemporary poets, on fol. 179a; *Khâtimah* (author's autobiography, etc), on fol. 211b margin.

A geographical index on the fly-leaves at the end of the MS.

No. 3445, ff. 235, 4 coll., each ll. 17, and a fifth on the margin, ll. 34; neat, but very small Nasta'lîk; large illuminated frontispiece, the first two pages gorgeously embellished; size, 8½ in. by 5⅝ in.

695

Lubb-i-Lubâb (لبّ لباب).

An epitome from the large and well-known tadhkirah رياض الشعرا, by 'Alî Kulîkhân, with the takhallus Wâlih (which was completed A. H. 1161 = A. D. 1748, comp. Bodleian Cat., Nos. 377 and 378; Rieu i. p. 371; W. Pertsch, Berlin Cat., p. 622 sq.; Bland, in Journal of the Royal Asiatic Society, ix. p. 143; A. Sprenger, Catal., p. 132, No. 18, etc.), made by Kamar-aldîn 'Alî bin Sanâ-allâh alhusaini alnâṣirî for Mr. Richard Johnson.

This copy is the compiler's autograph, and finished by him the 12th of Rajab, A. H. 1194 (A. D. 1780, July 14), at Lucknow.

Beginning: حمدی منزّه از وصمت انقطاع سزای بارگاه کلیمی است که انّه تذکرة للمتّقین نعت کلام الخ.

It contains nearly all the same poets, who are quoted in the رياض, but much shorter, with a few biographical notices and a few specimens of their poetry; but in spite of its being only an abridgment, it is of some value as the author has made sometimes interesting additions, which are not found in the larger work. It is alphabetically arranged, and begins with Shaikh Abû Sa'îd bin Abû-alkhair.

No. 1013, ff. 236, ll. 15, Shikasta; size, 10¼ in. by 6⅝ in.

696

Khulâṣat-alafkâr (خلاصة الافكار).

Perhaps the fullest and most valuable copy extant of Abû Tâlib ibn Marḥûm (in the Bodleian MS. Maghfûr) Ḥâjî Muhammad Begkhân Tabrîzî alisfahânî (born A. H. 1166 = A. D. 1753, died A. H. 1221 = A. D. 1806) important and rare tadhkirah of Persian poets, compiled in A. H. 1206 and 1207 (A. D. 1791–1793), comp. Bodleian Cat., No. 391, where the complete list of 494 poets is given; Rieu i. p. 378; Bland, in Journal of the Royal Asiatic Society, ix. pp. 153–158; A. Sprenger, Catal., p. 163; Elliot, History of India, viii. p. 298, etc., see also Bodleian Cat., No. 1855, where the author's travels in Europe during A. H. 1213–1218 (A. D. 1799–1803) are described under the title of مسمر طالبی فی بلاد افرنجی, and No. 1994, where his dîwân is noticed. This copy was made, as an English letter inserted in this MS. informs us, by Mr. George Swinton, from the original work, and revised by the author in his own hand, when in Calcutta, 1804, after his return from England. Mr. Swinton gives, besides, the following particulars as to the fate of his copy: 'Having lent it afterwards to the late Dr. Leyden, it passed, with his own books, into the hands of his executors, who sold the Oriental portion of his collection to the Honourable Court of Directors (i. e. of the East India Company), in Leadenhall Street. I had quite lost sight of it until last year, when I accidentally learnt where it was. The Honourable Court were graciously pleased, on my application, to restore it to me, and I thus became once more possessor of a work, to which I had attached a peculiar value for the sake of its author, under whom I had studied Persian in London, previously to my appointment to the Bengal Civil Service. Having now gratified my desire of having it again, I conceive that I cannot more appointedly manifest my regard for the memory of its author, as one of the most enlightened and noble-minded of the natives of India, nor better evince my grateful sense of the Honourable Court's liberality in placing the work at my disposal, than by replacing it on the shelves of their Library for the general benefit of Oriental scholars who, like myself, are admirers of the Persian Muse.'

This letter is dated '29th August, 1851, 4 Athol Crescent, Edinburgh.' The MS. was numbered 53 in the Bibliotheca Leydeniana, and is the same which Mr. Bland has described in No. xi of his valuable paper; the pages containing the description are annexed to this copy.

Beginning, on fol. 1b: لآلی منشور سپاس وستایش باستحقاق نثار دامن کبریای ناظمی تواند بود الخ.

The twenty-eight Ḥadîkas, containing biographies and poetical specimens of 310 poets, begin, on fol. 8b, with Abû Sa'îd bin Abû-alkhair.

The ذَيْل or appendix, giving specimens of 159 (in Elliot 181: 160) other poets, begins on fol. 328a; the Khâtimah, with twenty-four more poets, including the author himself, on fol. 344b.

The five treatises begin on fol. 366a: 1. رساله در علم احلاق (on ethics), on fol. 366a. 2. مصطلحات موسیقی (on music), on fol. 368b. 3. در علم عروض وقافیه (on prosody and rhyme), on fol. 370b. 4. مختصر در فنون خمسهٔ طبّ (on medicine), on fol. 376a. 5. لبّ السیَر وجهانما (universal history, biography, and geography), on fol 396a.

The fifth and last treatise, the longest of all, is subdivided into four bâbs, viz.: (a) در تبیین احوال انبیا (the ancient prophets); (b) وقائع خلفاء (the Khalîfs), in seven fasls; (c) in seven fasls, on the wise men of Greece and Rome, the companions, etc., of the prophet (صحابه و تابعین), Shaikhs, 'Ulamâs, and poets of Islâm; (d) the other dynasties of the East, contemporary with and posterior to the 'Abbâside Khalîfs; although the historical notices are very short and concise, they abound in many and very correct chronological dates; on fol. 418b, l. 4 ab infra, for instance, Rûdagî's death is fixed (and no doubt correctly) in A. H. 343 (A. D. 954, 955). This abridgment of universal history, which sometimes appears as a separate work (see Rieu iii. p. 895, and Bland, loc. cit., p. 47), was compiled A. H. 1208 (A. D. 1793, 1794). Beginning of the Lubb-alsiyar wa-jahânnumâ: الحمد لله ربّ العالمین ..... امّا بعد ابجد خوان دبستان نادانی ابو طالب ابن محمّد تبریزی الخ.

The chronogram for the commencement of the whole work, viz. 1206, is جمع یکجا خلاصة الافکار.

Bibliotheca Leydeniana.

A few leaves (ff. 107–110) are unfortunately quite parched, and consequently almost crumbling to pieces.

No. 2692, ff. 473, ll. 23; small, neat, and very distinct Nasta'lîk; size, 12½ in. by 8¾ in.

697

Another copy of the same.

The list of poets begins on fol. 8b, and concludes on fol. 320b. The ذيل or appendix contains only sixteen names in this copy as compared with the 159 or 160 of other copies. The four treatises on ethics, music, prosody, and medical science are entirely missing here; but the fifth, viz. the abridgment of general history, لبّ السير و جهانتما, in four bâbs, is found here on ff. 322b–390.

Beginning as in the preceding copy. No date.

No. 3115, ff. 390, ll. 21; clear and distinct Nasta'lîk; size, 10⅜ in. by 7⅞ in.

e. *Rekhta Poets.*

698

Tadhkira-i-'Alî Ḥusainî Gardîzî (تذكرهٔ على حسينى گرديزى).

A tadhkirah of Rekhta poets, by 'Alî alḥusainî algardîzî (see fol. 1b, l. 3 ab infra), compiled in Persian, A. H. 1165 (A. D. 1752), at Dihlî, comp. A. Sprenger, Catal., p. 178; Rieu iii. p. 1071; Garcin de Tassy, Littérature Hindouie, etc., 2nd ed. i. p. 523; Journal Asiatique, 5e série, ii. p. 369. It is arranged alphabetically, and contains, according to the index on ff. 70b and 71a, ninety-seven biographies. It begins with Sirâj-aldîn 'Alîkhân Ârzû (see above, Nos. 680 and 681), on fol. 3b, and ends with 'Abd-alwahhâb Yakrû, a pupil of Âbrû, on fol. 70b, l. 2.

Beginning: ابتداى سخن بحمد سخن آفرينى سزاست كه سر لوح نسخهٔ كائنات را الخ.

This is the oldest of the India Office copies, dated A. H. 1180 (A. D. 1766, 1767), and belonged formerly to Mr. J. Edward Hall (Benares, 1851), who lent it to Dr. A. Sprenger, as we learn from the latter's Catal., p. 178, note. On ff. 71b and 72 there is added by another hand the index of some Hindûstânî medical work. A few Rekhta baits, on fol. 1a.

No. 3168, ff. 1–72, ll. 15; Nasta'lîk, written by two different hands (the first on ff. 1–31, the second in the handwriting of the colophon and date on ff. 32–71a); size, 8¾ in. by 4½ in.

699

Another copy of the same.

This copy, dated by Mu'in-aldîn Bhagalpûrî the first of Dhû-alhijjah, A. H. 1216 (A. D. 1802, April 4), belonged originally to Tipû's library. Later owners of it were: Ḥâfiẓ Aḥmad Kabîr, Maulawî Riḍâ Ḥasan-khân Bahâdur, and Mr. J. Edward Hall, who got it from the latter, the 22nd of October, 1848, at Calcutta.

This is the second of the two copies lent by Mr. Hall to Dr. A. Sprenger, see the latter's note in his Catal., loc. cit. The first biography, that of 'Alîkhân Ârzû, begins here on fol. 3b, last line; the last, that of 'Abd-alwahhâb Yakrû, on fol. 79b. There is no index in this copy.

Beginning as in the preceding copy.

No. 3170, ff. 79, ll. 13; Nasta'lîk; size, 8¾ in. by 5⅝ in.

700

The same.

This copy, which contains, according to the index on ff. 32b and 33a, 108 poets, was transcribed in Calcutta by على پندواى (امجد ؟) امجد, in the year 1213 of the Bangâlî era (=A. D. 1805, 1806), and begins in the usual way, on fol. 33b. The author's name appears on fol. 34a, first line; the first biography ('Alîkhân Ârzû), on fol. 36a, l. 1; the last (Yakrû), on fol. 118b.

Bibliotheca Leydeniana.

No. 2452, ff. 32–119, ll. 13; distinct Nasta'lîk; size, 8¾ in. by 6¼ in.

701

Makhzan-i-Nikât (مخزن نكات).

The most valuable biography and anthology of the earlier Rekhta poets, written in Persian by Muḥammad Kiyâm-aldîn bin 'Alî, with the takhalluṣ Ḳâ'im of Čandpûr (see title and author's name here on fol. 2a, ll. 6 and 8), comp. A. Sprenger, Catal., p. 179 (it is one of the authorities used by Sprenger in his most valuable alphabetical list of Rekhta poets). The title is a chronogram, giving as date of composition A. H. 1168 (A. D. 1754, 1755), comp. also fol. 75a, ll. 3 and 4. The author died A. H. 1210 or 1207 (A. D. 1795, 1796, or 1792, 1793), comp. A. Sprenger, loc. cit.

Beginning: رنگينئ كلمات و دلنشين فقرات بحمد سخن پناهى است كه دنياى الخ.

It is divided into three ṭabaḳas (see fol. 2b, ll. 2 and 3), viz.:

First ṭabaḳah (the older poets, در بيان اشعار شعراى متقدّمين), on fol. 2b, beginning with Sa'dî, on fol. 3a, and ending with Mîr Ja'far, with the takhalluṣ Ja'far, the contemporary of Bîdil (see A. Sprenger, Catal., p. 242, l. 21 sq.), on fol. 13b.

Second ṭabaḳah (the poets of the middle period, در ذكر كلام سخنوران متوسّطين), on fol. 14a, beginning with Shâh Mubârak, with the takhalluṣ Âbrû (A. Sprenger, Catal., p. 196, l. 5 sq.), on fol. 14b, and ending with the Afghân Kamtarîn (A. Sprenger, Catal., p. 247, l. 18 sq.), on fol. 35a.

Third ṭabaḳah (the modern poets, در بيان اشعار و احوال شعراى متأخّرين), on fol. 35a, beginning with Mîr Shams-aldîn Faḳîr (A. Sprenger, Catal., p. 223, l. 21 sq.), on fol. 36a, and ending with Ḳiyâm-aldîn 'Alî (bin 'Alî ?) Ḳâ'im, the author of this work.

No date.

No. 3522, ff. 86, ll. 11; clear and distinct Nasta'lîk; size, 8¼–8¾ in. by 6⅜–6¾ in.

702

Iyâr-alshu'arâ (عيار الشعرا).

The touchstone of poets, a very extensive, but utterly uncritical tadhkirah of Rekhta poets, by Khûb Čand bin Bhawânî Čand bin Râî Salâmatrâî bin 'Ajâ'ib Râî Kâyath, with the takhalluṣ Dhakâ (acumen), or, as Sprenger reads, Dhukâ (sun), see fol. 2a, ll. 3 and 4, and fol. 137a, l. 9, a native of Dihlî, who lived in Sikandarâbâd, and compiled, or at least began to compile, this tadhkirah in A. H. 1208=A. D. 1793, 1794, or 1213=

A.D. 1798, 1799 (according to a rather ambiguous chronogram on fol. 2b, l. 8), at the request of his teacher Mîr Nasîr-aldîn Nâsîr; see fol. 138a, l. 7. The title appears on fol. 2b, l. 3. According to A. Sprenger, Catal., pp. 184 and 185, he must have been engaged in this work more than thirty years, since a date as late as A.H. 1247 is found in it. He died A.H. 1262 (A.D. 1846). In the preface, on fol. 2a, l. 3 ab infra, he mentions his previous work, the دیوان ذکا.

Beginning: حمد بیحدّ داوری را سرد که ده کلك قدرت نقش وجود انسان را در کرسی الخ.

The tadhkirah is arranged alphabetically, beginning with *Âftâb*, that is, the emperor Shâh 'Âlam, on fol 2b.

The author's own biography, with copious extracts from his Rekhta poems, begins on fol 137a.

No date.

No. 3131, ff 474, ll 15; careless Nasta'lîk, mixed with Shikasta, size, 9¾ in. by 6 in

703

Gulshan-i Hind (گلشن هند).

A tadhkirah of the most famous Rekhta poets, written in Hindûstânî by Mirzâ Lutf, A.H. 1215 (A.D. 1800, 1801), at the request of Mr Gilchrist (see fol 2a, l 4 ab infra, and fol. 2b, l. 12).

Beginning: رعنائی اور رسائی دلبران سخن‌گو اس زینت آفرین کی حمد سی حاصل هی الخ

The first poet of this alphabetical tadhkirah is *Âftâb*, on fol. 4a, the last, Yakrang, on fol 195a.

No date. On the inner side of the binding is an entry from A.H. 1265 (A.D 1849) Comp. A. Sprenger, Catal., p. 184.

No 3126, ff. 196, ll. 17, the larger portion is written in Shikasta; ff 42–79 and 81 104 in large and stiff Nasta'lîk, fol 76b and parts of fol 133 left blank; a few pages in diagonal lines, size, 11½ in. by 6¼ in.

f. *Miscellaneous.*

704

Majâlis-almu'minîn (مجالس المؤمنين).

Biographies of famous Shî'ites, from the beginning of Islâm to the rise of the Safawî dynasty, and the triumph of the Shî'ah faith as the acknowledged state religion in Persia, A.H. 905 (A.D. 1499), composed between A.H. 993–1010 (A.D. 1585–1602), by Nûr-allâh bin Sharîf alhusainî almar'ashî alshûshtarî, and entitled Majâlis-almu'minîn (see fol. 2b, ll. 6 and last but one); comp. Bodleian Cat., Nos. 367–370; Rieu i. p. 337; W. Pertsch, Berlin Cat., p. 564 sq.; Goldziher, Beiträge zur Literaturgeschichte der Shî'a und der sunnitischen Polemik, Wien, 1874; O. Loth, Zeitschrift der D. M. G., vol. 29, p. 676. Printed in Tahrân, A.H. 1268.

The work is divided into an introduction (فاتحه) and twelve sections (مجلس), viz.:

فاتحه در تحقیق تعریف مطلق شیعه و شیعهٔ امامیّهٔ اثنا عشریه (on the Shî'ah in general and the Imâmiyyah or Ithnâ-'ashariyyah sect in special), on fol. 2b, last line.

مجلس اوّل در ذکر بعضی از اماکن لطیفه و مواطن شریفه که آنرا با ائمهٔ طاهرین و شیعهٔ با اخلاص ایشان اختصاص خاصّ حاصل است (on places connected with the Shî'ah and the Imâms), on fol. 10a.

مجلس دوم در بیان طائفهٔ چند که بتشیّع مشهور و در سلك اهل ایمان مذکورند (on some Shî'ah tribes), on fol. 51b.

مجلس سیوم در ذکر اکابر شیعه از اصحاب حضرت سیّد الانام (on the great Shî'ites among the Ashâb or companions of the prophet), on fol. 66a.

مجلس چهارم در ذکر اکابر دین و افاضل مؤمنین از زمرهٔ تابعین (on the Tâbi'in or followers of the Ashâb), on fol. 129a.

مجلس پنجم در ذکر بعضی از اکابر متکلمین و افاضل مفسّرین و محدّثین و اعاظم فقهاء مجتهدین و اعیان از تبع تابعین ..... (on the great theologians, commentators, traditionists, leading legists, etc., among the Tubba' Tâbi'in, or the second generation after the Ashâb), on fol. 154a.

مجلس ششم در ذکر جمعی از صوفیان صافی طویّت که برد سالکان مسالك طریقت الخ (on the Sûfîs; the heading is incomplete), on fol. 280b

مجلس هفتم در ذکر مشاهیر حکماء اسلام و متکلّمین اعلام که اکثر ایشان عالم بفروع و اصول شریعت حضرت رسول بوده اند (on the Hakîms or philosophers), on fol. 364a

مجلس هشتم در ذکر ملوك نامدار و سلاطین کامگار از فرقهٔ تاجیه (on the famous Shî'ah kings), on fol. 391a.

مجلس نهم در ذکر امرای نامدار و سپهسالاران عالی تبار که کردمان روزگار و شاهسواران کارزار بوده اند (on the famous Shî'ah Amîrs, generals, etc.), on fol. 464a.

مجلس دهم در ذکر وزرای عظام و کاتبان کرام (on the great Shî'ah Wazîrs and secretaries), on fol. 478b.

مجلس یازدهم در ذکر شعرای عرب که مسند ارباب ادب اند (on the Arab poets), on fol 507a.

مجلس دوازدهم در ذکر شعرای عجم (on the Persian poets), on fol 545b.

This last Majlis begins with Firdausî (on ff. 545b–557a), Asadî (on ff. 557a–558a), etc., and ends with Lisânî (on ff. 597a–598a).

Beginning, on fol. 1b: نفحات دلگشای حمد و رشحات جانفزای ثنا که از جهت شمال اعتقاد الخ.

The author, Sayyid Nûr-allâh, suffered for his Shî'ah tendencies under the emperor Jahângîr (A.H. 1014–1037=A.D. 1605–1627), see H. T. Colebrooke, Asiatic Researches, vol. vii. p. 338.

No date.

No. 1400, ff. 598, ll. 23; written in unequal Nasta'lîk, by different hands; size, 11¼ in. by 7 in.

705

Ṭabakât-i-Shâhjahânî (طبقات شاهجهانی).

A large collection of succinct biographies of all the great Sayyids, Shaikhs, Saints, Ḥakîms, 'Ulamâs, and poets, who flourished from the beginning of Tîmûr's reign down to the reign of the emperor Shâhjahân, compiled about A. H. 1046 (A. D. 1636, 1637) by Muḥammad Ṣâdiḳ, and dedicated to Shâhjahân (A. H. 1037–1068 = A. D. 1627–1658), comp. Rieu iii. p. 1009; Elliot, History of India, vii. p. 133. It is divided into ten ṭabaḳât (every one containing three bâbs), viz.:

Ṭabaḳah I: Famous men in Tîmûr's reign (A. H. 770–807 = A. D. 1369–1405), on fol. 6ᵃ (bâb II, on fol. 23ᵇ; bâb III, on fol. 30ᵃ).

Ṭabaḳah II: Famous men, who lived under Mirzâ Mîrânshâh and died under Sulṭân Shâhrukh (A. H. 807–850 = A. D. 1405–1447), on fol. 40ᵃ (bâb II, on fol 63ᵃ; bâb III, on fol. 75ᵇ)

Ṭabaḳah III: Famous men under Sulṭân Muḥammad bin Mirzâ Mîrânshâh and Mirzâ Ulughbeg bin Mirzâ Shâhrukh (A. H. 850–853 = A. D. 1447–1449), on fol. 85ᵇ (bâb II, on fol 95ᵃ, bâb III, on fol. 102ᵇ).

Ṭabaḳah IV: Famous men, who lived and died under Sulṭân Abû Sa'îd Gûrgân (A. H. 854–873 = A. D. 1450–1469), on fol. 109ᵃ (bâb II, on fol. 118ᵃ; bab III, on fol. 124ᵃ).

Ṭabakah V Famous men, who lived and died under Mirzâ 'Umar Shaikh Bahâdur, son of Sulṭân Abû Sa'îd Gûrgân (A. H 873–899 = A. D 1469–1494), on fol. 133ᵇ (bâb II, on fol. 147ᵃ, bâb III, on fol. 156ᵇ).

Ṭabakah VI Fambus men under Sulṭân Bâbar (A. H 900–937 = A D. 1495–1530), on fol 161ᵇ (bab II, on fol 179ᵇ, bâb III, on fol 187ᵃ).

Tabaḳah VII Famous men under Sulṭân Humâyûn (A. H. 938–963 = A D. 1531–1556), on fol. 192ᵃ (bâb II, on fol. 205ᵇ, bâb III, on fol 215ᵇ).

Tabakah VIII. Famous men under Sulṭân Akbar (A H. 963–1014 = A D 1556–1605), on fol. 223ᵇ (bâb II, on fol 261ᵇ, bâb III, on fol. 284ᵇ).

Ṭabakah IX Famous men under Sulṭân Jahângir (A H 1014–1037 = A D 1605–1627), on fol. 348ᵃ (bab II, on fol. 369ᵃ, bâb III, on fol. 380ᵃ).

Ṭabakah X Famous men, contemporary with Sultân Shâhjahân, from A. H. 1037–1046 = A. D 1627–1636, 1637, on fol. 395ᵃ (bâb II, on fol. 415ᵇ; III, on fol. 424ᵃ).

After fol 434 two leaves are missing Worm-eaten and slightly injured throughout.

No date.

Beginning: آغاز سخن بسپاس و ستایش خداوند بی نیاز الخ.

No. 259, ff 435, ll. 15: Nasta'lîk; illuminated heading on fol. 1ᵇ; size, 7¾ in. by 4¼ in.

706

The autobiography of a modern Persian, who occupied various positions, in the reign of Fatḥ 'Alî Shâh (A. H. 1212–1250 = A. D. 1797–1834), but conceals his name with the greatest care. He was born the 16th of Jumâdâ II, A. H. 1197, at Iṣfahân (A. D. 1783, May 19), see fol. 5ᵃ, ll. 4 and 3 ab infra, and began to note down the events of his life, at the request of some true friends and companions, in the month Dhû-alḥijjah, A. H. 1239 (A. D. 1824, August), see fol. 2ᵇ, l. 4 sq. He mentions incidentally his grand-uncle 'Abd-alraḥîmkhân (fol. 41ᵇ, l. 6), and three brothers of his, viz. Mirzâ 'Alî Akbar, Mirzâ 'Alî Riḍâ, and Fatḥ-allâhkhân (fol. 42ᵇ). If the last-mentioned brother should be identical with Fatḥ-allâhkhân, son of Luṭf 'Alîkhân, the last reigning prince of the Zand dynasty (who was defeated, captured and murdered in A. H. 1209 = A. D. 1795), the anonymous author would of course be a son, and probably the youngest son, of that unfortunate ruler also, but الله اعلم!

The biography itself is divided into four bâbs, with the following headings:

1. در کیفیّت نسب, on fol. 3ᵇ (the author traces his genealogy back to Ḥâjî Kiwâm-aldîn Shirâzî, a contemporary of Shâh Shujâ'-i-Muzaffarî, A. H. 760–786 = A D. 1359–1384).

2 از زمان ولادت الی اوان مغضوب شدن از سلطان جهانسان و قبلهٔ عالم و عالمیان, on fol. 5ᵃ.

3. در انحراف مزاج مبارك سلطانی و اثبات حقّیّت احکام قضا نظام نادلّه و دراهیم عملّه بتقدیر قادر سبحانی, on fol. 25ᵃ.

4. بفصل احوال بعد از سیاست و یاسا و اعطاف زیاده از حدّ و احصی و الطاف شاهنشاه معدلت گستر درّه پرور, on fol. 38ᵃ.

On fol. 53ᵃ there is inserted a poetical description of the earthquake of Shirâz, some years before the composition of this autobiography, by Mirzâ Kûčak, of Shirâz, a famous penman and calligrapher (see Rieu ii. p 786ᵇ), entitled: مرزا کوچك در باب زلزلهٔ شیراز

On ff 61ᵃ–139 a historical treatise by the author himself is added, a concise account of old Persian kings, entitled گفتار در ذکر مختصری از وقائع اوضاع و احوال ملوك پسندیده شیم عجم کمار چهار طبقه, divided into the customary four ṭabaḳât, viz.: 1. Pishdâdians, on fol. 61ᵇ; 2 Kayânians, on fol. 80ᵇ; 3. Ashḳânians, on fol. 93ᵇ, and 4. Sâsânians, on fol. 101ᵃ.

Beginning of the autobiography, on fol. 1ᵇ. بس نگردید و نگردد روزگار دل بدنیا در نبندد هوشیار الخ

Dated the 29th of Ramaḍân, A. H. 1253 (A. D. 1837, Dec. 27), by Abû-alḳâsim bin 'Abd-alriḍâ, of Ḳazwîn.

No. 3399, olim 16. J. 13, ff. 139, ll. 9; clear Nasta'lîk; size, 6 in. by 4¼ in.

IX. Geography, Cosmography, and Topography.

707

Tarjuma-i-almasâlik wa-almamâlik (ترجمهٔ المسالك و الممالك).

The same Persian adaptation of the famous geogra-

phical work by Abû Isḥâk Ibrâhîm bin Muḥammad al-Fârisî, better known as al-Istakhrî, called مسالك الممالك, and probably completed A.H. 340 (A.D. 951, 952), as a revised and enlarged edition of Abû Zaid Aḥmad bin Sahl al-Balkhî's (died A.H. 322 = A.D. 934) صور الاقاليم or اشكال البلاد, which is described in G. Flugel ii. 424 and 425, and begins: الحمد لله مبدئ (مبتدئ) النعم و ولى الحمد و صلّى الله على سيّد المرسلين وآله اجمعين امّا بعد چنين گويد خداوند سخن كه مراد ما از تصنيف اين كتاب الخ

It is besides identical with the one noticed in H Khalfa, v. p. 509, No 11869. On the very intricate question of the relationship between Abû Zaid Balkhî's and Istakhrî's respective works and the frequent mixture of both, as well as on the different Persian paraphrases extant, comp especially De Goeje's splendid article on the 'Istakhrî-Balkhî Frage' in the Zeitschrift der D. M. G vol xxv, pp 42–58, and Rieu i p 416, other versions are noticed in H. Khalfa iv p 112, W Pertsch, p 61, B Dorn, Das Asiatische Museum, p 666, Rieu loc cit, etc An abridged Persian translation is contained in Sir W Ouseley's 'Oriental Geography of Ebn Haukal,' London, 1800; a fuller version in the صور البلدان by Muḥammad bin As'ad bin 'Abdallâh, see Bodleian Cat, No 396 The title given to the work on fol. 1[b], l 11 in the present copy, 1[a], just as in Flügel's: مسالك و ممالك. Unfortunately our MS is very defective, there is a large lacuna of, at least, fourteen leaves after fol 1[b], comprising the greater part of the preface and the beginning of the geography itself, and at the end the copy is incomplete also On ff. 2[a]–3[a] a part of the ذكر دريای پارس is found, on fol. 3[b] the ذكر ديار مغرب begins. The copy breaks off on fol 95[b], in the middle of a chapter, styled. مسافات شهرهای سغد و سمرقند.

No 1026, ff. 95, ll. 17; good old Naskhî, many maps, some leaves injured, size, 10½ in by 6¾ in

708

Ṣuwar-alakâlîm (صور الاقاليم).

A geographical compendium, styled both in the colophon and on fol. 1[a] صور الاقاليم, and identical with that described by Rieu i. p. 420 sq. The compiler, whose name is not mentioned, was a servant of Amîr Mubâriz-alḥakk wa-aldunyah wa-aldîn Muḥammad (see fol. 2[b], l. 6), the founder of the Muẓaffarî dynasty (blinded by his son Shâh Shujâ', A.H. 760 = A.D. 1359). According to a passage in one of the British Museum copies this little book was composed A.H. 748 (A.D. 1347, 1348); comp. also Mélanges Asiatiques, vols. iv. p 54, vi. p. 574, and vii. p. 43.

Beginning: الحمد لله ربّ العالمين ..... قال الله تبارك تعالى سنريهم آياتنا فى الآفاق و فى انفسهم حتّى يتبيّن لهم انّه الحقّ امّا بعد در تواريخ آمده كه چون سكندر بن فيلقوس الخ

It is divided into two bâbs:

The *first*, subdivided into two faṣls, viz.:

فصل اوّل در ذكر كرهٔ زمين و مقدار و مساحت آن و معرفت طول و عرض بلدان و خواصّ مواضع (the terrestrial globe, its dimensions, etc.), on fol. 3[b].

فصل دوم در ذكر آفاق جنوبى و خطّ استوا و ما يتعلّق و ينسب اليه (the southern hemisphere, the equator, etc.), on fol. 12[b].

The *second* is subdivided into seven faṣls, each dealing with one of the seven climates, on ff. 22[b], 41[a], 51[a], 84[a], 107[a], 113[a], and 117[a].

Dated the 12th of Ṣafar, A.H. 1220 (A.D. 1805, May 12).

Bibliotheca Leydeniana.

No 2725, ff 1–130, ll. 12; Nasta'lîk; Arabic quotations in Naskhî, size, 8¾ in by 6½ in.

709

Mirât (مرآت).

The first two bâbs of the earliest Persian adaptation, as it appears, of the first part of the Arabic cosmography of Zakariyyâ bin Muḥammad bin Maḥmûd al-Kazwînî (died A H 682 = A D. 1283), the well-known عجائب المخلوقات و غرائب الموجودات (Arabic text edited by Fr Wustenfeld, Gottingen, 1848, German translation by Dr H Ethe, first volume, Leipzig, 1868), in the form of a mathnawî by Shaikh Jalâl-aldîn Ḥamzah Âdhurî (or Âdharî) of Asfarâ'in (the author's name is left out in this copy, but appears in the following one), who flourished in the reign of Shâhrukh, and died A H 866 (A D 1461, 1462 comp A. Sprenger, Catal, p 315 sq, and Rieu i p 43) Its proper title is مرآت, the mirror, or according to a colophon, on fol 38[a], عجائب و غرائب, wonderful and curious things (in Daulatshâh, A. Sprenger, Catal, p. 316, and in the colophon of the present copy, عجائب الغرائب, in Sir Gore Ouseley's Catal, p 2, and W. Pertsch, Berlin Cat., p. 161, عجائب المخلوقات, in the latter also عجائب الدنيا), and it consists of four distinct bâbs, viz.. 1. طامّت الكبرى, 2 غرائب الدنيا, 3. عجائب الاعلى, 4 كتاب سعى وصفا. Besides Kazwînî's cosmography, which is usually styled here عجائب الدنيا, sometimes also عجائب المخلوق, other works have furnished materials for this poem, for instance, a كتاب حيات, a كتاب جواهر تركات, and others; comp. fol. 5[a], ll. 1–11:

چون خط وخال وغمزهٔ معشوق — هست يكسر عجائب المخلوق
از تواريخ وز كتاب حيات — وز كتاب جواهر تركات
از جميع حديث وز تفسير — وانچه از تحفه بود عقل پذير
وز كتاب عجائب الدنيا — نتوان كرد جمله را احصا
صورت جملهٔ آفرينش دوست — شد درينجا عيان چو مغز از پوست
هست صورت نماى موجودات — زان سبب نام كردمش مرآت
مشتمل شد چو بر چهار ابواب — چار نام آمدش زچار كتاب

اوّلین نسخه طامّت الکبراست ـ دومینش[1] عجائب الدنیاست
سیومینش عجائب الاعلی ـ نام چارم کتاب سعی وصفا
لیك فحوای این خجسته کتاب ـ بعد حمد مفتّح الابواب
همت تفصیل علم موجودات ـ معرفت در کمال مخلوقات

That the author intended his work for instruction and not for amusement, he clearly states in several passages, for instance, on fol. 4b, last line:

اصل این نسخه بر حکایت نیست
غیر تأویل علم و حکمت نیست

on fol. 5a, l. 12:

معرفت دان بنای اصل کتاب ـ کان بود فرض بر اولوا الباب

and on fol. 42b, last line:

حرفهای حقائق عالم ـ ماندرین لوح برده ام بقلم

Our copy contains only the first *two bâbs*, viz.:

1. طامّت الکبری, on ff. 1b–38a, beginning:

خالق الخلق و هو مولانا ـ ذکره بالتقدّم اولی

This *first bâb* is a kind of introduction or preliminary discourse on the creation in general, and contains, after the usual praises of God, Muḥammad, etc., and an account of the reasons the author had for writing this poem, the following sections:

تفصیل مراتب عالم عُلْوی و سُفْلی, on fol. 6b.
تمیس اسرار مخلوقات, on fol. 7a.
بیان حکما در اصل خلقت عالم کون, on fol 8b.
سخن بعضی از علما در تحقیق ایجاد عالم and سخن بعضی از اهل توحید, on fol. 9a.
اقوال مختلفه از هر طائفه در مادّهٔ ایجاد عالم, on fol. 10a.
تحقیق حال بر سخن ارباب وحدت and تمثیل در باب اختلافات اشیا, on fol. 10b.
رجوع بکمالات قدرت الهی که نامتناهی است, on fol. 12b.
کیفیّت صفات در مراتب موجودات, on fol. 13b.
در حکمت وجود آدم که خلاصهٔ عالم است, on fol. 14b
حکایت پسر روستائی و سرگذشت او, on fol. 20b.
ذکر حاصّیت ترتیب در اشیا از حکمت حق تعالی, on fol. 27b.
مناسبت آفاق با انفس و کیفیّت حال آدمی, on fol. 30a.
تمثیل در حقیقت حال انسان و کیفیّت اطوار, on fol. 32b.
حکایت آن دوست که آئینه از برای حضرت یوسف برده, on fol. 34a.
آغاز غرائب عالم و عجائب بنی آدم, on fol. 35a.

2. غرائب الدنیا, on ff. 39b–233a, beginning:

ابتدا میکنم به بسم الله ـ کوست بر کلّ کائنات گواه

The *second bâb*, two other copies of which are preserved in the Bodleian Library, see the full description of them in the Bodleian Cat., Nos. 402 and 403 (where by a confusion of this second bâb with the third, which has not yet been found anywhere, as title in the colophon is given غرائب الاعلی), corresponds upon the whole to the *muḳaddimah* and the *second maḳâlah* of Ḳazwînî's cosmography (فی السُفلیّات), whereas the *first maḳâlah* of that work (فی العُلویّات) is the subject of the third bâb, the عجائب الاعلی. After a praise of God and Muḥammad there follows here an explanation of the terms غریب and عجیب, after which the poetical description of all the sublunar things begins, in about the same order, as in Ḳazwînî's work; the first section, on fol. 55a, deals with the غرائب جمادات, or the wonders of the inanimate things, general geography, longitude and latitude, mountains, wells, lakes, seas, islands, minerals, etc.; the following sections treat of plants, birds, huge beasts, Ghûls, monkeys, different sorts of men, and finally of man himself.

Last verse:

چون غرائب نداشت او انجام ـ ختم کردیم و الصلوة و السلام

Dated the first of Rabî'-alâkhar, A.H. 1135 (A.D. 1723, January 9).

No 78, ff. 233, 2 coll., each ll. 15; clear and distinct Nasta'lîk; size, 9 in. by 4¾ in.

710

Another copy of the *second bâb* of the Mirât.

The *second bâb* of the Mirât, with its proper title, غرائب الدنیا (which appears correctly here, on fol. 1a, whilst it is in other places incorrectly styled عرائب الدنیا و عجائب الاعلی, as if the copy included the third bâb also), quite agreeing with ff. 39b–233a in the preceding copy. Copied by Sayyid 'Abd-alkarîm Rajâ'î; the year is omitted, only the 9th of Dhû-alḥijjah is given. Ff 6–23 are misplaced; their right order is. 6, 15–22, 7–14, and 23.

No 191, ff. 129, 2 coll., each ll. 21; clear Nasta'lîk; size, 9 in. by 5¼ in.

711

A defective copy of the same.

The same *second bâb* of the Mirât in a shorter redaction (with omission of various passages and verses) and incomplete besides in consequence of a lacuna between ff. 21 and 27, comprising ff. 19a, l. 8—21a, l. 5 of the preceding copy. The proper order of the leaves is: ff. 1, 2, 26, 16–21, 27–94. Beginning on fol. 26b, the same as in the preceding copies. An index on ff. 1a–2b.

On the fly-leaf and the back of the binding the copy is incorrectly styled عجائب الدنیا.

Dated the 20th of Rajab, A.H. 1074 (A.D. 1664, February 17), at Shâhjahânâbâd.

No. 611, ff. 1a–2b, 16–21, and 26b–94a, 3–4 coll., each ll. 12–21, partly in diagonal lines; careless Nasta'lîk; size, 8½ in. by 4⅞ in.

712

'Ajâ'ib-almakhlûḳât wa gharâ'ib almaujûdât (عجائب المخلوقات وغرائب الموجودات).

The same literal Persian prose-translation of the

[1] That is a mere mistake for غرائب الدنیا, comp. fol. 38a, l. 11: شد بانجام طامّت الکبرا ـ بعد ازین در غرائب الدنیا and likewise ff. 41a, l. 10, and 41b, l. 1.

first part of Ḳazwîní's cosmography which is described in G. Flügel ii. pp. 506–508 (styled there تحفة الغرائب); the Bodleian Cat., Nos. 397 and 398; Rieu ii. p. 462 sq., and W. Pertsch, Berlin Cat., p. 367 sq.; comp. also Ḥ. Khalfa iv. p. 188; Cat. des MSS. et Xylographes, p. 258; De Sacy, Chrestomathie Arabe, 1st ed., iii. p. 414 sq. Beginning the same as in the Arabic original, and in the copies of Vienna, the British Museum, and the Bodleian Library, viz.: العظمة لك و الكبرياء لجلالك اللّهمّ الخ. According to the colophon of the second Vienna copy this translation was completed in the month Jumâdâ I, A. H. 890 (A. D. 1485, May, June). Ḳazwîní's name runs here as in most of the above-mentioned copies: زكريّا بن محمّد بن محمود الكمونى القزوينى. The dedication to 'Izz-aldîn Shâhpûr bin Uthmân, mentioned by Rieu, loc. cit., is found neither in this nor in the following copy. This Persian version has been printed in Ṭaharân, A. H. 1264 (A. D. 1848). No date.

No 1919, ff 259, ll. 25; Nasta'lîk, profusely illustrated throughout; illummated frontispiece; size, 11 in. by 6¼ in.

713

A defective copy of the same:

No date. A lacuna of six leaves after fol. 273, corresponding to the preceding copy, fol. 237ᵃ, l. 6 to fol. 243ᵃ, l. 7 (which agrees with the middle of line 2, on fol. 274ᵃ). Parts of ff 17 and 24 torn away. The last leaf supplied later. The whole copy is, like the preceding one, profusely illustrated; in some places blanks are left which have not been filled in.

Beginning: رتّ يسّر بسم الله الرّحمٰن الرّحيم العظمة (و) لك و الكبرياء لجلالك الخ.

Bibliotheca Leydeniana.

No 2543, ff. 291, ll. 19; Nasta'lîk, pictures throughout; size, 10⅝ in by 6¼ in.

714

'Ajâ'ib-almakhlûḳât wa gharâ'ib-almaujûdât (عجائب المخلوقات و غرائب الموجودات).

One of the finest specimens of modern Indian calligraphy and illuminating art, written at the request of Mr. Charles Raikes, Commissioner and Superintendent of Lâhûr, under the supervision of Muftî 'Alî-aldîn of Lâhûr, by Faḍl-aldîn bin Muḥammad Bakhsh Ṣaḥḥâf of Lâhûr, and completed the 21st of September, A. D. 1854 (see the title-page, fol. 1ᵃ). According to a note by Mr. Raikes himself, fastened to the first fly-leaf, this MS. was sent to the Imperial Exhibition at Paris, for works of art and industry, by the Punjab Committee at Lahore. The India Office Library received it from Dr. Royle, July, 1856.

The Persian translation of the first part of Ḳazwîní's cosmography, contained in this copy, is the more modernized one, which was made under Abû-almuẓaffar Ibrâhîm 'Âdilshâh I (see fol. 5ᵃ, l. 6), who reigned from A. H. 941 to 965 (A. D. 1534–1558), and completed in the beginning of Sha'bân, A. H. 954 (see ff. 8ᵇ, last line, and 9ᵃ, l. 1) = A. D. 1547, second half of September; it is described in Rieu ii. p. 464ᵇ. This version has been lithographed at Lucknow, A. H. 1283 (A. D. 1866).

Beginning like the Arabic original, on fol. 3ᵇ: العظمة لك و الكبرياء لجلالك اللهمّ يا قائم الذات و مفيض الخيرات واجب الوجود الخ.

Beginning of the translator's preface, on fol. 4ᵇ: امّا بعد در عهد خلافت و ايّام سلطنت پادشاه عالىجاه عالم پناه گردون سلطنت و خلافت دستگاه الخ.

The name of the author of the Arabic original appears on fol. 5ᵇ, ll. 2 and 3, in this form: عماد الدين زكريّا بن محمّد بن محمود الكمونى القروني (؟القزوينى).

The four muḳaddimas appear here on ff. 9ᵃ (در عجب), 19ᵇ (در تقسيم مخلوقات), 21ᵇ (در معنىٔ و معنىٔ آن غريب), and 26ᵃ (فى تقسيم الموجودات). A complete index on ff. 27ᵃ–30ᵃ.

Beginning of the main portion of the work on fol. 30ᵇ, corresponding to the Arabic original, p. 10, of Wüstenfeld's edition: الحمد لله خالق الاشياء مدبّر الكلّ الخ. First maḳâlah, on fol. 31ᵃ; second maḳâlah, on fol. 145ᵃ.

It is profusely illustrated throughout with first-class drawings. The greater part of the margin is covered partly with short explanatory glosses or tracts closely related to the text of Ḳazwîní's work,—as for instance a رکى نامه on lucky and unlucky days, on fol. 33ᵇ; احتيارات قمرى, on fol 35ᵇ; تسخير كواكب, on ff. 36ᵃ and 36ᵇ; a روزنامچهٔ ستارها, on fol 42ᵇ, دعاء بر كشتى نشستن, on fol. 70ᵃ; روز نامه, on fol. 109ᵇ; اختيارات ساعات, on fol. 112ᵃ, etc; كيفيّت تقسيم زمين, on fol. 229ᵇ sq.; تركيب برس, on fol 293ᵃ; عمل زعفران, on fol. 296ᵃ sq.; عمل تنكار (borax), on fol. 302ᵃ; خواصّ گل ارمنى, on fol. 304ᵃ; صاب مروارید and خواصّ مروارید, on fol. 313ᵃ; and a great number of other explanations of mineral and botanical matters; a botanical glossary, on fol. 378ᵃ sq.; خواصّ جعراب, on fol. 481ᵃ; خواصّ شيرهاء جانوران, on fol. 481ᵇ, etc.; نرم كردن دندان فيل and تسخير فيل مست, on fol. 510ᵃ, etc. etc. (tâlismans in great variety being scattered throughout the margin),—partly with independent treatises of various kinds, in a smaller, but equally neat hand. The larger sections of these marginal additions are as follows:

1. Ff. 4ᵇ–17ᵃ: A treatise on simple drugs (رساله در كلّيّات تحقيقات ادويهاى ده در) in nine faṣls (not eight as stated in the beginning, since there appears on fol. 10ᵇ a فصل نهم در حاجتمندىٔ طبيبان بساختن ادويهٔ مركّب). Fol. 10ᵇ of this tract must be immediately followed by fol. 12ᵃ, since ff. 11ᵃ and 11ᵇ are mere repetitions of ff. 10ᵃ and 10ᵇ. Beginning: امّا بعد حمد خدا و نعت محمّد مصطفى صلّى الله عليه و سلّم اين رساله ايست در كلّيّات ..... فصل اوّل بدانكه ادويهاى مفرده سه جاى مبدى ميشود معدنى و نباتى و حيوانى الخ. This treatise is followed on ff. 13ᵃ–15ᵃ

by an appendix on the names of all the diseases of the various parts of the human body, and on ff. 15a–17a by a series of mystic mathnawî-baits, taken for the greater part from the گلشن راز.

2. Ff. 18b–19a: Two فالنامه, the first styled فالنامهٔ حضرت شاه شرف الدين احمد بن يحيى منيرى (see the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 41 in the list of pupils); the second فالنامهٔ حضرت امير المؤمنين على.

3. Ff. 19b–20b: A story of Nimrûd, and some metaphysical maxims, styled معتقدات حكما.

4. Ff. 21b–22a: ديباچهٔ مجمل الحكمة, beginning: سپاس و منّت موجوديرا كه واجب الوجود است و هر چه جزويست ممكن الوجود است الخ.

5. Ff. 48a–51b: Two treatises on music, the first (در علم موسيقى) being an abstract of a work مفتاح السرور (probably مفتاح السرود, a work on Indian music by Ḳâḍî Ḥusain, composed A.H. 1084 = A.D. 1673, 1674, see W. Pertsch, Berlin Cat., p. 84); the second (on fol. 49a) simply styled در موسيقى, and beginning: بدانكه موسيقى تأليف است و وضع حكماست و نهاد آن روحست الخ.

6. Ff. 73b–75b: Mathnawî-baits (simply styled منظوم), by Shâh Faḍl Ni'mati, beginning:

هرچه در آفاق بود ايجوان — هست ورا نقش چو بينى عيان,

followed, on fol. 75a, by short extracts from Dârâ Shukûh's مجمع البحرين (the confluence of the two seas, composed A.H. 1065 = A.D. 1655, see Bodleian Cat., No. 1241, 13).

7. Ff. 87a–93b. رساله در حقيقت عالم, a cosmographical tract, beginning: بايد دانست كه جملهٔ عالم كه موجود است يازده گروهست و آفتاب در ميانست الخ. The metaphysical part of it begins on fol. 90a, with a مقدّمهٔ روح, followed by a مقدّمهٔ نفس, etc, and concluding with an علامت قيامت (on fol. 92a); appended to it are a short chapter: خواص دابّة الارض (with reference, as it seems, to a verse of the Ḳurân, Sûrah 34, 13), a series of mathnawî-baits, headed در بيان حقيقت روح, and some further lines in prose on the same subject.

8. Ff. 96b–100b: Short tracts on mystical and religious matters in general, viz. رسالهٔ فقر, مقدّمهٔ معراج, در معاملهٔ سنين, احوال دوزخ, مقدّمهٔ بهشت ودوزخ (twice), در بيان, در حقيقت خلفاى راشدين, در ميان پيغمبران, مقدّمهٔ كراماً كاتبين (Sûrah 82, 11), در بيان مذاهب, ايمان, در بيان توبه, and مقدّمهٔ صراط ميزان و سؤال.

9. Ff. 101a–102a and 103a–109a: Prayers, invocations, and Ḳurân-verses.

10. Ff. 123b–126a and 128b: Two other فالنامه.

11. Ff. 137a–140b: A treatise on the peculiarities of special months and days.

12. Ff. 143a–148b, 141a–142b, and 149a–154a: Three night-discourses (سمر, so to be read instead of شمر; the only correct spelling is found on fol. 145a, l. 3), properly beginning on fol. 144a, since fol. 143a is merely a repetition of this; a treatise on the foreboding palpitation of the limbs, on fol. 145a; a tract on physiognomy (رسالهٔ قيافه), on fol. 146a; a longer treatise on health, abridged from a work of Sayyid Ismâ'îl Ḥusainî Jurjânî (the author of the ذخيرهٔ خوارزمشاهى, see Bodleian Cat., Nos. 1576–1578, died A.H. 531 = A.D. 1136, 1137), styled حفظ الصحّة (on hygiene), in sixteen bâbs, viz. 1. در تدبير هوا, on fol. 147b; 2. در تدبير فصلهاى سال, on fol. 148a; 3. در تدبير شهر و خانه و مسكن, on fol. 148b; 4. در تدبير پارچهٔ جامه پوشيدن, ib.; 5. در تدبير غذا, ib.; 6. در تدبير آب, on fol. 141a (the order of the margins is wrong here, although that of the centre-column is quite correct); 7. در تدبير شراب, on fol. 141b; 8. در خواب و بيدارى, on fol. 142a; 9. در تدبير استفراغ طبيعت, ib.; 10. حركت و سكون, يعنى دواى مسهل خوردن, on fol. 142b; 11. Here styled by mistake باب پنجم, to conceal the confusion of the margins: در تدبير فى كردن, on fol. 149a; 12. در تدبير فصد, on fol. 149b; 13. در تدبير استفراغها, on fol. 150a; 14. در انقراض نفسانى, on fol. 151a; 15. در تدبير پيران, on fol. 152a; 16. اندر ترتيب و تدبير مسافران, on fol. 152b; and some mathnawî baits on hygienic matters on ff. 152b–154a, divided into the following sections در علامات, در مقدّمهٔ قارورهٔ, در مقدّمهٔ نبض شناختن, در تدبير صحّت, and در تدبير احكام پيران, جبر و شر.

13. Ff. 163a–187b: A series of longer and shorter tracts on various interesting points of Ṣûfism, as عشق, طريق, etc., mostly without any heading; the few sections which bear a distinct title, are:

رساله در شرح بيت مولوىٔ روم, commentary on a verse of Jalâl-aldîn Rûmî, on fol. 164b, beginning

بيزارم از آنكنه خدائى كه تو دارى
هر لحظه مرا تازه خدائى دگرست

مس رموزات شيخ عبد الجامل لكنوى, on fol. 172b beginning: بعد حمد خدا ودرود مصطفى و آله و اصحابه بدانكه نزديك صوفيهٔ محقّقين در راه خدا چهار منزلست شريعت و طريقت و حقيقت و معرفت الخ.

رسالهٔ طريقهٔ نقشبنديّه, on fol. 180a, beginning:

سررشتهٔ دولت اى برادر بكف آر
وين عمر كرامى بخسارت مگذار

چند سؤال و جواب, on fol. 181b, and

رسالهٔ حضرت خواجه عبد الله انصارى (invocations to God, by the famous Shaikh 'Abdallâh Anṣârî of Harât, who died A.H. 481 = A.D. 1088, comp. the Safînat-alauliyâ, No. 300), on fol. 185a, beginning: اى كريمى كه بخشندهٔ عطائى — واى حكيمى كه پوشندهٔ خطائى.

14. Ff. 193a–196a: Extracts from Niẓâmî's خسرو وشيرين, beginning with چند خسرو سؤال و جواب پرويز با بزرگ اميد.

15. Ff. 196a–199a: رساله در ورد ماهيّت هر چيز, a kind of metaphysical tract in form of a vocabulary, beginning: بدانكه اين رساله ايست در تحقيقات معنى

چیزها که حکماء غور نموده بر آوردند شروع از عقل نموده شد بدانکه عقل اسمیست مشترک الخ.

16. Fol. 208a: تواریخ حضرتان, a few chronological dates about great Shaikhs, beginning with Bâyazîd Bisṭâmî (died A.H. 261 = A.D. 875) and ending with Aḥmad-i-Jâm (died A.H. 536 = A.D. 1141, 1142), see the Safînat-alauliyâ, Nos. 66 and 308.

17. Ff. 227b–229b: Extracts from Niẓâmî's اسکندر نامهٔ بحری, beginning with سؤال سکندر ذو القرنین از حکما در مقدمهٔ پیدایش خلقت اوّل آسمان و زمین و بیان نمودن هریک موافق علم خود.

18. Ff. 239a–246a: A treatise on the peculiarities of women (رساله در خاصّیّت زنان), beginning: بباید دانست که زنان بر چهار نوع اند الخ, with a special chapter, entitled: در معرفت کیفیّت رحم و شناختن اوقات, on fol. 240b sq.; after this treatise there follow, on fol. 243a sq., several traditions and a great number of charms.

19 Ff. 246b–248a: An arithmetical tract, styled قاعدهٔ بعضی قواعد علم تکسیر, beginning: بدانکه مربّع دو قسم است الخ.

20. Ff 248a–255a: A short medical tract, ascribed to Avicenna (رسالهٔ بوعلی سینا در امراض بعضی دوا), and a number of arithmetical pieces, one of which is headed (on fol. 249b): مقدّمات حساب هندسه, or introduction to astronomical calculations. The rest are without special headings.

21. Ff. 255b–266b: Arts and games, consisting of—

(a) A kind of game, in which any possible combination of two letters of the Persian alphabet is explained by a Persian fard, for instance, در کف دست: شرا خویش زر داری, on fol. 255b.

(b) Two treatises on archery, the first (on fol. 256a), styled: خواصّ چند مقدّمهٔ تیر اندازی, and beginning: اوّل بدانکه ابتدای نزول تیر و کمان آنست که چون آدم الخ; the second (on fol. 258b): رقعه بر (تیر) اندازی.

(c) An introduction into geomancy (در مقدّمهٔ رمل), on fol. 259b.

(d) Introduction to card-playing and chess (مقدّمهٔ گنجفه and مقدّمهٔ شطرنج), on fol. 263b.

(e) Various forms of chirography (در بیان انواع خطّها), on fol. 264a.

(f) A tract styled ترکیب سیاهی و روشنائی, on fol. 265a.

22. Ff. 267a–275b: خلاصهٔ تواریخ, an abridgment of a general history in various ṭâ'ifas, from the creation down to the emperor Bahâdurshâh, beginning: 'منتخب در تواریخ و مشاهیر سیر از احوال ابو البشر آدم صفی الله صلوات الله علیه تا خیر البشر محمّد رسول الله الخ. The comparatively more detailed portion ends, on fol. 273b, with the seventh ṭâ'ifah, on the descendants of Cingizkhân; the remainder consists of mere lists of the Indian Râjahs, taken from the راجاولی (so to be read instead of the wrong spelling راجاونی, see Nos. 205 and 206 in this Cat.), and of the emperors of Dihlî. As a sort of appendix a list of all the battles is added (on fol. 275a) which Muḥammad fought against the unbelievers; they are sixty-five altogether; twenty-seven he conducted personally; in thirty-eight only his army was engaged.

23. Ff. 403a–404a: Luqmân's advice to his son (پندنامهٔ لقمان حکیم بفرزند خود), beginning: بعد از حمد ملک ملک علّام و درود بر محمّد علیه السّلام و متابعت اهل اسلام چند پند سودمند است که لقمان حکیم بفرزند خود فرمود' ای فرزند خدا شناس و هر چه از پند و نصیحت گوئی الخ. Comp. on this little tract the Bodleian Cat., No. 1241, 44.

24. Ff. 404a–410b: Short stories and traditions, beginning with a حکایت اعرابی, which opens thus: در خبر است که روزی حضرت محمّد رسول الله صلعم با صحابهٔ کرام نشسته بودند الخ. On fol. 408a, a نظم در احلاق حمیده, beginning: تقوی و خوف حسب اخلاص زهد و علم الخ. On fol. 409a, a short tract: نکات بزرگان.

25. Ff. 410b–417a: A series of نصائح or good advices, and other tracts of practical philosophy, beginning with رسالهٔ نصائح حکما, which opens thus: الحمد لله .... امّا بعد این رساله ایست مشتمل بر آنکه حکما از کتب قدیم اختیار کرده اند و فوائد بسیار الخ. On fol. 412a, a معولهٔ میان محمّد و عمر; on fol. 413a, نصائح درویشی; on fol 415b, بعضی قول حکما.

26 Ff. 417b–418b: کنیز الرموز, a collection of philosophic maxims, in ten faṣls, beginning: این رساله ایست مشتمل بر ده فصل قول حکما که کنیز الرموز نام دارد الخ.

27. Ff. 423b–438a, 441a–450a, 451b–453a, and 457a–461b: Medical prescriptions against all kinds of diseases, and tracts of a similar kind.

28. Ff. 462a–464b: Mystical tracts, on the Kiblah, on fol. 462a, on the terminology of Ṣûfîs (در اصطلاحات اهل تصوّف), on fol. 462b; طریقهاء اذکار فقرا, on fol. 463a; من رشحات طریق, on fol. 464a; طریقهٔ اهل هند, on fol. 464b.

29. Ff. 473a–479a: Another series of medical prescriptions.

30. Ff. 526a–530a, 534b–535a, and 538a. Prescription for making the elixir of life (ترکیب کیمیا) and a series of small tracts on sexual intercourse, usually headed قوّت باه.

31. Ff. 549b–550a, 552a–554a, 555b–559a, 564a–566a, 570a and 570b, and 572b–574a: A third series of medical prescriptions.

No. 3243, ff. 588, ll. 15; very large and distinct Nasta'lîk; four grandly embellished stars on ff. 1b, 2a, 587b, and 588a; four full-sized pictures on ff. 2b, 3a, 586b, and 587a; three splendidly illuminated frontispieces on ff. 3b, 4a (the pages themselves adorned in magnificent colours), and 30b, a smaller one besides, on fol. 27b; the lines of the title-page (fol. 1a) surrounded by broad stripes of gold; size, 15¾ in. by 9¼ in.

715

Sair-albilâd (سَيْر البلاد).

A literal Persian translation of the second part of Kazwini's great cosmographical work, the آثار البلاد واخبار العباد or geographical section, by Muhammad Murâd bin 'Abd-alrahmân, who dedicated it to Nawwâb Mûsawîkhân (with his original name Mîr 'Alî Asghar, who died A.H. 1054 = A.D. 1644, 1645, see Rieu iii. p. 991b, where extracts from this work are noticed), see fol. 10b, ll. 1, 3, and 14. It must have been composed between A.H. 1037, the year of Shâhjahân's accession, who is mentioned as reigning sovereign, and A.H. 1054 (A.D. 1628–1645, see Rieu, loc. cit.).

Beginning, on fol. 9b: حمد عالی اساس و سپاس بیرون از حدّ و قیاس مالك الملکی را درخور و سزاست الخ.

The translation begins with the *first* mukaddimah, on fol. 10b, corresponding to the Arabic text, ed. Wüstenfeld, p. ٤. *First* Iklîm, on fol. 14b; *second*, on fol. 52b; *third*, on fol. 98b; *fourth*, on fol. 188a; *fifth*, on fol. 314a; *sixth*, on fol. 368a; *seventh*, on fol. 387a. On ff. 1b–8b an index of the whole work, divided into two sections, the first of which gives all the geographical names, the second, beginning on fol 6a, lin. penult., and incomplete at the end, the names of Imâms, Shaikhs, etc., mentioned in the book. Another complete copy of this translation is in the Bodleian Library, see Bodleian Cat., No. 400.

No date. The original part of the MS comprises ff. 53–372, all the leaves before and after that have been supplied by the same later hand.

No. 2547, ff 394, ll 21; large Nasta'lîk, by two different hands; size, 11 in by 6¾ in.

716

Tuhfat-al'ajâ'ib (تحفة العجائب)

An older but greatly abridged Persian translation or rather adaptation of the same second volume of Kazwini's cosmography, the آثار البلاد, called here سبعة الأقاليم, and composed by 'Alî Tâhirî (Tâ'irî in Rieu iii. p. 1059a), A.H. 928 (A.D. 1522), see fol. 2b, ll 9–11; fol 3a, l. 9, and fol 196b, l. 1 (in Rieu, loc. cit., A.H. 948).

Beginning: حمد بیحدّ صانعی را که عجائب و غرائب عالم آثار ارقام قدرت اوست و منتهای بی منتها الخ.

The *first* Iklîm begins on fol. 4a; the *second*, on fol. 32b; the *third*, on fol. 53a; the *fourth*, on fol. 94a; the *fifth*, on fol. 144b; the *sixth*, on fol. 172a; the *seventh*, on fol. 187a, last line. A khâtimah or epilogue of the translator is found on fol. 194a, last line sq.

Copied in the month Ramadân, A.H. 1056 (A.D. 1646, October, November), at Multân.

No. 3188, ff. 196, ll. 15; very large and distinct Nasta'lîk; splendid binding in gold and green; size, 12½ in. by 7¼ in.

717

'Ajâ'ib-alakâlîm (عجائب الأقاليم).

A compendium of cosmography by an anonymous author, written, as Rieu i. p. 417 proves, about A.H. 908 or 909 (A.D. 1502, 1503), and dedicated to the wazîr Ghiyâth-almillah wa aldunyâ wa-aldîn Habîb-allâh (see here, fol. 114a, ll. 12 and 13). It is divided into a *mukaddimah*, on geometry (در بیان آشنائی که مقاصد برآن موقوفست), on fol. 114a, last line; *two makâlas*, 1. Measurement and division of the globe and detailed account of the seven climates (در مساحت سطح ارض و تعیین اقالیم و آنچه بدان متعلّق است), on fol. 116a; 2. Measurement of the spheres and stars, etc. (در معرفت مساحت افلاك و کواکب و آنچه بدان متعلّقست), on fol. 155a; and a *khâtimah* on the times of prayers and the Kiblah (در ملحقات), on fol. 160b.

Beginning: الحمد لله الذی زیّن السماء بزینة الکواکب و نوّر وجه الغبراء الخ.

Dated by Malik Muhammad ibn Hâjî, end of Rajab, A.H. 1024 (A.D. 1615, August 25).

No. 3033, ff 113–165, ll. 26; Nasta'lîk; size, 10 in. by 5¾ in

718

A compendium of cosmography without title and author's name. It begins forthwith with the *mukaddimah*, which is subdivided into the following ten fasls (compare fol. 145a, ll. 4 and 5):

1 در بیان اجمالی پدید شدن عقل کلّ و نفس, on fol. 132b.

2. در بیان پدید آمدن افلاك و ترتیب ایشان, on fol. 133a.

3. در گردش افلاك و مدّب دور هر یك, on fol 134a

4. در بیان پیدا شدن عناصر و مکان هر یك, on fol 135a.

5. در بیان تقسیم عناصر, on fol. 135b.

6 در بیان کیفیّاتی که لازم عناصر اند, on fol. 136b

7. در بیان طبقات عناصر, on fol. 137b.

8. در بیان شکل افلاك و عناصر و چگونگی ایستادن زمین, on fol. 139a.

9. در بیان معنی و حقیقت جسم, on fol. 140b.

10. از تقسیم جسم بسیط و مرکّب, on fol. 142b.

After this mukaddimah there follow, on fol. 145a, twenty asls, viz.:

1. در بیان استحالت عناصر, on fol. 145a.

2. در سبب پیدا شدن بخار ودخان و بیان حقیقة ایشان, on fol. 149b.

3. در سبب پیدا شدن باد, on fol. 152a.

4. در بیان سبب پیدا شدن ابر, on fol. 154a.

5. در بیان سبب تولّد باران, on fol. 155b.

6. در بیان پدید شدن برف, on fol. 157a.

7. در بیان پدید آمدن تگرگ (یخچه), on fol. 158a.

8. در بیان سبب حدوث تگرگ (سرمارپزگی, شبنم or ژاله), on fol. 158b.

9. در بیان سبب پیدا شدن رعد, on fol. 159b.

10. در بیان سبب پیدا شدن برق, on fol. 160b.

11. در بیان سبب پیدا شدن صاعقه, on fol 161b.

12. در بیان حدوث کواکب مذنّبه و شهب و شهاب ثاقب و کواکب ذوات الاذناب و کواکب ذوات الذوائب, on fol. 163a.

13. در بیان علامات حمره یعنی سرخیها که در آسمان پیدا میشود الخ, on fol 163b.

14. در پیدا شدن شمّیسک یعنی آفتابکها, on fol 164b

15. (plural of نیزک) در بیان حدوث نیازک, on fol 166a

16 در بیان سبب پیدا شدن قوس قزح on fol 166b

17. در بیان سبب پدید آمدن هاله یعنی حرمن ماه on fol 172a

18 در بیان پیدا شدن زلزله on fol 176b

19 در بیان سبب آمدن آوار از زمین و بیرون آمدن باد و آتش از درون زمین, on fol 177b

20 در بیان پیدا شدن آب چشمه و آب کاریز و آب چاه on fol 178b

No date.

No 299a, ff 132 180, ll 12 Nasta'lik, size 9¾ in by 6¼ in.

719

Akhbár-i-hasínah dar akhbár-i-Madínah (اخبار حسینه در اخبار مدینه).

History and topography of Madínah, a Persian translation of Samhúdí's famous Arabic work خلاصة الوفا باخبار دار المصطفى, which extract from his larger work وفاء الوفى باخبار دار المصطفى was made by Samhúdí (died A.H. 911 = A.D. 1505, 1506) himself, A.H. 893 (A.D. 1488), comp. Wüstenfeld, Geschichte der Stadt Medina im Auszuge aus dem Arab. des Samhúdí in 'Abhandlungen der Königl. Gesellschaft der Wissenschaften zu Göttingen,' vol. ix. histor.-philol. Classe, pp. 1–156; J. Aumer, Arab. Cat., p. 144; H. Khalfa ii. p. 144, No. 2302, and vi. p. 450, No. 14294, etc. Two other (more or less defective) copies of this rare work (Elliott 362 and Walker 30) are described in Bodleian Cat., Nos. 138 and 139. The Persian translator's name is not mentioned anywhere. The work is divided, like the Arabic original, into eight bábs, comp. Wiener Jahrbücher 1835, vol. 70, Anzeigeblatt, p. 88. An index on ff. 4b–6b.

باب اوّل در اسماء و فضل مدینهٔ مشرّفه و بعضی فوائد دیگر که بآن بلدهٔ شریفه متعلّق است, on fol. 6b, in ten fasls.

باب دویم در فضیلت زیارت و فضل مسجد نبوی صلّی الله علیه و سلّم و آنچه متعلّق است بآن (Elliott 362 adds: و فضل), on fol. 46b, in three fasls.

باب سیوم در اخطار سکّان مدینه از قدیم تا زمان حلول قدوم شریف رسول صلّی الله علیه و سلّم, on fol. 76b, in three fasls.

باب چهارم در عمارت مسجد نبوی و آنچه متعلّق است بآن (و بیان احوال حجرات ازواج Elliott 362 adds: حجرات), on fol. 102b, in four fasls.

باب پنجم در فضائل عید و مساجد نبویّه که در مدینه است و بیان مقابر مدینه و فضل احد و شهدای او, on fol 165b, in six fasls.

باب ششم در آبار غساکیه مدینه و عیس غراس (و عیون و غراس Elliott 362: و صدقات که منسوبست برسول صلّی الله علیه و سلّم), on fol. 196b, in two fasls.

باب هفتم در مساجدها که منسوبست به پیغمبر صلّی الله علیه و سلّم که در سفرها و غزوات مبارکه در آن مسجد (ها) نماز کرده اند, on fol 206b, in three fasls.

باب هشتم در ادویه (واحمّا Elliott 362 adds: و آطم) و بعضی اعمال و جمال مدینهٔ مشرّفه علی ساکنها افضل الصّلوات, on fol 213b in two fasls.

Beginning سپاس بسیار و ستایش بیشمار پروردگاری را که مشرّف ساخت مدینهٔ پر سکینه را بصحبت الخ.

Copied in the month Jumádá-althání, A.H. 1004 (A.D. 1596 February).

No 176, ff. 265, ll 15, large Nasta'lik, worm eaten throughout small filum mated from the piece size, 11⅝ in by 6⅝ in

720

Jadhb-alkulúb ilá dár-almahbúb (جذب القلوب الى دار المحبوب).

Another Persian history and topography of Madínah, likewise based on Samhúdí's researches, but chiefly on the larger work of the Arabic historian viz the وفاء الوفى باخبار دار المصطفى which, as is stated here, is itself already an extract from a still larger, but unfinished work of Samhúdí, entitled اسماء الوفا (correctly اقتفاء الوفا or اقتضاء الوفا, see W. Pertsch, Berlin Cat., p. 512 where another complete copy of the Jadhb-alkulúb is described, and H. Khalfa vi. p 450, No. 14294), and composed A.H. 886 (A.D. 1481), by 'Abd-alhakk bin Saif-aldín alturk aldihlawí albukhárí (the well-known author of the تاريخ حقّى, see above, No. 290: Bodleian Cat., Nos. 195–198; Rieu i. p. 223, etc.; the اخبار الاخيار, see above, No. 640, and many other works, died A.H. 1052 = A.D. 1642, 1643), who also made use of Samhúdí's smaller publications, the خلاصة الوفا باخبار دار المصطفى (see the previous copy), and a رسالة on the burning and rebuilding of the mosque in Madínah. 'Abd-alhakk began his Persian adaptation A.H. 998 (A.D. 1590) in Madínah, and completed it A.H. 1001 (A.D. 1593) in Dihlí: compare also Elliot, History of India, vi. p. 176, and Rieu iii. p. 1053a. It is divided into the following seventeen bábs:

1. در عدد اسماء این بلدهٔ عظیم الشان, on fol. 6b.

2. ذکر در بیان فضائل و محامد این بلدهٔ عظیمهٔ شریفه الخ, on fol. 11b.

3. در بیان اخبار سکّان این بقعهٔ کرمت نشان در قدیم الزمان تا وقت قدوم کرامت لزوم حضرت سیّد انام, on fol. 33a, last line.

4. در انبعاث باعثهٔ قدوم سیّد کائنات بدین بلدهٔ جامع البرکات, on fol. 39a.

5. در هجرت نمودن حضرت سیّد المرسلین از مکّهٔ مکرّمه و رسیدن بارض مدینهٔ مطیّبه, on fol. 42b.

6. در بیان عمارت مسجد معظّم حضرت ختم الانبیا و منبر عالی رتبت الخ, on fol. 66a.

7. در بیان تغییرات و زیادات که بعد از رحلت آنحضرت شریف از ائمّه وامرا و سلاطین وقوع یافت و ذکر این اوضاع و احوال علی سبیل الاختصار و الاجمال که بعد زمان آنحضرت واقع شده, on fol 79a, last line.

8. ذکر بعضی از فضائل مسجد شریف و حصائص روضهٔ منیف الخ, on fol. 88b.

9. در ذکر تأسیس مسجد قبا و سائر مساجد مأثورهٔ نبوی که مشاهدهٔ انوار مصطفی اند الخ, on fol. 93b.

10. ذکر بعضی آبار مبارکه که بحضور فائض النور آنحضرت مشهور اند و مأثور, on fol. 107a.

11. در بعضی اماکن متبرکه و مشاهد شریفه که در طریق مکّهٔ معظّمه و مدینهٔ منوّره مأثور و مشهور اند, on fol. 113a.

12. ذکر مقبرهٔ شریفهٔ بقیع و بیان فضائل و ذکر مقابر متبرکه (که) در وی مشهور ومعلوم اند, on fol. 116b.

13. در بیان فضل جبل احد که محبّ و محبوب سیّد الانبیاست الخ, on fol. 134b.

14. در فضائل زیارت حضرت سیّد المرسلین . . . . و اثبات حیات انبیا الخ, on fol. 139a.

15. در بیان زیارت قبر مکرّم سیّد المرسلین از وجوب (و) استحباب . . . . . و توسّل و استمداد بدین حضرت منقبت ذیاب الخ (read ثیاب), on fol. 152a.

16. در آداب زیارت فیض بشارت حضرت خیر الانام و اقامت مدینهٔ (؟ بمدینهٔ) مطیّبه . . . . . و رجوع بوطن باخیر والسّلام, on fol. 164a.

17. در ذکر فضائل و آداب صلوات در سیّد کائنات الخ, on fol. 178b.

Beginning: صد شکر که از تشنگیٔ غم رستم ـ چون قطرهٔ بدریای کرم پیوستم الخ

In W. Pertsch, loc. cit., the title of the work is: جذب القلوب الی دیار المحبوب. It has been printed in Lucknow A. H. 1282 (A. D. 1865, 1866) and A. D. 1869.

Dated A. H. 1061 (A. D. 1651).

No. 785, ff. 1–196, ll. 17; careless Nasta'lîk; worm-eaten throughout; size, 9¾ in. by 5 in.

721

Another copy of the same.

Dated the 19th of Jumâdâ-althânî, A. H. 1149 (A. D. 1736, October 25). Beginning the same as in the preceding copy. Bâb I, on fol. 4b; II, on fol. 8a, last line; III, on fol. 22b; IV, on fol. 25b; V, on fol. 27b; VI, on fol. 38b; VII, on fol. 49b; VIII, on fol. 49b; IX, on fol. 51b; X, on fol. 58a; XI, on fol. 61a; XII, on fol. 62a; XIII, on fol. 71a; XIV, on fol. 73a; XV, on fol. 80b; XVI, on fol. 87a; XVII, on fol. 95a.

No. 797, ff. 105, ll. 22–24; very careless Nasta'lîk; worm-eaten; size, 9¾ in. by 6¼ in.

722

The same.

No date. Bâb I, on fol. 8b; II, on fol. 15b; III, on fol. 49a; IV, on fol. 56b; V, on fol. 61a; VI, on fol. 87b; VII, on fol. 102a, last line; VIII, on fol. 113b, IX, on fol. 120a; X, on fol. 136a; XI, on fol. 143b, XII, on fol. 147b; XIII, on fol. 171a; XIV, on fol 176b; XV, on fol. 192b; XVI, on fol. 207b, first line, XVII, on fol. 226b.

No. 100, ff. 251, ll. 13; very negligent Nasta'lîk; size, 8½ in by 4¾ in.

723

Two short treatises on Makkah, its topography, peculiarities and spiritual influences, based chiefly on Kurân verses and traditions; they are attached to the first copy of 'Abd-alhakk bin Saif-aldîn alturk aldihlawî's جذب القلوب الی دار المحبوب (No. 720 above). The first is in Persian, and begins on fol. 201a: الحمد لله ربّ العالمین و العاقبة للمتّقین و الصلوة و السّلام علی رسوله افضل الخلق سیّدنا محمّد و آله و اصحابه اجمعین بدان ایّدک الله تعالی الخ.

The second is in Arabic, and begins on fol. 210b: بسم الله الرّحمٰن الرّحیم . . . . . و صحبه اجمعین کتاب الحسن بن الحسن البقری الخ.

No. 785, ff. 201–215, ll. 16; careless Nasta'lîk; worm-eaten, size, 9¾ in. by 4¾ in.

724

Haft Iklîm (هفت اقلیم).

A good and complete copy of Amîn Ahmad Râzî's famous geographical and biographical encyclopædia, entitled Haft Iklîm or the seven climates, and completed A. H. 1002 (A. D. 1594), according to the chronogram: تصنیف امین احمد رازی, on fol. 20b, line 6, comp. Bodleian Cat., Nos. 416–420; Rieu i. p. 335 sq.; Sitzungsberichte der bayr. Academie, philosoph.-philol. Classe, 1873, p. 626.

Beginning, on fol. 19b:

خرد هر کجا گنجی آرد پدید ـ بنام خدا سازد آنرا کلید الخ

Iklîm I, on fol. 21a; II, on fol. 30b; III, on fol. 54a; IV, on fol. 203b; V, on fol. 466a; VI, on fol. 503b; VII, on fol. 548b. A double index of this work is found on ff. 1b–18b; the *first* short one, comprising only the names of the countries and cities, is incomplete, and begins in the middle of the 3rd Iklîm, on fol. 1a; the *second* larger one, containing the names of all the

renowned men, is complete, and begins on fol. 2a. The last twelve leaves are seriously damaged. This copy was finished the 10th of Jumâdâ-alawwal, A. H. 1086 (A. D. 1675, Aug. 2), at Aḥmadâbâd.

List of the countries and towns, and of the Amîrs, Shaikhs, 'Ulamâs, and poets mentioned in each of them.

First Iḳlîm: *Yaman*, on fol. 21a:

1. Suhail-i-Yamanî Khwâjah Uwais Karnî, a saint of the prophet's time (Safînat-alauliyâ, No. 18), on fol. 26b.

2. Abû 'Abdallâh Wahab, a companion of 'Abdallâh Abbâs, quoted in the تاريخ يافعى, on fol. 27b.

3. Shaikh Muḥammad, quoted in the نفحات الانس, contemporary with Najîb-aldîn 'Alî bin Buzghush, whose Pîr was Shaikh Shihâb-aldîn Suhrawardî (Safînat-alauliyâ, Nos. 148 and 150), in the time of Abûbakr, ruler of Shîrâz (i. e. Abûbakr bin Sa'd, Atâbeg of Fârs, reigned A. H. 623–658 = A. D. 1226–1260), on fol. 27b.

4. Shaikh 'Îsâ Bîniyâz (بى نياز), quoted in the نفحات الانس, on fol. 28a.

5. Shaikh Abû-alghaith Jamîl, originally a highwayman, on fol. 28b.

6. Shaikh Sa'îd Ḥaddâd (the blacksmith), on fol. 28b.

7 Shaikh Aḥmad bin al-Ja'd (الجعد), contemporary with Shaikh Sa'îd, on fol. 28b.

Bilâd-alzanj, on fol. 28b, last line; *Nubia*, on fol. 29a; *China*, on fol. 29b; *Sarândîb*, on fol. 30a; *Jâbulsâ*, on fol 30b.

Second Iḳlîm: *Makkah*, on fol. 30b:

8. Abû Khâdim, one of the Tâbi'în, on fol 32a.

9. Abû-alwalîd 'Abd-almalik bin 'Abd-al'azîz, died A. H. 105 (probably A. H. 150, as the following copy has, = A. D. 767), on fol. 32a.

10 'Umar bin 'Uthmân alsûfî (Safînat-alauliyâ, No 202), the spiritual guide of Manṣûr (more correctly Husain bin Manṣûr) Ḥallâj, author of a گنج نامه (or rather ترجمهٔ گنج نامه according to the following copy), on fol. 32a.

11. Abû Ṭâlib Muḥammad bin 'Alî, author of the قوت القلوب, a work on Ṣûfism (در دقائق طريقت), on fol. 32a.

12. Amîr al'amîd Fakhr-aldîn Tâj-alafâḍil Khâlid bin Rafî' (رفيع; in the index on fol. 2a, and in the following copy, Rabî' ربيع), a friend of Anwarî's and protégé of 'Alâ-aldîn, the ruler of the province of Jibâl, quoted by 'Aufî, on fol. 32a, last line.

13. Abû-almuẓaffar Ibrâhîm, under the Âl-i-Nâṣir, i. e. the Ghaznawide dynasty (see A. Sprenger, Catal., p. 3, No. 20), on fol. 33a.

Madînah, on fol. 33a:

14. Sa'd bin-al'Ibâd, a companion of the prophet, was killed in the battle against the Aḥzâb (the confederates against Muḥammad), on fol. 34a.

15. Abû Ayyûb Anṣârî, in whose house the prophet stayed; in the first year of the Hijrah, seven months (comp. the Safînat-alauliyâ, No. 300), on fol. 34a.

16. Ḳais bin Sa'd bin 'Ubâdah, one of the four سادات طلس عرب (طلس is explained here كسى كه در روى وى اصلا موى نباشد) and a faithful companion of the prophet; the other three سادات طلس are 'Abdallâh bin Zubair, Aḥnaf bin Ḳais, and Sharîḥ (شريح) Ḳâḍî, on fol. 34b.

17. Jâbir bin 'Abdallâh al-Sullamî, one of 'Alî's companions, on fol. 34b.

18. Ḥassân bin Thâbit, one of the Anṣâr, and panegyrist of the prophet, on fol. 34b.

19. Abû Muḥammad Sa'îd bin Muḥammad المسيّب almaḥrûmî (others: almaḥzûmî), one of the seven lawyers (فقهاى سبعه) of Madînah, a friend of 'Abdallâh 'Abbâs, 'Abdallâh 'Umar, Zaid bin Thâbit, and Sa'd Waḳḳâṣ; he performed the pilgrimage forty times during his life, on fol. 34b.

20. Abû 'Abdallâh bin Muḥammad bin 'Umar bin Wâḳid alaslamî, author of a كتاب الردّة (در ذكر ارتداد و قتل عرب), on fol. 35a.

21. Muḥammad bin Isḥaḳ, the first who wrote a كتاب سير, died A. H. 151 (A. D. 768), on fol. 35a.

22. Rabî'ah bin 'Abd-alraḥmân (Abû 'Abd-alraḥmân in the following copy), on fol. 35a.

Yamâmah, on fol. 35a:

23. Musailamah Kadhdhâb (the liar, Muḥammad's rival in the prophetic mission, slain in the battle of Yamâmah, A. H. 11 = A. D. 633), on fol. 35a.

24 and 25. Ḥajjâj bin Yûsuf Thaḳafî, the great champion of the Umayyade Khalifs, especially of 'Abd-almalik bin Marwân and his son Walîd (not وعيد, as the name is spelt here, on fol. 37a, first line), who besieged Makkah A. H. 73 (A. D. 692, 693), and killed the pretender 'Abdallâh bin Zubair; and 'Abd-alraḥmân bin Muḥammad Ash'ath, on fol. 35b. Ḥajjâj's death is fixed here in Shawwâl, A. H. 109, in the 54th year of his age, under Walîd bin 'Abd-almalik (the correct date is A. H. 95 = A. D. 714, June, as Walîd died A. H. 96).

26 and 27. The two renowned Arabian poets, Jurair (here wrongly spelt جزير) bin 'Aṭiyyah and Farazdak, on fol. 37a. The death of both is fixed here in A. H. 112 (در سال صد و دوازده هجرى), contrary to the usual date, viz. A. H. 110 = A D 728, 729 (comp. De Sacy, Chrestomathie Arabe, first ed., tome iii. p. 516 sq.).

Hurmûz, on fol. 38a:

28. Ra'is Nûr-aldîn, with the takhallus Nûrî, on fol. 38b.

29. Fahmî, on fol. 38b.

The *Dakhan*, on fol. 39a, and its rulers, from Sulṭân 'Alâ-aldîn Khiljî, A H. 695–716 (A. D. 1296–1316), to A. H. 999 (A. D. 1591); *Aḥmadnagar*, on fol. 47b; *Patan*, on fol. 48a; *Daulatâbâd*, on fol. 48a; *Jûnîr*, on fol. 48a; *Jubbâl*, on fol. 48a; *Tilingâna*, with its capital *Gulkunda* and its rulers, from Sulṭân Ḳulî Ḳuṭb-almulk (died A. H. 950 = A. D. 1543, 1544) to Muḥammad Ḳulî Ḳuṭb-shâh (A. H. 988–1020 = A. D. 1580–1612), on fol. 48b.

Aḥmadâbad (capital of Gujarât), on fol. 49b:

30. Miyân Wajîh-aldîn, a pupil of Shaikh Muḥammad Ghauth, on fol. 50a.

31. Maulânâ Ghauthî, on fol. 50a.

32. Malik Maḥmûd, on fol. 50a.

33. Saudâ'î, on fol. 50a.

Kanbâyat (كنبايت) and *Sûrat*, on fol. 50b; *Sûmanat*, on fol. 50b.

Nâgûr, on fol. 51b:

34. Shaikh Ḥamîd-aldîn, a pupil of Khwâjah Khiḍr and friend of Shaikh Shihâb-aldîn Suhrawardî (Safînat alauliyâ, Nos. 148 and 149), quoted in the سير الاولياء

he received his investiture from Khwâjah Mu'în-aldîn Sijzî (who died A. H. 633=A. D. 1236; Safînat-alauliyâ, No. 110), on fol. 51b.

35. *Mauzân*, a descendant of the preceding Shaikh, on fol. 51b.

Bangâlah, on fol. 51b, with its twenty-two tûmâns or districts, for instance, Sharîfâbâd, Salîmâbâd, Jannat-âbâd, etc.; also Nûrangâbâd, on fol. 52b:

36. Maulânâ Sirâj-aldîn 'Uthmân, who received his investiture from Shaikh Nizâm-i-auliyâ (who died A. H. 725=A. D. 1325), see the Sawâti'-alanwâr, No. 23, also quoted in the سير الاوليا, on fol. 53a.

Orissa (اوريسه), on fol. 53a; *Kûd*, on fol. 53b.

THIRD IKLÎM: *Îrân*, on fol. 54a; *'Irâk-i-'Arab*, on fol. 54b.

Baghdâd, on fol. 55a:

37. Abû 'Abdallâh Ahmad bin Muhammad alshaibânî (so in the following copy, where it is corrected by another hand into *Hanbal*, which is no doubt the right name, see Safînat-alauliyâ, No. 24), one of the four Imâms of the Sunnah, on fol. 55b.

38. Ma'rûf Karkhî, born of Christian parents, and converted to Islâm by Imâm 'Alî bin Mûsâ alridâ, quoted in the تذكرة الاوليا (Safînat-alauliyâ, No. 27); he died A. H. 200 (A. D. 815), on fol. 55b.

39. Sarî Sakatî (so correct in the index; the text has wrongly ثقطى), a pupil of Ma'rûf, and uncle of the following Shaikh Junaid, the first who preached Sûfism in Baghdâd; he died A. H. 253 = A. D. 867 (Safînat-alauliyâ, No. 28), on fol. 55b.

40. Shaikh Junaid (Safînat-alauliyâ, No. 29), quoted in the تذكرة الاوليا, on fol. 56a.

41. Abû-alhasan Nûrî (Safînat-alauliyâ, No. 201), on fol. 56a.

42. Abû Sa'îd Kharrâz, a pupil of Junaid (Safînat-alauliyâ, No. 194), quoted in the نفحات الانس, on fol. 56b.

43. Shaikh Abû Muhammad bin Ahmad Ruwaim (Safînat-alauliyâ, No. 143), on fol. 56b.

44. Samnûn bin Muhibb (Safînat-alauliyâ, No. 204), on fol. 56b.

45. Abû 'Abdallâh Kalânî (قلانى), on fol. 56b.

46. Abû Ahmad Kalânisî (قلانسى, comp. Safînat-alauliyâ, No. 204), contemporary with Junaid, on fol. 57a.

47. Abû 'Abdallâh bin al-Jallâ, with his real name Ahmad bin Yahyâ Jallâ (Safînat-alauliyâ, No. 210), quoted in the تذكرة الاوليا, on fol. 57a.

48. Muhammad bin Hasan aljauharî, one of Dhû-al-Nûn Misrî's pupils, on fol. 57b.

49. Shaikh Abûbakr Kitâbî (Safînat-alauliyâ, No. 223), quoted in the نفحات الانس, spent thirty years in Makkah, on fol. 57b.

50. Abû-al 'Abbâs bin 'Atâ (Safînat-alauliyâ, No. 212), a pupil of Junaid, on fol. 57b.

51. Ibrâhîm Fâtik, a companion of Junaid and pupil of Hallâj, on fol. 58a.

52. 'Abbâs bin Yûsuf Alshaklî (الشكلى بفتح شين وسكون كاف), on fol. 58a.

53. Ibrâhîm bin Thâbit, said to be a contemporary of Sarî Sakatî (No. 39), which is impossible, comp. Safînat-alauliyâ, No. 263, on fol. 58a.

54. Ja'far bin Muhammad alkhuldî (Safînat-alauliyâ, No. 246), on fol. 58a.

55. Abû Zakariyyâ bin Yahyâ bin Mu'în, a great traditionist, contemporary with Ahmad Hanbal (No. 37), on fol. 58a.

56. Muhammad bin 'Alî alwazîr, on fol. 58b.

57. Abûbakr Muhammad bin 'Abdallâh, known under the name of Sairafî, the greatest legal authority after Shâfi'î, on fol. 58b.

58. Abû 'Abd-alkâdir bin Tâhir (in the following copy: 'Abd-alkâhir bin Zâhir), a great Shâfi'ite lawyer, on fol. 58b.

59. Abû-alhasan Muhammad bin Abû-albakâ, known as Ibn-alkhill (ابن الخلّ), on fol. 58b.

60. Abû-alhasan Muhammad bin Ahmad, known as ابن شنبور (so in the following copy and in Elliott 159, fol. 5a, of the Bodleian Library; in the present copy, as in most others, the name is greatly corrupted), one of the prominent Kurân-readers, on fol. 58b.

61. Abû-al 'Abbâs Muhammad bin Zaid (others Yazid, see G. Flügel, Die grammatischen Schulen der Araber, p. 92) almubarrad or almubarrid, on fol. 58b.

62. Abû-alhasan Muhammad bin Tâhir, began in his tenth year to study under Ibn Sirâbî (سيرابى), on fol. 58b.

63. Abû-alhasan Muhammad bin 'Abdallâh Mahrûmî Salâmî, in the service of 'Adud-aldaulah (the Bûyide ruler, who died A. H. 372, A. D. 983), on fol. 59a.

64. Abûbakr Muhammad (according to the text: bin Muhammad) bin Bihrûz altabîb, on fol. 59a.

65. Abû-alhasan 'Alî bin Hilâl, known as Ibn Bawwâb (بوّاب), died A. H. 413 (A. D. 1022, 1023), on fol. 59a.

66. Jamâl-aldîn, known as Yâkût, on fol. 59a.

67. Malik-alkalâm Bahâ-aldîn Muhammad bin Mu'ayyad, was a long time munshî of Sultân Muhammad Khwârizmshâh (who reigned A. H. 495–521 = A. D. 1102–1127); his brothers Abû Nasr and Abû-almuzaffar were likewise renowned scholars, and so was his father; his writings are compared here with بحور مملو از درر معانى and معادن مشحون بجواهر الفاظ; he died in prison, into which the wazîr Shams-aldîn Mas'ûd had thrown him, A. H. 545 (A. D. 1150, 1151); during his imprisonment he wrote a number of fine kasîdas, on fol. 59a.

68. Shams-aldîn Muhammad bin Mu'ayyad, known as Khâla (خالة), a relative of Khwâjah Nizâm-almulk of Tûs, lived to the end of Sultân Sanjar's reign (A. H. 511–552 = A. D. 1117–1157), in whose praise he wrote kasîdas, on fol. 60a.

69. Fudûlî, a writer both of Persian and Turkish poetry, on fol. 60b.

Kûfah, on fol. 60b:

70. Aswad bin Yazîd alnahwî (النّحوى, in the following copy النّجعى), on fol. 61a.

71. Sharîh, one of the Tâbi'în, lived from the time of the second Khalîf to that of the 'Abbâsides, and was seventy-five years Kâdî of Kûfah, on fol. 61a.

72. Abû Hâshim al-Sûfî, the first who was called a Sûfî, and built a convent for Sûfîs; he is also the first who is mentioned in the نفحات الانس, on fol. 61a.

73. Abû 'Umar Sha'bî (شعبى), was sent by 'Abd-almalik bin Marwân (reigned A. H. 65–86 = A. D. 685–705) as ambassador to the ruler of Rûm, on fol. 61b,

74. Abû Yûsuf Ya'ḳûb bin Ibrâhîm, the first who was honoured by the title of a Ḳâdî-alḳuḍât and was ḳâḍî of Baghdâd under the Khalîfs Mahdî, Hâdî, and Rashîd (A. H. 158–193=A. D. 775–809); he was a pupil of Abû Ḥanîfah, on fol. 61b.

75. Abû Muḥammad Salmân bin Mihrân ala'mà (الاعمى) or ala'mash (الاعمش), as the following copy reads, on fol. 61b.

76. Abû 'Alî Ḥasan, known as Ibn Ziyâd, was originally a dealer in pearls, on fol. 62a.

77. 'Abd-alraḥmân bin Ḥasan, known as Abû-alfaraj ibn Jauzî; died A. H. 597 (A. D. 1201), on fol 62a.

78. Muslim-i-Ma'âd, a Shi'ite, on fol. 62a

79. Abû-alḥasan 'Alî bin Hamzah Kisâ'î, one of the seven readers of the Ḳurân, a pupil of the preceding Shaikh, on fol. 62b.

80 Abû Zakariyyâ Yahyâ bin Ziyâd, known as Al-Farrâ (الفرّا), author of the كتاب المعانى, which he wrote at the request of the 'Abbâside Khalîf Ma'mûn, he died A. H. 207 (A. D. 822, 823), on fol 62b

81 Abû 'Umârah Ḥamzah bin Habîb altamîmî, one of the seven readers of the Kurân, on fol 62b

82 Abû 'Abdallâh Sharîk, was kadi of Kûfah in the time of Mansûr (probably the second 'Abbâside Khalif, who reigned A H 136–158=A D 754–775), on fol 62b

83 Abû al-Mundhir Hishâm bin 'Urwah (عروة), a great traditionist and author of the كتاب الجمرة on the معرفة انساب, on fol. 62b.

84. Mutanabbî, the great poet was killed A H 354 (A D. 965), on fol. 62b A short extract from Ibn Rashîḳ (Abû 'Alî-alhasan) alkairawânî's (died A. H. 456 =A. D 1063, 1064) كتاب عمدة (i. e كتاب العمدة فى صناعة الشعر) is inserted here, giving the account of Mutanabbî's death.

85 Burhân-almillah wa aldîn Muhammad bin 'Abd-al'azîz, son of the Shaikh-alislâm of Nîshâpûr, and contemporary with Malik Ṭughânshâh bin Mu'ayyad (who reigned A. H. 568–581=A. D 1172–1185, 1186), on fol 63a.

Najaf-i-Ashraf (two farsangs from Kûfah), on fol. 63b

86. Mîr Sayyid Muhammad 'Itâbî, a friend of Mîr Ḥudûrî of Ḳumm, went to the Dakhan and entered the service of 'Alî 'Âdilshâh I (who reigned A. H. 965–988= A. D 1558–1580); he afterwards attached himself to Akbar, but forfeited his favour and was imprisoned for seven years in the fortress of Gwâliyâr; at the present time (the time of the composition of the Haft Iḳlîm), he lives with Burhân-almulk at Aḥmadnagar, on fol. 63b.

Sarmanrâi, known as Sâmurah, built by Mu'taṣim, the eighth 'Abbâside Khalîf (A. H. 218–227=A. D. 833–842), on fol. 65a:

87. Khair-alnassâj (خير النسّاج), with his real name Shaikh Muḥammad bin Isma'îl, died 120 years old, A. H. 266 (the usual date is A. H. 322=A. D. 934, see Safinat-alauliyâ, No. 221), in Ḳazwin, on fol 65b.

Madâ'in, on fol. 65b.

Bâbal, on fol. 66a.

Baṣrah, on fol. 66b

88. Khwâjah Ḥasan Basrî (Safinat-alauliyâ, No. 19), quoted in the تذكرة الاولياء, on fol. 67a.

89. Ḥabîb-i-'Ajamî (Safinat-alauliyâ, No. 161), a friend of the preceding Khwâjah, on fol. 67b.

90. Mâlik-i-Dînâr (Safinat-alauliya, No. 160), contemporary with the two preceding Shaikhs, on fol. 67b.

91. 'Atabah ibn al-'allâm (ابن العلّام, in the following copy ibn-alghulâm, ابن الغلام, see Safinat-alauliyâ, No. 164), got his investiture from Ḥasan Baṣrî, on fol. 67b.

92. Râbi'ah al'adawiyyah (Safinat-alauliyâ, No. 396), contemporary with Ibrâhîm Adham and Khwâjah Ḥasan, on fol. 68a.

93. Ḥârith (in the following copy 'Âris) bin Asad almuhâsabî (Safinat-alauliyâ, No. 176), on fol. 68b.

94. Abû-alḥasan Khiḍrî, the only pupil of Shibli, on fol. 68b.

95. Abû Sa'îd Muhallab bin Abî Ṣufrah (so correct, see Flugel's Grammatische Schulen, p. 89; in the following copy the word is spelt صفر), was under the Khalîf 'Abd-almalik bin Marwân (see No. 73) on behalf of Ḥajjâj, governor of the two 'Irâḳs, and later on of Khurâsân; died A H 88 (A. D. 707), near Marw, on fol. 68b.

96. Abû Bakr Muhammad bin Sîrîn, the great interpreter of dreams (امام معبّرين), on fol. 70a.

97 Yahyâ bin Ya'mur (يعمر) ala'dawânî alnahwî (النحوى, in the text النجوى), one of the Ḳurân-readers of Basrah, a friend of 'Abdallâh 'Abbâs and 'Abdallâh 'Umar, and contemporary of Ḥajjâj bin Yûsuf, on fol. 70b.

98. Abû 'Abdallâh Mâlik bin Anas, born A. H. 95 (A D 713, 714) died 80 years old, A. H 175 (A. D. 791, according to others A H 179=A. D. 795, see Safinat-alauliya, No 22), on fol 71a.

99 Khalîl bin Aḥmad, died A H 170 (A. D 786, 787), on fol 71b

100 Abû Ṭaid (instead of فيل, as most copies have, comp Flugel s Grammatische Schulen, p 52) Mu'arrij (مؤرّج) bin 'Amr Sadûsî, a pupil of Naṣr (read Naḍr) bin Shumail and of Sibawaihi, author of the كتاب الانواء (الانواء in Flugel), the كتاب غريب القرآن, the كتاب الفاتل (جماهر in Flugel) جواهر, and the كتاب المعانى; he died A H. 195 (A D 810, 811), on fol 71b.

101 Iyâs bin Mu'âwiyah, kâḍî of Baṣrah, a great psychologist and physiologist, died A. H 121 (A. D. 739), on fol 71b

102 Abû Muhammad Yahyâ bin Mubârak, known as Yazîdî, a great traditionist and philologist, pupil of Abû 'Umar ('Amr in the following copy) 'Alâî the Ḳurân-reader of Baṣrah; he got his name Yazîdî, because he had taught Yazîd bin Mansûr, the uncle of the 'Abbâside Khalîf Mahdî; later on the Khalîf Hârûn-alrashîd appointed him tutor of prince Ma'mûn (while Kisâ'î was the tutor of Hârûn-alrashîd's other son Amîn). He is the author of the كتاب النوادر, the كتاب المقصور والممدود, and the كتاب النقط (in Flugel, p. 61, كتاب النقط و الشكل); he was on friendly terms with Ḳhalîl bin Aḥmad (No. 99), and died A. H. 202 (A. D. 817, 818), on fol. 72a.

103. Abû 'Alî Muhammad bin Yahyâ Nahwî, known as Ḳuṭrub (قطرب), pupil of Sibawaihi and author of the كتاب المعانى (read معانى) القرآن, the كتاب القوافى, the كتاب الاشتقاق, the كتاب الاصوات, the كتاب الصفات, the كتاب الاضداد, the (العلل in Flugel, p. 66) كتاب العمل, the كتاب خلق الانسان, and the كتاب خلق الفرس; he died A. H. 206 (A. D. 821, 822), on fol. 72a.

104. Abû-alḥasan Naṣîr (correctly Naḍr, see No. 100), bin Shumail almâzinî (المازنى), a great traditionist, lawyer, and grammarian, mentioned in the تاريخ يافعى; he died at Marw in the same year as the Imâm 'Alî bin Mûsâ alriḍâ (Safînat-alauliyâ, No. 12; but Flügel fixes his death in A. H. 204=A. D. 820), on fol. 72a.

105. Abûbakr Muḥammad bin 'Ḥasan bin Duraid, called by many the second Khalîl bin Aḥmad on account of his proficiency in grammar and poetry; he was first the pupil of Abû Ḥâtim Sijistânî in Baṣrah, then travelled for nearly twelve years for the sake of study in 'Irâḳ, Khurâsân, Egypt, Syria, and Fârs, and became at last wazîr of Fârs; he wrote a قصيدة مقصورة in honour of 'Abdallâh bin Mîkâl for which he received a present of 1000 dînârs, and which has frequently been commentated upon, and the كتاب الحمير (correctly الجمهرة); he died at Baghdâd A. H. 321 (A. D. 933), the same day as Abû Hâshim 'Abd-alsalâm Mu'tazilî, on fol. 72b.

106. Abû 'Ubaidah Naḥwî, contemporary with Mûsâ bin 'Abd-alraḥmân Hilâl, on fol. 72b.

107. Abû-al'ainâ Muḥammad bin al-Ḳâsim, contemporary with the Khalîf Al-Mutawakkil (A. H. 232–247=A. D. 847–861), lost his sight in early youth and lived forty years in blindness, on fol. 73a.

108. Abû Muḥammad Ḳâsim bin 'Alî Ḥarîrî, the great author of the مقامات, the درّة الغواص في اوهام الخواص, and the ملحة الاعراب, together with a commentary, died A. H. 516 (A. D. 1122), on fol. 73a.

109–118. 'Abbâs bin 'Abd-al'azîm, and his contemporaries: Mu'ammir bin Râshid alazdî (الازدى), the traditionist and author of the كتاب جامع; Abû 'Umar bin 'Alâ, one of the seven Ḳurân-readers; Abû Naẓar Sa'îd bin Abû 'Urwaih al'adawî (بن ابو عروبه العدوى); Abû Sa'îd al-Ḳaṭṭân (القطّان); Abû-aladyân (ابو الاديان); Abû-alḥasan alṣabîḥî (in the following copy alṣubḥî), who lived thirty years in close retirement; Aḥmad bin Wahab; Abû 'Abdallâh Sâhmî; and Abû Naṣr Muḥammad bin Ḥasan, who wrote *Persian* poetry, on ff. 73b and 74a.

Ubullah (ابلّة بضمّ همزة وبای موحّده ولام مشدّده), four farsangs from Baṣrah, on fol. 74a:

119. Abû Dulaf (دلف بضمّ دال وفتح لام) Ḳâsim bin 'Îsâ al'ajalî, one of the partisans of the Khalîf Ma'mûn and his brother Mu'taṣim, and author of the كتاب المرأة و الصيد, the و النزهة (in the following copy كتاب الصلاح السّلاح), and the كتاب سياسة الملوك; Abû Tammâm Ṭâ'î wrote eulogiums on him; he died A. H. 126 (ستّ و عشرين و مايه, probably a mistake for 226=A. D. 841), on fol. 74a.

120. Abû Ya'ḳûb alsûsî (السوسى), on fol. 74b.

'Irâḳ-i-'ajam: Yazd, on fol. 75a:

121. Khaṭîr-almulk Abû Manṣûr, wazîr under Sulṭân Maḥmûd bin Malikshâh (A. H. 485–487=A. D. 1092–1094), on fol. 75b.

122 and 123. Amîr Shams-aldîn and his son Amîr Rukn-aldîn, under the Moghul Sulṭâns, founders of the Shamsiyyah and Rukniyyah madrasas and many other public buildings, on fol. 75b.

124. Sayyid Ghiyâth-aldîn 'Alî, wazîr of Amîrshâh Abû Isḥâḳ Injû, killed by Amîr Muḥammad Muẓaffar, A. H. 752 (A. D. 1351); Abû Isḥâḳ was the son of Amîr Maḥmûdshâh, who had been governor of Shîrâz under Sulṭân Abû Sa'îdkhân and had been killed A. H. 736=A. D. 1336, in Arpâkhân's reign, and the younger brother of Amîr Mas'ûdshâh. Amîr Maḥmûdshâh's pedigree is: Maḥmûdshâh bin Muḥammad bin Faḍl-allâh bin 'Abdallâh bin As'ad bin Naṣr-allâh bin Muḥammad bin 'Abdallâh Anṣârî bin Abû Manṣûr bin Muḥammad bin Abî Ma'âd bin 'Alî bin (Abî in the following copy) Muḥammad bin Aḥmad bin 'Alî (left out in the following copy) bin Ja'far bin Manṣûr bin Matt; the last-named Matt was a son of Abû Ayyûb Anṣârî, one of Muḥammad's companions (comp. on this Matt Safînat-alauliyâ, No. 300), on fol 75b.

125. Ṣafî-aldîn, a favourite of Ṭughânshâh (see about Ṭughânshâh, No. 85), on fol. 76a.

126. Sirâj-aldîn, a poet, on fol. 76a.

127. Sayyid Jalâl-aldîn 'Aḍud, son of one of the wazîrs of the Muẓaffarides, a poet, on fol. 76b.

128. Maulânâ Sharaf-aldîn 'Alî, the author of the ظفر نامه (completed A. H. 828=A. D. 1425, see Nos. 173–189 in this Cat.); he also wrote mathnawîs, ghazals, and rubâ'îs, on fol. 76b.

129. Ḳâḍî Kamâl-aldîn Mîr Ḥusain, wrote a commentary on the dîwân of 'Alî bin Abî Ṭâlib, on fol. 77a.

130. Amîr Niẓâm-aldîn 'Abd-albâḳî ibn Shâh Ṣafî-aldîn bin Amîr Ghiyâth-aldîn bin Shâh Ni'mat-allâh Walî, was prime-minister under Shâh Isma'îl (A. H. 909–930=A. D. 1503–1524), on fol. 77a.

131. Sayyid Na'îm-aldîn (called Ni'mat-allâh II), the son of Amîr Niẓâm-aldîn 'Abd-albâḳî, a favourite of Shâh Ṭahmâsp (A. H. 930–984=A. D. 1524–1576), on fol 77b.

132. Amîr Ghiyâth-aldîn Muḥammad Mîr Mirân, the son of Sayyid Na'îm aldîn, alive at the time of the composition of the Haft Iḳlîm, on fol. 77b.

133 Shâh Ghiyâth-aldîn 'Abd-al'alî, an offspring of Amîr Ṭâhir-aldîn Muḥammad Shahîd; he composed for Shâh Ṭahmâsp's death (A. H. 984) the ingenious chronogram دوازده امام (twelve Imâms); امام representing the number 82, and twelve times 82 giving the required date, on fol. 78a.

134. Maulânâ Sharaf-aldîn 'Alî Bâfiḳî, wrote ḳaṣîdas in praise of Shâh Ṭahmâsp, on fol. 78a.

135. Maulânâ 'Abdallâh, wrote glosses (حاشيه) on the مختصر معانى and the حاشية خطائى, on fol. 78a.

136. Maulânâ Muḥammad Sharḳî, a relative of Maulânâ Sharaf-aldîn 'Alî Makhdûm, on fol. 78b.

137. Maulânâ Muḥammad, went A. H. 980 (A. D. 1572, 1573) to India, and died there A. H. 988 (A. D. 1580), on fol. 78b.

138. Kiswatî, a poet like most of the following ones, on fol. 78b.

139. Shauḳî, on fol. 78b.

140. Maulânâ Muḥammad Ḥusain (in the following copy Mu'min Ḥasan), on fol. 79a.

141. Maulânâ Waḥshî, the author of a فرهاد وشيرين, on fol. 79a.

142. Khwâjah Ghiyâth-aldîn Naḳshband, on fol. 79b.

143. Maulânâ Shams, on fol. 80a.

144. Maulânâ Âgahî, on fol. 80a.

145. Maulânâ (or Mîr) Muḥammad Bâḳir, on fol. 80a.

146. 'Ishratî, on fol. 80a.

147. Ulfatî, a great mathematician, on fol. 80a.

148. Najdî, on fol. 80a.
149. Maulânâ Amînî, on fol. 80b.
150. Maulânâ Zamânî, in whose praise Shaikh Muḥammad Zargar (the goldsmith) wrote a famous rubâ'î, on fol. 80b.
151. Maulânâ Ḥasan 'Alî, on fol. 80b.
152. Muḥammad Bâḳir, on fol. 80b.

Ṭabas-i-Kîlak (طبس كيلك), an appendage of Khurâsân, on fol. 81a:
153. Shams-aldîn Muḥammad bin 'Abd-alkarîm, author of a dîwân, on fol. 81a.
154. Amîr Kamâl-aldîn Ḥusain, went, in the reign of Sulṭân Ya'ḳûb (of the Âḳ-ḳoyunlû, reigned A.H. 883–896=A.D. 1478–1491), from Ṭabas to Âdharbaijân and later on to Harât, where he became prime-minister of Sulṭân Ḥusain Mirzâ (A.H. 873–911=A.D. 1469–1506); he is the author of commentaries on the منازل السائرين and the مجالس العشّاق, on fol. 81b.

Âbarkûh, on fol. 81b:
155. Maulânâ Abadî (ابدى, so here, but 'Abdî, عبدى, in the following copy), a poet, on fol 82a.

Fârs: Dâr-aljird (دارالجرد, correctly داراب جرد *Dârâb-jird*), on fol. 82a:
156. Maulânâ 'Âlamî, a poet, on fol 82b.

Îj (ايج), on fol. 82b:
157. Ḳâḍî 'Aḍud-aldîn 'Abd-alraḥmân bin Rukn-aldîn, contemporary and friend of Khwâjah Rashîd and of his son Khwâjah Ghiyâth-aldîn Muḥammad Ṭarîḳ, author of the شرح مختصر ابن حاجب در اصول فقه, the مواقف در كلام, and the فوائد غياثيّه در معانى و بيان; according to Mustaufî, in his Ta'rîkh-i-Guzîda, every century of the Hijrah has produced *one* great authority on the Islamitic creed; the *first*, 'Umar 'Abd-al'azîz; the *second*, Shâfi'î; the *third*, Abû-al'abbâs Aḥmad bin Sharîḥ; the *fourth*, Abûbakr Ṭabîb bâḳilâ'î; the *fifth*, Muḥammad Ghazâlî the Ḥujjat-alislâm; the *sixth*, Imâm Fakhr-aldîn Muḥammad bin 'Umar; and the *seventh*, Maulânâ 'Aḍud-aldîn, on fol. 82b.
158. 'Ârif, a poet, on fol. 83a.

Nairîz, on fol. 83a:
159. Maulânâ Mâ'ilî, a great scholar in arithmetic and a good poet, under Shâh Ṭahmâsp Ṣafawî's reign and Mirzâ Aḥmad Kufrânî's governorship of Fârs, on fol. 83b.

Iṣṭakhr, on fol. 84a:
160. 'Abd-alraḥîm, a Ṣûfî, on fol. 84b.

Baiḍâ, on fol. 84b:
161. Ḥusain bin Manṣûr-al-Ḥallâj (Safînat-alauliyâ, No. 211), the pupil of 'Umar (or 'Amr, see Safînat-alauliyâ, No. 202) bin 'Uthmân Makkî; the great Shaikhs are divided in their opinions about him; the majority reject him, but Ibn 'Aṭâ, Abû 'Abdallâh bin Khafîf, Shiblî, Abû-alḳâsim Naṣrâbâdî, Abû-al'abbâs Sharîḥ, and others consider his execution unjustifiable; others again maintain, that Ḥusain bin Manṣûr Ḥallâj and Manṣûr Ḥallâj are two different persons, on fol. 84b.
162. Shaikh Abû Isḥâḳ Ibrâhîm bin Shahriyâr, who converted 24,000 Parsees and Jews to Muḥammadanism, on fol. 85b.
163. Ḳâḍî Nâṣir-aldîn, son of Ḳâḍî Imâm Badr-aldîn 'Umar bin Fakhr-aldîn 'Alî, the author of the well-known commentary on the Ḳurân (انوار التنزيل و اسرار التأويل), the غاية القصوى, the شرح المصابيح, the شرح المنهاج (i.e. المنهاج فى الأصول, see Cat. Codd. Lugd. Bat. iv. p. 32, ll. 7 and 8), the طوالع و مطالع (i.e. طوالع الانوار من مطالع الانظار), the مصباح در كلام (i.e. مصباح الارواح فى الكلام), the مرصاد در اصول فقه (perhaps a mistake for the منهاج فى اصول الفقه, see Cat. Codd. Lugd. Bat. iv. p. 31, l. 10), the شرح التنبيه, in four volumes, the شرح المنتخب (a commentary on the منتخب فى الاصول, by Imâm Fakhr-aldîn Râzî, see Cat. Codd. Lugd. Bat. iv. p. 32, ll. 9 and 10), and the شرح محصول; he died A.H. 680 (read 685=A.D. 1286) or 692 (A.D. 1293), on fol. 85b.

Kâzarûn, on fol. 85b:
164. Khwâjah Amîn-aldîn, one of the wazîrs of the Atâbeg Muẓaffar-aldîn Taklah bin Zangî (A.H. 571–591 =A.D. 1175–1195), on fol. 85b.
165. Shaikh Amîn-aldîn, who was Shaikh-alislâm of Fârs under Shâh Shaikh Abû Isḥâḳ (who reigned over Fârs A.H. 742–754=A.D. 1341–1353), and is praised in one of Ḥâfiẓ' ghazals; he himself wrote occasionally poetry, on fol. 85b.
166. Shaikh Sa'îd-aldîn Muḥammad, contemporary with Amîr Muẓaffar (who was deposed by his son Shâh Shujâ' A.H 760, A.D 1359) and author of the شرح مشارق الانوار and the شير سيّد ابرار, commonly known as سيّر كازرونى, on fol. 86a.
167. Maulânâ Jalâl-aldîn Muḥammad Dawânî, son of Maulânâ Sa'd-aldîn As'ad, a famous legal authority in Dawân, a place near Kâzarûn; he got his first instruction from his father, later on he enjoyed the tuition of Maulânâ Majd- (in the following copy Muḥyi-) aldîn Kûshkanârî, Khwâjah Ḥasan Shâh Baḳḳâl and Maulânâ Humâm-aldîn Gulnârî (the author of a commentary on the طوالع, see No. 163). He wrote glosses (حاشية) to Maulânâ 'Alî Ḳûshjî's (died A.H. 879 =A.D 1474, 1475) شرح تجريد or commentary on Naṣîr-aldîn Ṭûsî's Tajrîd; Mîr Ṣadr-aldîn Muḥammad wrote glosses on the same work and found fault with Jalâl-aldîn's explanations; thereupon the latter wrote a second collection of glosses, better still than the first, and refuted his opponent's criticisms; Ṣadr-aldîn answered by new glosses, and finally three sets of glosses were produced in this way, called respectively: قديم, جديد, and اجدّ, the old, the new, and the newer ones. Other works of Jalâl-aldîn are شرح رسالة زوّار, هياكل در حكمت اشراق (the original work by Shaikh Shihâb-aldîn Maḳtûl), اثبات واجب, اخلاق جلالى, حاشية شمسيّه, حاشية مطالع, حاشية انوار شافعيّه, حاشية [illegible] (he died A.H. 908=A.D. 1502, 1503), on fol. 86a.

Shîrâz, on fol. 86b:
168. Shaikh Abû-alḥasan Karduwaih, who did not leave his house for sixty years, except on Fridays and high festivals (Safînat-alauliyâ, No. 325), on fol. 87a.
169. Abû-al'abbâs Aḥmad bin Yaḥyâ, the teacher of Abû 'Abdallâh bin Khafîf, on fol. 87a.
170. Bundâr bin Ḥusain, pupil of Shiblî and likewise teacher of Abû 'Abdallâh bin Khafîf (Safînat-alauliyâ, No. 250), on fol. 87a.

171. Shaikh 'Abdallâh (so here in all copies, contrary to the previous Abû 'Abdallâh) bin Khafîf, one of the great Ṣûfic Shaikhs of Fârs (Safînat-alauliyâ, No. 144), on fol. 87b.

172. Shaikh Mu'min, about whom Khwâjah 'Abdallâh Anṣârî relates a tradition of Isma'îl Dabbâs, who had met the Shaikh in Shîrâz, on fol. 87b.

173. Abû Muḥammad bin Abî Naṣr albakli, known as Shaikh Rûzbahân (Safînat-alauliyâ, No. 324), author of the تفسير عرائس, the شرح شطحيات عربى و فارسى, and the كتاب الانوار فى كشف الاسرار, on fol. 87b.

174. Shaikh Abûbakr Ṭamistânî (Safînat-alauliyâ, No. 234), pupil of Shiblî and Ibrâhîm Dabbâgh of Shîrâz, on fol. 88a.

175. Shaikh Najîb-aldîn 'Alî bin Buzghush (Safînat-alauliyâ, No. 150), a pupil of Shaikh Shihâb-aldîn Suhrawardî, on fol. 88a.

176. Ẓahîr-aldîn 'Abd-alraḥmân, son of the preceding Shaikh and likewise pupil of Shihâb-aldîn Suhrawardî; he is the author of a ترجمهٔ عوارف (Safînat-alauliyâ, No. 151), on fol 88b.

177. Shaikh 'Abdallâh Bâkûr (باكور, here in the text باكو), a great traveller; Khwâjah 'Abdallâh Anṣârî had culled from him 30,000 stories and 30,000 traditions, on fol. 88b.

178. Ibn Muḳlah, the wazîr of the Khalîf Alḳâhir (A. H. 320–322 = A. D. 932–934), whom he helped to dethrone (first with the assistance of Mu'nis and Balik, who were however put to death by Alḳâhir) and to replace by Muḥammad bin Muktadir, who assumed as Khalîf the name of Al-Râdî (A. H. 322–329 = A. D. 934–941); he was later on mutilated by Ibn Râtik (usually called Ibn Râ'ik) and died A. H. 327 = A. D. 939 (compare on this interesting and adventurous character, Weil, Geschichte der islamitischen Volker, Stuttgart, 1866, pp. 200–214). He was the first to develope the style of writing, called ثلث, out of the old Kûfic, on fol. 88b.

179. Abû-alfaṭḥ Manṣûr bin Dârâ (or Dârâsp داراسب as other copies have), originally attached to Abû Kâlinjâr Dailamî, afterwards wazîr of the Khalîf Alḳâ'im-billâh (A. H. 422–467 = A. D. 1031–1075), who gave him the honorary title of Amîn-aldaulah Mâjd-alwuzarâ; he was deposed through the jealousy of 'Amîd-aldaulah, the wazîr of Ṭughrulbeg Saljûḳî, on fol. 89a.

180. Aḥmad bin 'Abd-alṣamad, was first a high official of Altûntâsh, and became, after Aḥmad bin Ḥasan Maimandî's death, wazîr of Sulṭân Mas'ûd I of Ghazna, who summoned him from Khwârizm; he is stated here to have been twenty years wazîr of Mas'ûd (which is simply impossible, as Mas'ûd I only reigned from A. H. 421–432 = A. D. 1030–1041) and two years wazîr of Mas'ûd's son and successor, Maudûd; he was at last arrested and poisoned at the instigation of the Amîrs of Sulṭân Maudûd, on fol. 89b.

181. 'Abd-alḥamîd bin Aḥmad bin 'Abd-alṣamad, was twenty-two years wazîr of Sulṭân Ibrâhîm of Ghazna (A. H. 451–492 = A. D. 1059–1099) and sixteen years wazîr of Ibrâhîm's son and successor, Mas'ûd III (A. H. 492–508 = A. D. 1099–1114); he was killed in Sulṭân Bahrâmshâh bin Mas'ûd's reign (A. H. 512–547 = A. D. 1118–1152), on fol. 89b.

182. Naṣr-allâh bin 'Abd-alḥamîd, son of the preceding wazîr, himself wazîr under Sulṭân Khusrau Malik bin Bahrâmshâh (A. H. 555–583 = A. D. 1160–1187), best known by his translation of Kalîlah and Dimnah, on fol. 89b.

183. Alṣâḥib-alkabîr Ḳiwâm-almulk Niẓâm-aldîn Haibat-allâh, wazîr under Sulṭân Ibrâhîm, on fol. 90a.

184. Abû-alḳiyâm Muslim bin Maḥmûd, was in the service of Mâlik Nâṣir (A. H. 698–741 = A. D. 1299–1341) in Egypt; to him the work عجائب الاسفار و غرائب الاخبار was dedicated, on fol. 90a.

185. Tâj-aldîn, who was first wazîr of Muẓaffar-aldîn Sunḳur bin Maudûd (the Atâbeg of Fârs, who became virtually independent about A. H. 543 = A. D. 1148, 1149) and later on wazîr of Sulṭân Mas'ûd Saljûḳî (A. H. 527–547 = A. D. 1133–1152), on fol. 90a.

186. Khwâjah Ḳiwâm (or as the text here reads Ḳiyâm) -aldîn, wazîr of Jalâl-aldîn Shâh Shujâ' (A. H. 760–786 = A. D. 1359–1384), on fol. 90a.

187. Khwâjah Ghiyâth-aldîn Sayyidî Aḥmad, wazîr of Mirzâ Shâhrukh (A. H. 807–850 = A. D. 1405–1447), on fol. 90a.

188. Ḍiyâ-aldîn Fârsî, who came from Fârs to Khurâsân under the first Saljûḳs, a poet, whose productions were collected in a dîwân, but did not become very widely known; he had poetical contests with many contemporaries, for instance, Shihâb-aldîn Nâmî and Shams-aldîn Nâmî. In one of his poems quoted here, he sings the praise of Niẓâm-aldîn (who is perhaps identical with No. 183), on fol. 90a.

189. Rafî'-aldîn Marzubân, who was according to some authorities a contemporary of Ḥanẓalah Bâdaghîsî and Abû Salik Gurgânî, two of the predecessors of Rûdagî, but belongs more likely to the time of the Saljûḳs, on fol. 91b.

190. Badr-aldîn, a poet, on fol. 92a.

191. Shaikh Sharaf-aldîn Muṣliḥ bin 'Abdallâh al-Sa'dî, the great didactic poet, who studied first in the Niẓâmiyyah in Baghdâd under Abû-alfaraj bin Jauzî and became afterwards in mystical science the pupil of Shaikh 'Abd-alkâdir Jîlânî, in whose company he performed the pilgrimage; in one of his sea-voyages he travelled with the great Shaikh Shihâb-aldîn Suhrawardî; he died, 110 years old, A. H. 690 (A. D. 1291), on fol. 92b.

192. Khwâjah Majd-aldîn Hamgar, king of poets under the Atâbegs of Fârs and intimate friend of Khwâjah Bahâ-aldîn, the Ṣâḥib-Dîwân and son of the famous Shams-aldîn, on fol. 94b.

193. Farîd Fârsî, a poet, on fol. 96a.

194. Nâṣir of Bajjah (بجه, a place near Râmjird in Fârs), contemporary with Sa'dî, on fol. 96a.

195. Zangî, a relation of the Atâbeg Muẓaffar-aldîn Zangî (A. H. 557–571 = A. D. 1162–1175), on fol. 96a.

196. Maulânâ Ḳuṭb-aldîn 'Allâmah, pupil of Khwâjah Naṣîr-aldîn Ṭûsî, lived from the time of Hûlâgû-khân (A. H. 654–663 = A. D. 1256–1265) to that of Sulṭân Muḥammad Khudâbanda (A. H. 703–716 = A. D. 1304–1316); works: تحفهٔ شاهى (on astronomy), شرح كليات قانون, and شرح مفتاح العلوم (the مفتاح العلوم is probably Sakkâkî's (died A. H. 626 = A. D. 1229) encyclopædical work, and Ḳuṭb-aldîn was the first to

write a commentary on it); he was a friend of Sa'dî, on fol. 96b.

197. Kuṭb Muḥyî, author of a dîwân and of مكتوبات, on fol. 96b.

198. Faḍl-allâh Waṣṣâf, author of the تاريخ مُعْجَم (this is a glaring mistake, by which Faḍl-allâh Kazwînî, the real author of the history in question, see Nos. 534 and 535 in this Cat., has been confounded with Faḍl-allâh Shîrâzî, the father of the famous historian Waṣṣâf, comp. Rieu i. p. 162a and ii. p. 811b), on fol. 96b.

199. Ibn Naṣûḥ, under Sulṭân Abû Sa'îdkhân (the Îlkhânî ruler, A.H. 716–736=A.D. 1316–1335), wrote occasionally poetry, especially rubâ'îs, on fol. 97a.

200. Khwâjah Ḥâfiẓ, the great lyrical poet, whose death is fixed here in A.H. 792, although the ta'rîkh quoted immediately after it, viz. خاك مصلّى, clearly gives the more correct date, A.H. 791 (A.D. 1389), on fol. 97a.

201. Abû Ishâk Ḥallâj, a poet, on fol. 98a.

202. Sa'd Gul, another poet, on fol. 98b.

203. Amîr Ṣadr-aldîn Muḥammad, died some time after Sulṭân Ya'kûb (i.e. Ya'kûbbeg Âk-koyunlû, who reigned A.H. 883–896=A.D. 1478–1491); the exact date of his death is not fixed, but according to the Majâlis-almu'minîn it took place in A.H. 903 (A.D. 1497, 1498), among his writings there are enumerated here حاشية شمسيّة و مطالع, رسالة تحقيق علم و اثبات واجب, and حاشية تجريد (see on the Tajrîd No. 167 above), on fol. 98b.

204. Amîr Ghiyâth-aldîn Manṣûr, son of the preceding Shaikh, died according to the chronogram of Maulânâ 'Alî Ḥasan Khairâs عقل حادى عشر نمانده بجا, A.H. 949=A.D. 1542, 1543 (the usual date, given in the Majâlis-almu'minîn, is A.H. 948). Two honorary epithets were given to him by the scholars of his time, viz. Ustâd-albashar (the master of men, a title, given according to a marginal note in the following copy, fol. 98b, to Khwâjah Naṣîr-aldîn Ṭusî also) and 'Akl-i-hâdî 'ashar (the eleventh reason), on fol. 98b.

205. Maulânâ Shams-aldîn 'Alî Fârsî, a great scholar in the time of Mîrzâ Sulṭân Abû Sa'îd (Abû Sa'îd Gurgânî, reigned A.H. 854–873=A.D. 1450–1469), professor at the Madrasa-i-Ghiyâthiyyah; after Sulṭân Abû Sa'îd's death he was engaged in a تاريخ وقائع ابو الغازى سلطان حسين ميرزا (Sulṭân Ḥusain Mîrzâ reigned A.H. 873–911=A.D. 1469–1506), and died in the fortress of Shâdmân, on fol. 98b.

206. Maulânâ Niẓâm-aldîn Abû Yazîd, lived in Shîrâz at the time of Maulânâ Jalâl-aldîn Muḥammad Dawânî (born A.H. 830=A.D. 1426, 1427, died A.H. 908=A.D. 1502, 1503), and died in Sulṭân Ya'kûb's reign (see Nos. 167 and 203 in this list), on fol. 98b.

207. Maulânâ Sharaf-aldîn 'Alî Shîftagî, author of a تفسير آيات احكام قرآنى, a شرح محرّر, and a شرح ارشاد, on fol. 99a.

208. Amîr Sayyid Aṣîl-aldîn 'Abdallâh, author of the دُرج الدُّرَر (a life of Muḥammad, mentioned in Ḥ. Khalfa iii. p. 222, and in Rieu iii. p. 1061b; a marginal note in the following copy mentions besides a ميلاد نامهٔ مصطفى by him, which he dedicated to Sulṭân Shâhrukh, but it is not clear whether that is a separate work or partly identical with the Durj-aldurar) and the مزارات هراة; in Sulṭân Abû Sa'îd's time he moved at the Sulṭân's request from Shîrâz to Harât; the date of his death is not given here; it was A.H. 883=A.D. 1478, 1479, see Rieu i. p. 147, on fol. 99a.

209. Amîr Jamâl-aldîn (so correctly instead of Jalâl-aldîn in the following copy) 'Aṭâ-allâh, nephew of the preceding Shaikh and author of the well-known history of Muḥammad, his family and disciples, styled روضة الاحباب (see Nos. 145–157 in this Cat.), on fol. 99a.

210. Khwâjah Jamâl-aldîn Maḥmûd, a pupil of Maulânâ Jalâl-aldîn Muḥammad Dawânî (see Nos. 167 and 206 in this list), who after his Pîr's death and that of Mîr Ṣadr-aldîn Muḥammad (No. 203 in this list) became the most renowned spiritual teacher of his time; among his greatest pupils were Maulânâ Aḥmad Ardabîlî, Maulânâ 'Abdallâh Shushtarî, Maulânâ 'Abdalwâhid Shushtarî, Maulânâ 'Abdallâh Yazdî, Khwâjah Afḍal Tarîkah (died about A.H. 1000=A.D. 1592, see Rieu ii. p. 669b), Maulânâ Aḥmad Kurd, Amîr Fakhr-aldîn Samâkî (سماكى, in the following copy شماكى), Shâh Abû Muḥammad Shîrâzî, Maulânâ Mîrzâ Jân, and Amîr Fath-allâh Shîrâzî, on fol. 99a.

211. Maulânâ Lisânî, the well-known poet, lived the greater part of his life in Tabrîz, and died there A.H. 941 (A.D. 1534, 1535), on fol. 99a.

212. Bâbâ Fighânî, an equally famous poet, who had originally the takhallus of Sakkâkî; in Tabrîz, where he had settled for some time, he gained the favour of Sulṭân Ya'kûb (see No. 203 in this list), and received from him the honorary title of Bâbâ (i.e. Bâbâ-i shu'arâ), after that Sulṭân's death he went to Khurasan (Abîward and Mashhad in particular, see Rieu ii. p. 651), and died there A.H. 925 (A.D. 1519), on fol. 99b.

213. Maulânâ Ahlî, also a renowned poet; from Fârs he went to Harât, where he composed his famous artificial kasîdah (قصيدهٔ مصنوع) in imitation of one of Khwâjah Salmân's (of Sâwah, died A.H. 778 or 779 =A.D. 1376, 1377, see Bodleian Cat., Nos. 807–810), in honour of Mîr 'Alishîr (see a detailed description of this kasîdah in Bodleian Cat., No. 807, 8); after his return from Harât he became a favourite of Shâh Isma'îl Safawî (A.H. 909–930=A.D. 1504–1524), and died, according to the chronogram: پادشاه شعرا بود اهلى, A.H. 942 (A.D. 1535, 1536), on fol. 101a.

214. Maulânâ Yârî, went to Harât in Sulṭân Ḥusain Mîrzâ's reign (see No. 205 in this list), where he was saved from a disgraceful punishment by the exertions of Mîr 'Alishîr, on fol. 102a.

215. Kamâl ibn Ghiyâth, a poet, on fol. 102a.

216. Maulânâ Mu'inî (in the following copy Mu'in), a poet of Sulṭân Ḥusain Mîrzâ's time, on fol. 102a.

217. Maulânâ Mânî, a poet who was in his later years attached to Shâh Isma'îl Ṣafawî, but fell a victim to the jealousy of the other courtiers and was put to death, on fol. 102a.

218. Malik Kâsim Naḳḳâsh, calligrapher, illustrator, and poet, on fol. 102b.

219. Amîr Sayyid Sharîf-aldîn (so correctly in the following copy; here is written throughout the paragraph Sharaf instead of Sharîf) 'Alî, a grandson of Mîr

Sharîf-aldîn 'Alî Jurjânî (the author of the Ṣarf-i-Mîr, see Bodleian Cat., Nos. 1653–1656; the Risâlat-alkubrâ fî-almanṭiḳ, see Rieu ii. p. 812[a], and other scientific treatises; died A. H. 816=A. D. 1413, 1414), and therefore styled Amîr Sayyid Sharîf-i-thânî; he was twice prime-minister of Shâh Isma'îl Ṣafawî, on fol. 102[b].

220. Amîr Sayyid Sharîf Bâḳî, son of the preceding Amîr, was wazîr of 'Irâḳ-i-'ajam under Shâh Ṭahmâsp (A. H. 930–984=A. D. 1524–1576), later on Ḳâḍî and prefect of Shîrâz; an enmity between him and the governor of Fârs, Ibrâhîmkhân, compelled him to resign that place and to content himself with the wazîrship of Dârâbjird; but his fame increased, he obtained at last the grandwazîrship and took his revenge on Ibrâhîmkhân by dismissing him summarily; soon after he died and left two sons, Amîr Mu'în-aldîn Ashraf, known as Mîrzâ Makhdûm, and Mîrzâ Amîr, on fol. 102[b].

221. Mîrzâ Amîr or Mîrzâ Mîr, the younger son of the preceding Amîr, was in Shâh Sulṭân Muḥammad's (A. H. 985–995 = A. D. 1577–1587) reign, through the enmity of Mîrzâ Salmân, imprisoned in the fortress of Iṣṭakhr, where he died, on fol. 103[a].

222. Amîr Mu'în-aldîn, with the takhalluṣ Ashraf, the elder son of Amîr Sayyid Sharîf Bâḳî, became a great favourite of Shâh Isma'îl II (A. H. 984–985= A. D. 1576–1577), but withdrew after Isma'îl's death, for safety's sake, from Ḳazwîn to Baghdâd; in Rûm he was greatly appreciated, and he died at last as Ḳâḍî-alḳuḍât of Makkah, on fol. 103[a].

223. Amîr Muḥibb-aldîn Ḥabîb-allâh, brother of Amîr Sayyid Sharîf-i-thânî (No 219 in this list), was for some time Ḳâḍî, prefect, and Shaikh-alislâm of Shîrâz, and constructed the 'new place' (بقعهٔ جدید) of Imâmzâda Sayyid Amîr Aḥmad, as well as the maidân, the caravanserai, the baths, shops, and the nakkârakhâna (i e the place where the kettle-drums are beaten) connected therewith, on fol. 103[a].

224. Shâh Wajîh-aldîn Khalîl-allâh, eldest son of the preceding Amîr, on fol. 103[a].

225. Amîr Sharaf-aldîn Ibrâhîm, on fol. 103[b].

226. Shâh Ḥaidar, another brother of Amîr Sayyid Sharîf-i-thânî, was under Shâh Ṭahmâsp chief justice of Khurâsân and under Shâh Sulṭân Muḥammad some time Ḳâḍî-alḳuḍât of Fârs, on fol. 103[b].

227. Amîr Sulṭân Ibrâhîm, on fol. 103[b].

228. Mîr Murtaḍâ Sharîfî, who studied already in his fourteenth year the حاشیهٔ مطالع; he was appointed chief justice of Khurâsân, but resigned this post later, and went on a pilgrimage to Makkah and Madînah; on his way back he went to India, but died on arriving there; he left a کافیهٔ منظوم and a dîwân of ghazals, on fol. 103[b].

229. Shâh Abû Muḥammad, on fol. 103[b].

230. Maulânâ Mîrzâ Jân, author of the following glosses: حاشیه بر شرح مختصر اصول, حاشیهٔ اشارات, حاشیه بر انباط, حاشیهٔ مطالع, حاشیه بر حاشیهٔ قدیم واجب, and حاشیه بر مطول, on fol. 103[b].

231. Mîr Fath-allâh, frequented first the company of the Ṣûfic recluse Mîr Shâh Mîr, later on he applied himself to the more exact sciences under Khwâjah Jamâl-aldîn Maḥmûd (No. 210 in this list), afterwards he went to the Dakhan and became a great favourite of the Wâlî of Bîjâpûr (i. e. 'Âdil Shâh), after whose death he came to Akbar's court, rose to high honours there, and received the title of 'Aḍud-aldaulah; in A. H. 997 (A. D. 1589) he died (in Kashmîr, see Rieu iii. p. 1053[b], where other details are given, and Blochmann, 'Â'în-i-Akbarî, p. 33), on fol. 103[b].

232. Mîr Taḳî-aldîn Muḥammad, alive at the time of the composition of this book, on fol. 104[a].

233. Ḥakîm 'Imâd-aldîn Maḥmûd, a famous physician, author of a رسالهٔ در فائدهٔ چوب چینی (on the China-root), a رساله در خواص افیون (on opium), a رساله در تشریح (on anatomy), and a commentary on some much discussed points in Avicenna's Canon (شرحی در بعضی مباحث قانون); see on these and other treatises of 'Imâd-aldîn Maḥmûd, Bodleian Cat., Nos. 1595–1597, and Rieu ii. pp. 473 and 844. He died about A. H. 1000=A D 1592 (no date of death is given here), on fol. 104[a].

234. Ḥakîm Kamâl-aldîn, another clever physician, author of a commentary on the رسالهٔ طب by Amîr Ghiyâth-aldîn Manṣûr (No. 204 in this list), on fol. 104[a].

235. Mîrzâ Muḥammad Ḥakîm, also a clever physician, on fol. 104[a].

236. Ḳâsimbeg, a renowned physician who flourished from the time of Burhân Niẓâmshâh (A. H. 911–961= A. D. 1505–1553) to the end of Murtaḍâ Niẓâmshâh's reign (A H. 972–996 = A. D. 1565–1588, see No. 449 in this Cat.), on fol. 104[b].

237. Shâh Manṣûr, rose to the rank of wazîr under Akbar, but was calumniated and killed by order of Mîrzâ Muḥammad Ḥakîm, who came from Kâbul to subdue Lâhûr, A H 989=A. D. 1581 (ta'rîkh of his death ثانی منصور حلاج), on fol. 104[b].

238. 'Abdîbeg, a great Siyâḳ-writer and poet, author of a Khamsah and a dîwân, containing over 10,000 baits, on fol. 104[b].

239. Khwâjah Shaikh Muḥammad, a Siyâḳ-writer and poet, brother of Khwâjagî Lashkarnawîs (the paymaster-general), on fol. 104[b].

240. Khwâjagî Sharîf, a poet, on fol. 104[b].

241. Maulânâ 'Urfî, the great poet, on fol. 105[a].

242. Amîr Fârighî, a great expert in divination (جفر), on fol. 107[b].

243. Mîr 'Alî Aṣghar, son of the preceding Amîr, a good physician and mathematician, on fol. 107[b].

244. Maulânâ Darwîsh Ḥusain Sâlik, wrote good rubâ'îs, on fol. 107[b].

245. Maulânâ Ḳaidî, a poet who came to India and found favour with Akbar some years before the composition of this work, on fol. 107[b].

246. 'Inâyat-allâh, in Akbar's favour, calligrapher and librarian of Humâyûn's library, also poet, was still alive at the time of the composition of this work, on fol. 108[a].

247. Maulânâ Ghairatî, poet, still alive, on fol. 108[b].

248. Ḳadrî, also a poet, on fol. 108[b].

249. Musallamî (so in the following copy, here Musallamah), on fol. 109[a].

250. Maktabî, the poet, on fol. 109[a].

251. Ṣaḥîfî, on fol. 109[a].

252. Asîrî, son of the preceding poet, on fol. 109[a].

253. Arshad, on fol. 109[a].

254. Mulhamî, on fol. 109[a].

255. 'Îzadî, on fol. 109[b].

256. Dâ'ī, on fol. 109b.
257. Fattâḥâ, on fol. 109b.
258. Najâtī, on fol. 109b.
259. Hamdamī, a schoolmaster and poet, like all the preceding ones, on fol. 109b.
260. Partawī, on fol. 109b.

Lâr, on fol. 109b:

261. Ibrâhîmkhân, the ruler of Lâr, son of Muhammadbeg (whose brothers were Amîr Hârûn and Amîr Abû Sa'îd) bin Amîr 'Alâ-almulk bin Mîr Jahânshâh bin Ḳuṭb-aldîn Mubashshir bin Mubâriz-aldîn Muhammad bin 'Alâ-aldîn wa almulk Gurginshâh bin Hâjî Saif-aldîn Nusrat bin Kâlinjâr II bin Amîr 'Alâ-almulk bin Amîr Ḳuṭb-aldîn Mu'ayyad II bin Amîr Kâlinjâr bin Amîr Ḳuṭb-aldîn Mu'ayyad Bâkûi bin Amîr Wahab-aldîn Zangî bin Amîr Mu'izz-aldîn Ḥusain bin Amîr Asad-aldîn bin Amîr Bahâ-aldîn Abû-alkâsimlang bin Amîr Wahab-aldîn bin Amîr Badr-aldîn bin Amîr Sharaf-aldîn As'ad bin Amîr Jalâl-aldîn bin Îrij. The last-named Îrij, who was converted to Islamism under 'Umar 'Abd-al'azîz, was the son of Gurgîn, son of Lâd, son of Gurgîn, son of Tahmûrath, son of Ḳubâd, son of Bahman, son of Ardashîr, son of Lâd, son of Firûz, son of Bahrâm, son of Bahman, son of Narsî, son of Kubâd, son of Lâd, son of Gurgîn, son of Milâd. Amîr Ḳuṭb-aldîn Mu'ayyad Bâkûi ascended the throne of Lâr A. H. 594 (A. D. 1198), after his father's death, and died A. H. 648 (A. D. 1250, 1251); he was succeeded by his son Kâlinjâr, who died A. H. 680 (A. D. 1281, 1282), after whom followed Amîr Kuṭb-aldîn Mu'ayyad II, who fell in battle A. H. 699 (A. D. 1299, 1300). Amîr 'Alâ-almulk, his successor, died A. H. 731 (A. D. 1330, 1331); Kâlinjâr II, A. H. 750 (A. D. 1349, 1350), Hâjî Saif-aldîn Nusrat, A. H. 816 (A. D. 1413, 1414, 87 years old, as he was born A. H. 729 = A. D. 1329); 'Alâ-aldîn wa-almulk Gurginshâh, A. H. 823 (A. D. 1420, 74 years old, as he was born A. H. 749 = A. D. 1348, 1349), Mubâriz-aldîn Muḥammad, A. H. 840 (A. D. 1436, 1437, 71 years old, as he was born A. H. 769 = A. D. 1367, 1368); Ḳuṭb-aldîn Mubashshir, A. H. 859 (A. D. 1455, 62 years old, as he was born A. H. 797 = A. D. 1394, 1395); Mîr Jahânshâh, A. H. 883 (A. D. 1478, 1479, 53 years old, being born A. H. 830 = A. D. 1426, 1427), Amîr 'Alâ-almulk, A. H. 855 (??); Amîr Hârûn, A. H. 927 (A. D. 1521); Anûshirwân bin Amîr Abû Sa'îd bin 'Alâ-almulk, the nephew and successor of Amîr Hârûn, known as Shâh 'Âdil, A. H. 948 (A. D. 1541, 1542, نهصد و چهل و هشت, but according to the ta'rîkh, از قتل شه عادل تاریخ شده حاصل, it should be A. H. 940 = A. D. 1533, 1534, unless از is to be taken as an integral part of it), who was followed by his cousin Ibrâhîmkhân bin Muḥammadbeg bin 'Alâ-almulk, on fol. 110a.

262. Maulânâ Kamâl-aldîn Ḥusain, on fol. 111a.

263. Maulânâ 'Alâ-aldîn, son of the preceding Mullâ, author of a حاشیه on the شرح عقائد مولانا سعد الدین, on fol. 111a.

264. Maulânâ 'Abd-alghafûr, author of another حاشیه on the شرح ملا (probably the before-mentioned شرح عقائد), on fol. 111a.

265. Maulânâ Muṣliḥ-aldîn, author of a حاشیه on the شرح هدایة حکمت, on fol. 111a.

266. Ṣadr-aldîn Muḥammad, went to the Dakhan, where he rose to high dignity and received the honorary epithet of Afḍalkhân; in his poetry he used the takhallus Kalâmî, on fol. 111a.

267. Shams-aldîn Muḥammad, brother of the preceding Ṣadr-aldîn, was for some time Ḳâḍî of Tarasht or Turusht in Rai, and followed, later on, his brother to the Dakhan; but before he could reach him, he was overtaken by death, on fol. 111a.

268. Muḥyî, one of the pupils of the learned Dawânî (who died A. H. 908 = A. D. 1502, 1503, see Nos. 167 and 206 in this list), on fol. 111b.

269. Mûwâlî (موالی), who knew the whole dîwân of Ḥâfiẓ by heart, on fol. 111b.

270. Ḥarîfî, son of Mûwâlî, on fol. 111b.

Khûzistân, on fol. 111b; *Ahwâz*, on fol. 111b; *Shûsh*, on fol. 112a; *'Askar-i-mukarram*, on fol. 112a; *Dizfûl* (دزفول), on fol. 112a; *Shushtar*, on fol. 112a:

271. Sahl bin 'Abdallâh, a leader in Ṣûfism, on fol. 112b.

272. Abû-alwafâ, wrote occasionally poetry, on fol. 112b.

273. Maulânâ 'Abdallâh, on fol. 112b.

274. Maulânâ 'Abdallâh II, lived for 20 years in Najaf in pious meditation, on fol. 112b.

275. Maulânâ Begî, lived 30 years in Harât, on fol. 112b.

276. Râzî, a poet, on fol. 113a.

277. Maulânâ Muḥammad Takî, went to India and became attached to the Sipahsâlâr 'Abd-alraḥîm Khân-khânân (A. H. 964–1036 = A. D. 1556–1627, see No. 410 in this list), he is still alive, on fol. 113a.

278. Nishâṭî, was attached to the Ḳizilbâsh Amîrs, on fol. 113a.

279. Niyâzî, a well-known poet, on fol. 113b.

280. Najmâ, another poet, on fol. 113b.

Kirmân, on fol. 113b:

281. Shah Shuja', who did not sleep for 40 years, and used to put salt in his eyes, so that they became like two cups of blood, on fol. 113b.

282. Shaikh Auhad-aldîn Ḥâmid, a companion of Shaikh Muḥyî-aldîn bin Al'arabî (died A. H. 638 = A. D. 1240), who in his فتوحات and other works has recorded episodes of Auhad-aldîn's life. He is the author of a mathnawî مصباح الارواح and many rubâ'îs; he died A. H. 697 = A. D. 1298 (Sâfînat-alauliyâ, No. 333), on fol. 113b.

283. Imâm Shams-aldîn Muḥammad bin Al-Ṭughân, author of Ṣûfic works in verse and prose and of a dîwân of ghazals, on fol. 114b.

Bamm (a town in Kirmân), on fol. 114b:-

284. Ṭayyân Bammî, a famous poet, on fol. 114b.

285. Afḍal-aldîn, another poet, whose dîwân is not extant, on fol. 114b.

286. Kamâl-aldîn Khwâjû, with his real name Muḥammad bin 'Alî, and the Kunyah Abû-al'aṭâ, a pupil of Shaikh Rukn-aldîn 'Alâ-aldaulah Simnânî (who died A. H. 736 = A. D. 1336) and author of a Khamsah and a dîwân of nearly 10,000 baits, containing ḳasîdas, ghazals, and rubâ'îs, on fol. 116a.

287. 'Imâd Faḳîh, flourished under the Muẓaffarides, especially under Shâh Shujâ' (who reigned A. H. 760–786 = A. D. 1359–1384); he is highly praised, on account of his faultless diction, by Shaikh Âdhurî in his جواهر الاسرار, on fol. 116b.

88. Khurramshâh, on fol. 117a.

289. Ḳâḍî Shihâb-aldîn Maḥmûd, on fol. 117a.

290. Khwâjah Shihab-aldin 'Abdallâh albayânî, a protégé of Abû-alghâzî Sulṭân Ḥusain Mirzâ (who reigned A.H. 873–911 = A.D. 1469–1506), whose prime-minister he became; after the Sulṭân's death he retired into a hermit's cell; Sulṭân Ibrâhîm Amînî has composed an elegy on him, on fol. 117b.

291. Shâh Jahângir Hâshimî, was related on his father's side to Shâh Ḳâsim-i-Anwâr (whose descendant he was in the fourth generation) and on his mother's side to Shâh Ni'mat-allâh Nûrbakhsh; he went to Sind, and was greatly honoured by the ruler of that country, Mirzâ Shâh Ḥusain (so here, in other sources Ḥasan, comp. Rieu ii. p. 802b), Amîr Dhû-alnûn Arghûn's grandson (who died A.H. 962 = A.D. 1555); on his way back he was, near Kiú (or Kij) Mukrân, attacked by highwaymen and killed (A.H. 946 or 948 = A.D. 1539, 1540 or 1541, 1542, see Rieu, loc. cit., and A. Sprenger, Catal., p. 55 l. 1), he left a dîwân and a mathnawî, styled مظهر الآثار (so correctly in the following copy; here it is called by mistake مظهر الاسرار), an imitation of Nizamî's Makhzan-alasrâr, on fol. 118a.

292. Amîr Shams-aldîn Muḥammad, wrote rubâ'is on fol. 118b.

293. Amîr Fadlî (so in the index here and in the following copy; the text of the present copy has Fadlî) Bammî, had about a year before the composition of this work a bitter controversy with his cousin (see the next Amîr) on this transitory world, which hastened his death, on fol. 118b.

294. Amîr Ṣâfî the cousin of the preceding Amîr, on fol. 119a.

295. Masîḥî (the name is left out here in the text, but is given in the index in its correct place), on fol. 119a.

296. Wâhid (in the following copy Wahidî), known as Mîr Uktulû, on fol. 119a.

297. Ḥâfiẓ, a lapidary and occasional poet, on fol. 119b.

Sistân, on fol. 119b.

298. Abû 'Abdallâh Sijzî, on fol. 120a.

299. Khwâjah 'Abdallâh Ṭâkî, on fol. 120a.

300. Shaikh Abû-alḥasan Baṣharî (in the following copy Baṣrî), one of the Pîrs of Khwâjah 'Abdallâh Anṣârî, on fol. 120a.

301. Khwâjah Mu'în-aldîn Sijzî (usually called Chishtî, see Safînat-alauliyâ, No. 110; Maṭlûb-aṭṭâlibîn, 15th maṭlab, No. 3; and Sawâṭi'-alanwâr, No. 15), on fol. 120a.

302. Abû-alḥasan 'Alî bin Jûlûg al-Farrukhî, the famous panegyrist of Sulṭân Maḥmûd of Ghazna, his first patron was Mîr Abû-almuẓaffar Nâṣir-aldîn Caghânî, who was appointed governor of Balkh by Sulṭân Maḥmûd; the famous قصيدهٔ داغگاه is quoted here in full, on fol. 120a.

303. Abû-alfaraj, panegyrist of Abû 'Alî Simjûr, on fol. 122b.

304. Shams-aldîn Muḥammad Mubârakshâh, quoted in 'Aufî's tadhkirah (see A. Sprenger, Catal., p. 6, No. 93), wrote rubâ'is and elegies, on fol. 122b.

305. Imâm Shams-aldîn Muḥammad bin Nâṣir (or bin Naṣr, as the following copy reads), who wrote a مجمع البحرين and a rubâ'î in honour of Malik Tâj-aldîn Eldûz, originally a slave of Sulṭân Mu'izz-aldîn bin Sâm (killed A.H. 602 = A.D. 1206), but later on king of Ghazna from A.H. 602–611 = A.D. 1206–1215, on fol. 123a.

306. Farîd-aldîn Jâsûs-alaflâk 'Alî, the astrologer, poet, and brother of Naṣîr-aldîn Sha'rânî, the wazîr of Nimrûz, on fol. 123a.

307. Ajall-al'âlam Naṣîr-aldîn, quoted in 'Aufî's tadhkirah; he was sent on an embassy from Sistân to Sulṭân Ghiyâth-aldîn Ghûr (who died A.H. 599 = A.D. 1203), and greatly honoured by the latter, on fol. 123a.

308. Ajall-al'âlam Zain alsijzî, on fol. 123b.

309. Badr-aldîn Turkû, a good poet (compare A. Sprenger, Catal., p. 6, No. 94), on fol. 123b.

310. Malik Jalâl-aldîn, one of the kings of Sistân, on fol. 124a.

311. Amîr Kamâl-aldîn, on fol. 124b.

312. Ḳâḍî Aḥmad, known as Ḳâḍî Lâghar (the thin Ḳâḍî, in contrast to another Ḳâḍî who was very stout), on fol. 124b.

313. Ḳâḍî Baṣîr, brother of the preceding Ḳâḍî, became blind in his fourth year, on fol. 124b.

314. 'Âshiḳî, on fol. 124b.

Farâh, on fol. 124b.

315. Abû Naṣr, the author of the نصاب الصّبيان, on fol. 125a.

316. Imâm Sharaf-aldîn Muḥammad bin Muḥammad, a rubâ'î-writer, on fol. 125a.

317. Ḳâḍî Barakah (بركه), a composer of riddles (معمّا), on fol. 125a.

318. Mîrza Timûr, a young poet, on fol. 125a.

319. Bikhudî, on fol. 125a.

Kandahâr Dâwar Bust, on fol. 125b:

320. Shaikh Aḥmad of Nûkân (نوقان), a village near Bust, quoted in the تاريخ مسارکشاهی (compare on this work Rieu iii. p. 1010), on fol. 125b.

321. Ṣadr-alafâḍil Abû-alfaṭḥ Bustî, who was first a munshî of Nûḥ II bin Manṣûr Sâmânî (who reigned A.H. 365–387 = A.D. 976–997), lived afterwards with the Amîrs of Bust, and became at last a favourite of Nâṣir-aldîn Sabuktagîn, who had conquered Bust, he wrote Arabic and Persian poetry (comp. Ethé's 'Rûdagî's Vorläufer und Zeitgenossen' in 'Morgenlandische Forschungen,' p. 55, No. 18), on fol. 125b.

322. Imâm-alajall Shams-aldîn, on fol. 126a.

Baihak, on fol. 126a.

323. Abûbakr Aḥmad Baihakî, the teacher of Sulṭân Maḥmûd of Ghazna and author of the سنن كبير, on fol. 126a.

Maimand (in the south of Kûhistân), on fol. 126a:

324. Ḥasan Maimandî, was wazîr of Bust under Nâṣir-aldîn Sabuktagîn, on fol. 126a.

325. Aḥmad bin Ḥasan, Sulṭân Maḥmûd of Ghazna's foster-brother, filled a number of the highest state offices under Maḥmûd, and was some time wazîr of Khurâsân; also under Sulṭân Mas'ûd bin Maḥmûd (A.H. 421–432 = A.D. 1030–1041) he occupied for some years the post of prime-minister, on fol. 126a.

326. 'Abd-alrazzâḳ bin Ḥasan, wazîr under Sulṭân Maudûd bin Mas'ûd of Ghazna (A.H. 432–440 = A.D. 1041–1049); after seven years' office he made an expedition to Sistân, to wrest it from the Saljûḳs, and as meanwhile Sulṭân Maudûd had died and a party of nobles had raised 'Alî bin Mas'ûd to the throne of Ghazna, 'Abd-alrazzâḳ proclaimed 'Alî's brother 'Abd-

alrashîd bin Mas'ûd, who had hitherto been kept in prison, king, and marched with him against Ghazna. 'Alî could not withstand his brother's attack, and 'Abd-alrashîd confirmed 'Abd-alrazzâk to the end of his life in his wazîrship, on fol. 126b.

327. Muhammadshâh Unsî of Kandahâr, on fol. 126b.

328. Khwâjah Hasan, wrote occasionally poetry, on fol. 126b.

329. Junûnî, a poet, went to 'Irâk, but could not get on with the people there, as he was a great liar, on fol. 126b.

330. Jauharî, on fol. 127a.

331. Hâshimî, on fol. 127a.

332. 'Abdallâh, in Akbar's service, on fol. 127a.

Ghazna or *Ghaznîn*, on fol 127a:

333. Ustâd-alhukamâ Majd-aldîn Âdam al-Sanâ'î, the great mystic and didactic poet, pupil of Abû Yûsuf (correctly: Yûsuf, see No. 334) Hamadânî in Khurâsân; as works of his are mentioned here a dîwân of kasîdas, ghazals, and rubâ'îs, the حديقه, the كنز الرموز, and the كارنامه; his death is fixed here in A.H. 525 (A.D. 1131), on fol. 127a.

334 Shaikh Radî-aldîn 'Alî Lâlâ, son of Shaikh Sa'îd, who was a cousin of Shaikh Sanâ'î; on his way to Makkah he made in Khurasân the acquaintance of Shaikh Yûsuf Hamadânî (see the Safînat-alauliyâ, No. 73 and the Makâmât-i-Sayyid Atâ'î, No 644 in this Cat.), in Khwârizm he enjoyed the tuition of Shaikh Najm-aldîn Kubrâ (see the Safînat-alauliyâ, No. 124) He got the investiture from 124 famous Shaikhs, and on his way to India he had intercourse with Abû-alridâ Ratan, on fol. 130a

335 Alsayyid alajall Sharaf-aldîn Hasan bin Nâsir al'alawî a famous poet under Bahrâmshâh of Ghazna (A.H 512-547 = A.D. 1118-1152), when the Sultan got jealous of the Shaikh's great popularity, the latter went on a pilgrimage to the holy cities; on his return he found great favour with Sulṭân Mas'ûd bin Sultan Muhammad bin Malikshah, the Saljûk ruler (A.H. 529-547 = A.D. 1134-1152) in Baghdad, he died in Juwain, after A.H. 545 (A.D. 1150, 1151), as a poem of his with that date is quoted here (fol 131a, l. 10, see the same mentioned in Rieu iii. p 1000a), on fol. 130b.

336. Jamâl-aldîn Muhammad bin Nâsir al'alawî, the elder brother of the preceding poet; he occupied a high position at Bahrâmshâh's court and wrote a kasîdah in honour of his sovereign, on fol. 132a.

337. Hakîm 'Uthmân bin Muhammad al-Mukhtârî, the poet, contemporary with Sanâ'î, who frequently mentions him in his kasîdas; he lived most of his time in Kirmân, and was the panegyrist of Arslânshâh bin Kirmânshâh, the Saljûk (who reigned A.H. 494-536 = A.D. 1101-1142); he also composed a kasîdah in praise of Arslân bin Mas'ûd III, one of the last Ghaznawides (A.H. 509-512 = A.D. 1115-1118), with which his dîwân opens. Another of his kasîdas can be read in six different ways. Besides lyrical poems he has written a mathnawî, from which quotations are given here (comp. on Mukhtârî, who died A.H. 544 or 554 = A.D. 1149, 1150, or 1159, Rieu ii. p. 543), on fol. 132a.

338. Shihâb-aldîn Shâh Abû 'Alî Rajâ (رجا, so in the text of this and the following copy; the index here reads Ridâ, رضا), a panegyrist of Sulṭân Bahrâmshâh (see above, No. 335), on fol. 134a.

339. Diyâ-aldaulah wa-aldîn Muhammad bin Abî Nasr (نصر; in the index wrongly Nazar, نظر), on fol. 134b.

340. Isma'îl bin Ibrâhîm, a poet, on fol. 134b.

341. Abû Hanîfah Iskâfî, a poet attached to Sulṭân Mas'ûd bin Mahmûd (see No. 325 above), on fol. 134b.

342. Sadîd-aldîn 'Alî bin 'Umar, one of the panegyrists of the Ghaznawide Sulṭân Khusraushâh bin Bahrâmshâh (A.H. 547-555 = A.D. 1152-1160), on fol. 135a.

343. Abûbakr ibn al-Musâ'id alkhusrawî, flourished under the last Ghaznawide Sulṭân Khusrau Malik bin Khusraushâh (A.H. 555-582 = A.D. 1160-1186); he used as takhallus, Khusrawî, on fol. 135a.

344. 'Alî bin Muhammad al-Fathî, on fol. 135a.

345. Jamâl-aldîn Nâsir, known as Kâfirak-i-Ghaznîn, on fol. 135a.

346. Maulânâ Ya'kûb Carkhî, one of the companions of Khwâjah Bahâ-aldîn Nakshband and Khwâjah 'Alâ-aldîn 'Attâr and spiritual guide of Nâsir-aldîn 'Ubaid-allâh (comp. on all four the Safînat-alauliyâ, Nos. 86, 82, 85, and 87), on fol. 135a. Carkh is a village in the district of Ghazna, and a native of the same place was—

347. Maulânâ 'Uthmân, known as Maulânâzâda, on fol 135b

348. Khwâjah Yûnus of Sajâwand (a place in the same district), on fol. 135b.

349. Khwâjah Ahmad Sajâwandî, on fol. 135b.

350 Majd-aldîn Ahmad bin Muhammad Sajâwandî, author of the عين المعانى, a commentary on the Kurân, and the ذخائر ثمار (a work on traditions, در معانى اخبار سيّد مختار); he also wrote occasionally poetry, on fol 135b.

351. Mîr Muhammadkhân, one of Akbar's Atâbegs, wrested Kâbul from the sway of Mirzâ Sulaimân the ruler of Badakhshân; he composed a Persian and a Turkish dîwân, on fol. 135b.

352. Mirzâ 'Azîz Kûkultâsh, usually known as Khân A'zam, son of Shams-aldîn Muhammadkhân Anka (who was the brother of Mîr Muhammadkhân, and bore the same honorary epithet of Khân A'zam), a foster-brother of Sulṭân Akbar and one of his best generals, on fol. 136a.

353. Maulânâ Bikasî, a poet, was first in Kâbul in the service of Mirzâ Muhammad Hakîm, but went afterwards to India, on fol. 136a.

354. Maulânâ Shîrî (in the following copy Sairî), well versed in the art of metre and rhyme, on fol. 136b.

Lâhûr, on fol. 136b:

355. Fakhr-alzuhhâd Muhammad bin 'Abd-almalik, who had learnt in Arabia the subtilties of the interpretation of the Kurân and the science of tradition, and in Persia elegant style and rhetorical power, on fol. 136b.

356. Afsah-al'ajam Sirâj-aldîn al-Minhâj (in the following copy, *ibn* al-Minhâj), on fol. 137a.

357. Abû Ja'far 'Umar bin Ishak, a poet, on fol. 137a.

358. Al'amîd alajall Abû-alfaraj bin Mas'ûd al-Rânî, the well-known poet of Sulṭân Ibrâhîm of Ghazna (A.H. 451-492 = A.D. 1059-1098); he was a great favourite of the wazîr Khwâjah Muhammad bin Bihrûz bin Ahmad, in whose praise he composed one or more kasîdas; he also praised in his poems the general, Mansûr bin Mahmûd bin Ahmad Maimandî, on fol. 137b

359. Abû 'Abdallâh Rûzbih bin Abdallâh al-Nukti, on fol. 138b.

360. Ḥamîd-aldîn Mas'ûd bin Sa'd Siyâlkûtî, a poet, on fol. 139a.

361. Maulânâ Shirî, panegyrist of Khân A'zam (No. 352), in whose honour he composed a series of muḳaṭṭa'ât (about 1,000 baits) styled جهان افروز; some maintain that Maulânâ Shirî was a native of Siyâlkût, which was founded by Sulṭân Mu'izz-aldîn bin Sâm (see No. 305 above), on fol. 139a.

362. Maulânâ Maḥmûd, a poet, on fol. 139a.

363. Jashnî (جشنی), a poet, on fol. 139a.

364. Ḳâḍî Ṣadr-aldîn, like the following four belonging to the time of the composition of this work, on fol. 139b.

365. Maulânâ Sa'd-allâh (in the following copy Sa'd-aldîn), a great Ṣûfî, on fol. 139b.

366. Maulânâ Jamâl-aldîn, on fol. 139b.

367. Ḳâḍî Ṣûfî, who settled for a long time the legal disputes of Lâhûr, on fol. 139b.

368. Maulânâ Munawwar, on fol. 139b.

Nagarkût (in the Kûhistân or hill country, i.e. the northern part of the province of Lâhûr), on fol 139b; *Sirhind*, on fol. 140a:

369. Shaikh Badr-aldîn, on fol. 140a.

370. Shaikh Muḥammad, Badr-aldîn's eldest son, still alive, on fol. 140a.

371. Shaikh Hâjî Fatḥ-allâh, on fol. 140a.

372. Shaikh 'Abd-alṣamad, Hâjî Fatḥ-allâh's son, still alive, on fol. 140a.

373. Maulânâ Jauhar, on fol. 140a.

374. Maulânâ Bâyazîd (these two appear also to have been contemporaries of the author), on fol. 140a.

375. Maulânâ Ṣafâ'î, a great calligrapher and occasional poet, on fol. 140a.

376. Maulânâ Khâkî, wrote a few verses, on fol 140b.

Hânsî, on fol 140b:

377. Shaikh Jamâl-aldîn Khaṭîb, the Khalîfah of Shaikh Farîd-aldîn Ganj-i-shakar (see No. 19 in the Sawâṭi'-alanwâr and No. 113 in the Safînat-alauliyâ), on fol. 140b.

378. Shaikh Ḳuṭb-aldîn Munawwar (a grandson of the preceding Shaikh, see the Sawâṭi'-alanwâr, Nos. 19 and 23, and the Maṭlûb-alṭâlibîn, maṭlab 16, No. 3 of the first ten Khalîfas), the Khalîfah of Shaikh Nizâm-aldîn Auliyâ, on fol. 140b.

379. Maulânâ Mughîth, a well-known poet, on fol. 140b.

Thanîsar, on fol. 141a:

380. Shaikh Jalâl, a great Pîr, on fol. 141a.

381. Shaikh Nizâm bin Shaikh 'Abd-alshakûr (in the index 'Abdallâh alshakûr), the Khalîfah of the preceding Shaikh and contemporary with the author of this work; he wrote many works on Ṣûfism and also a تفسیر or commentary on the Ḳurân, on fol. 141a.

382. Fardî, on fol. 141a.

Pânîpat, on fol. 141b:

383. Shaikh Sharaf-aldîn, known as Abû 'Alî Kalandar, originally of 'Irâḳ, but rose to renown and died in Pânîpat; he had enjoyed the companionship of Shams Tabrîz and Mullâ-i-Rûm (i.e. the great Jalâl-aldîn Rûmî), and lived twenty years in Dihlî in religious austerity, before he applied himself to deeper Ṣûfic meditations; he exchanged ruba'îs with Sulṭân Muḥammad Tughluḳ (who ascended the throne of Dihlî A.H. 725=A.D. 1325, see the Maṭlûb-alṭâlibîn, maṭlab 9; No. 7), and wrote a famous letter to Sulṭân 'Alâ-aldîn Khiljî (who died after a reign of twenty years, A.H. 715 or 716=A.D. 1316, see loc. cit., No. 4), on fol. 141b.

384. Ḳâdirî, a verse-writer, on fol. 142a.

Dihlî, on fol. 142a:

385. Muḥammad bin Aḥmad bin 'Alî, known as Shaikh Nizâm-aldîn Auliyâ, born in Badâ'ûn, lived in Dihlî, pupil of Farîd-aldîn Ganj-i-shakar in Ajwadhan, etc. (see his full biography in the Maṭlûb-alṭâlibîn). His death is stated here to have taken place the 13th (in the following copy the 18th) of Rabî'-alawwal (the usual date is the 18th of Rabî'-alâkhar, see the Maṭlûb-alṭâlibîn and the Safînat-alauliyâ, No. 114), A.H. 725 (A.D. 1325, Febr. 27, March 4 or April 3), on fol. 142b.

386. Maulânâ Badr-aldîn Isḥâḳ, pupil, Khalîfah, and son-in-law of Farîd-aldîn Ganj-i-shakar (see the Sawâṭi'-alanwâr, No. 20, and the Maṭlûb-alṭâlibîn, 15th maṭlab, No. 1), on fol. 143a.

387. Maulânâ Shams-aldîn Yaḥyâ, a pupil and Khalîfah of Nizâm-aldîn Auliyâ (see the Sawâṭi'-alanwâr, No. 23, j, and the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 2 in the list of Khalîfas), on fol. 143b.

388. Maulânâ Fakhr-aldîn Zarâdî (so here distinctly, see the Sawâṭi'-alanwâr, No. 23, d, and the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 5), another Khalîfah of Nizâm-aldîn Auliyâ and author of two risâlas در اباحت سماع, on fol. 143b.

389. Maulânâ 'Alâ-aldîn Naili, another Khalîfah of Nizâm-aldîn Auliyâ, who however never exercised his Khilâfat and never took any pupils (see the Sawâṭi'-alanwâr, No. 23, f, and the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 6). He is stated here to have collected at the end of his life the ملفوظات or sayings of Nizâm-aldîn in the فوائد الفؤاد (a work that is usually ascribed to Amîr Ḥasan, the poet, see the Sawâṭi'-alanwâr, No. 23, n, and Rieu iii. p 972), on fol. 143b.

390. Maulânâ Burhân-aldîn Gharîb, another pupil and Khalîfah of Nizâm-aldîn, died in Diwgîr (according to the Maṭlûb-alṭâlibîn, 16th maṭlab, No. 7 in the list of Khalîfas, in Daulatâbâd; comp. also the Safînat-alauliyâ, No. 117, and the Sawâṭi'-alanwâr, No. 23, g), on fol. 143b.

391. Amîr Khusrau, the great poet, son of Amîr Lâjîn of the Hazâras of Balkh, who came to India and settled in Patyâlî; when Amîr Khusrau was four years of age, his father went from Patyâlî to Dihlî, and died there; the child's education was then taken in hand by his uncle (see a different statement in Rieu i. pp. 240 and 241, which is taken from Amîr Khusrau's own account of his life). Amîr Khusrau became afterwards the pupil of Nizâm-aldîn Auliyâ, and served seven kings from Ghiyâth-aldîn Balban to Sulṭân Muḥammad Tughluḳshâh (comp. the Maṭlûb-alṭâlibîn, 9th maṭlab). When Sulṭân Muḥammad, Balban's son, was killed between Lâhûr and Multân by Tâtars and Moghuls, Amîr Khusrau, who had attached himself to that prince, was taken prisoner and carried off to Balkh; but after two years he succeeded in escaping from Khurâsân to Dihlî and entered Sulṭân Balban's

service, after whose death he served his six successors; he died six months after his Pîr Nizâm-aldîn, A. H. 725 =A. D. 1325 (ta'rîkhs of his death: عديم المثل and طوطى شكر مقال). Mirzâ Baisunghar bin Mirzâ Shâhrukh collected, as is stated by Daulatshâh, 120,000 verses of Amîr Khusrau, but according to the poet's own remark in one of his risâlas, he had composed between 400,000 and 500,000. His Khamsah contains 18,000 baits, the عشقبّه 4,000, the قران السعدين likewise 4,000, the نه سپهر again 4,000, the تعلق نامه 3,000. His four diwâns are entitled respectively تحفة الصغر, غرّة الكمال, وسط الحيات, and بقيّه بقيّه. Among his kaṣîdas are particularly famous the elegy on the death of Balban's son, prince Muḥammad, and the مرآة الصفا, in Khâkânî's style, the latter of which is quoted here in full, on fol. 143b.

392. Khwâjah Ḥasan, with the epithet Najm-aldîn, the Sa'dî of India, as he is styled here, likewise a pupil of Nizâm-aldîn; towards the end of his life he went by request of Sulṭân Muḥammad Tughluk to Diwgir, where he died, on fol. 146a.

393. Shaikh Jamâlî, went in the reign of Sulṭân Ḥusain Mirzâ to Khurâsân, and stayed there almost to the end of his life, when he felt his death approaching, he returned to Dihlî, and was buried there. The ta'rîkh of his death is given here as خسرو هند, A. H. 925= A. D. 1519 (see on the impossibility of this date the Siyar-al'ârifîn, No. 637 in this Cat.), on fol. 147a.

394. Maulânâ 'Alî Aḥmad, under Akbar, on fol. 147a.

395. Maulânâ 'Abd-alḥakk, on fol. 147b.

396. Azharî, under Akbar, the original home of his family was Mauṣil, but he was born in Dihlî, on fol. 147b.

Âgra, on fol. 147b:

397. Shaikh Abû-alfaḍl, son of Shaikh Mubârak Nâgûrî, the famous wazîr of Akbar and author of the Akbarnâma, etc., on fol. 148a.

398. Shaikh Abû-alfaiḍ Faiḍî, the great poet and brother of Abû-alfaḍl, king of poets in Akbar's court and author of the نوادر الكلم (more correctly according to the following copy موارد الكلم) on ethics, the سواطع الالهام, a commentary on the Kurân (in both works no letters with diacritical points appear), a diwân of 15,000 baits, the epic poem نل و دمن, and an unfinished Khamsah, on fol. 148a.

399. Waḥshî, a poet, on fol. 148b.

400. Sarâbî, wrote verses too, on fol. 149a.

Lakhnau, on fol. 149a:

401. Sayyid Shâhî, a poet, on fol. 149a.

Audh (or as it is distinctly pointed here *Awadh*), on fol. 150a:

402. Shaikh Naṣîr-aldîn, called Ciirâghî-i-Dihlî, the second (according to others, the first) Khalîfah of Nizâm-aldîn Auliyâ (see the Sawâti'-alanwâr, No. 22, Maṭlûb-aṭṭâlibîn, 16th maṭlab, No. 1 in the list of Khalîfas, and Safînat-alauliyâ, No. 116), on fol. 150a.

403. Amîr Sayyid 'Alâ-aldîn, on fol. 150a.

Kâlpî, on fol. 150a:

404. Shaikh Abû Sa'îd, on fol. 150a.

General account of the history of *Hindûstân* and the Muḥammadan rulers of *Dihlî* from Amîr Nâṣir-aldîn Sabuktagîn (died A. H. 387=A. D. 997, after a reign of 20 years) to the emperor Akbar, on ff. 150b–179a. Other renowned personages belonging to, or connected with the Moghul dynasty in India are—

405. Mirzâ Kâmrân, the second son of the emperor Bâbar, was governor of Kandahâr in his father's time, and got Lâhûr and Kâbul in addition at the accession of his brother Humâyûn; his subsequent repeated revolts, his final punishment by being blinded, and his withdrawal to Makkah are related here in full; he died in Makkah in Dhû-alḥijjah, A. H. 964 (A. D. 1557, Sept., Oct.); the proper ta'rîkh for his death is شاه محروم در مكه ماند; the other ta'rîkh, quoted here, viz. پادشاه كامران بكعبه مرد, would give the wrong date 968 (the wording of this ta'rîkh in the following copy, پادشاه كامران در مكه بمرد, is quite impossible); Mirzâ Kâmrân composed both Persian and Turkish poetry, on fol. 179a.

406. Mirzâ Abû-alḳâsim, the only son of Mirzâ Kâmrân, used as poet the takhalluṣ Shaukatî; he was put to death in the fortress of Gwâliyâr, A. H. 974 (در نهصد و هفتاد و چهار), or more correctly according to the ta'rîkh, نماند از كامران نام و نشاني, A. H. 973 (A. D. 1565, 1566), on fol. 180b.

407. Mirzâ 'Askarî, the third son of Bâbar, was once pardoned by Humâyûn for his rebellious behaviour, but repeated it and was imprisoned; at last he succeeded in escaping to Balkh, and went from there on a pilgrimage to the holy cities (so the account here, differing in several particulars from the usual statement), he died in a wâdî between Syria and Makkah. He also wrote occasional poetry, on fol. 180b.

408. Mirzâ Hindâl, the youngest son of Bâbar, born A. H. 924 (A. D. 1518), killed A. H. 958 (A. D. 1551) during a night attack of his brother Mirzâ Kâmrân on Humâyûn's army, the ta'rîkh of his death is شبخون (night attack), he also composed verses, on fol. 181a.

409. Alamîr ala'zam Muḥammad Bairamkhân, with the honorary title of Khânkhânân, son of Saif 'Alîbeg bin Yâribeg bin Pîr 'Alîbeg bin 'Alî Shakarbeg Bahârlû (the Bahârlû dynasty in Hamadân, Dînawar, and Kurdistân was a branch of the Karâ-koyunlû Turkmâns), born in Badakhshân, went after his father's death to Balkh and entered in his 16th year the service of the emperor Humâyûn, who after his return to India conferred upon Bairamkhân first the governorship of Kandahâr; he received the title of Khânkhânân, and from Akbar that of Khiṭâbkhân Bâbâ; in the first five years of Akbar's reign he was the supreme head of the government of India, but in A. H. 967 (A. D. 1560) Akbar, feeling himself strong enough to exercise his sovereign power, dispensed with Bairamkhân's services. An attempt at rebellion on Bairamkhân's part was speedily suppressed, and Bairamkhân had to implore the emperor's pardon, which was willingly granted him. He then set out for the pilgrimage, but was assassinated, A. H. 968 (A. D. 1561, ta'rîkh: شهيد شد محمد بيرام), near Patan in Gujarât by Mubârak Nûḥânî (read Lûḥânî), whose father had been slain by the Moghuls (so here; according to the usual statement, by Bairamkhân

himself) in battle. Bairamkhân was a good kasîdah and ghazal writer, on fol. 181b.

410. Alamîr alajall Sipahsâlâr 'Abd-alrahîm Mirzâkhân, with the same honorary epithet of Khânkhânân (see above, No. 277), son of Bairamkhân, at whose death he was four years old. For the conquest of Gujarât he received the title of Khitâbkhân Khânân and the dignity of a Panjhazâr; he also subdued Sind, and is at the present moment (i. e. A. H. 1002, the date of this work) engaged in the conquest of the Dakhan; in his poetry he uses the takhallus Rahîm, on fol. 183b.

411 and 412. 'Alî Kulî Khânzamân and Muhammad Sa'îd Bahâdurkhân, two brothers, sons of Haidar Sultân Uzbeg, who was one of Humâyûn's Amîrs. They also entered Humâyûn's service and rose by degrees to high dignities. Under Akbar they became twice rebellious, and when at last attacked by the emperor, they both fell in the battle A. H. 974 (A. D. 1567); the two ta'rîkhs, however, for their death, quoted here, give A. H. 975, viz. دو خون شده and فریاد زدست فلك بی بنیاد. Both occupied themselves with poetical compositions, but Khânzamân, who chose Sultân as takhallus, with greater success than his brother, on fol. 184a.

413. Mirzâ Jânî, the last ruler of Tattah in Sind, who succeeded his grandfather Muhammad Bâkî (A. H. 993 = A. D. 1585, as we learn from W. Morley, p. 73). Muhammad Bâkî was the son of Mirzâ 'Îsâ, who had seized the reins of government A. H. 962 (A. D. 1555), when Mirzâ Shâh Husain, of the Arghûn dynasty, had died without a son and successor. Muhammad Bâkî had two sons, Mirzâ Muhammad Sâlih, who was slain, and Mirzâ Pâyanda, who being himself unable to govern, handed the supreme power over to his son Mirzâ Jânî. Sind was at last subjugated to Akbar's power by 'Abd-alrahîm Khânkhânân, Mirzâ Jânî capitulated (A. H. 1001 = A. D. 1592), and became a loyal servant of Akbar, who confirmed him as governor of Tattah (see also No. 436 in this Cat.), on fol. 185a.

414. Zainkhân Kûkultâsh, a faithful servant of Akbar, who gave him the governorship of Kâbul and its dependencies; he was a great connoisseur in Indian Râgs, and a poet also, on fol. 185b.

415. Kilij Muhammadkhân, of the Jânî Kurbânî tribe, one of Akbar's Amîrs; his ancestors had been in the service of the Caghatâi Sultâns, his grandfather in that of Abû-alghâzî Sultân (Husain) Mirzâ; he used Ulfatî (according to the following copy Lâmi'î) as takhallus in his poetical compositions, on fol. 186a.

416. Khân 'Âlam, son of Hamdam Kûka (who was together with Murâd Kûka a foster-brother of Mirzâ Kâmrân, see above, No. 405, and a poet); he was in Akbar's service and made himself conspicuous in the war against the Afghâns, on fol. 186a.

417. Thânîkhân, another of Akbar's Amîrs, on fol. 186b.

418. 'Ishkîkhân, held for some time a generalship in Akbar's army, but was removed from his office, on fol. 186b.

419. Sakkâi Caghatâi, wrote Persian and Turkish poetry, died on a journey to Sarândîb, on fol. 186b.

420. Muhammad Yûsuf, was some years in Akbar's service, wrote some poetry, and died young, A. H. 970 = A. D. 1562, 1563 (ta'rîkh: کجا شد یوسف مصر ای عزیزان, so correctly in the following copy), on fol. 186b.

421. Khwâjah Muhammad 'Abd-alrahîm (in the following copy Muhammad Rahîm) 'Ahdî, was first one of Akbar's secretaries, afterwards a warrior; he wrote besides some poetry, on fol. 187a.

422. Maulânâ Yâdgâr Hâlatî, a poet of the same time, on fol. 187a.

423. Muhammad Husain, son of the preceding poet, with the takhallus Bakâ'î; he became insane, poisoned his father, and was killed himself, on fol. 187a.

Syria, on fol. 187a; *Jerusalem* (بیت المقدس), on fol. 187b; *Damascus* (دمشق), on fol. 188b:

424. Shaikh Abû Sulaimân 'Abd-alrahîm Dârânî (comp. the Safînat-alauliyâ, No. 169), styled, 'the sweet basil of hearts' (ریحان القلوب), quoted in the تذکرة الاولیا, on fol. 189a.

425. Abû 'Umar (see the Safînat-alauliyâ, No. 220), on fol. 189a.

426. Ibrâhîm bin Dâ'ûd (see the Safînat-alauliyâ, No. 224), on fol. 189a.

427. Kaishîrî, on fol. 189b.

428. Shaikh Sulaimân Turkmân (see the Safînat-alauliyâ, No. 347), on fol. 189b.

429. Shaikh 'Alî Kurdî, had many pupils and followers and performed many miracles, on fol. 189b.

430. Dâ'ûd bin Ahmad Dârânî, on fol. 189b.

431. Ahmad bin Abî aljawârî (more correctly alhawârî, see the Safînat-alauliyâ, No. 172), on fol. 189b.

432. Abû 'Abdallâh Makhûl Hudhî, on fol 189b.

433. Muhammad bin Hasan al-Shaibânî, cousin of Farrâ, was for many years Kâdî-alkudât, on fol. 189b.

434. Shams-aldîn 'Abdallâh, known as Ibn-allassân (ابن اللسان), on fol. 189b.

435. Jalâl-aldîn Mahmûd, the first Khatîb of Damascus, was Kâdî-alkudât of Syria in the time of Malik Nâsir (the Mamlûk-Sultân who died A. H. 741 = A. D. 1341), on fol. 189b.

436. Abû-alkâsim 'Alî bin al-Hasan bin 'Asâkir, author of a تاریخ, in seventy-two volumes, on fol. 189b.

437. Abû-alma'âlî Muhammad bin Abî-alhasan, Kâdî of Damascus, on fol. 189b.

438. 'Alâ-aldîn 'Alî ibn alharâm (read: ibn Abî-alhazm) alkuraishî, a physician, especially famous throughout Egypt and Syria, author of the Mûjaz or epitome (with its full title موجز القانون فی الطب, edited Calcutta, 1828); he is usually known as Ibn-alnafîs, and died A. H. 687 (A. D. 1288), on fol. 189b.

439. Abû Nuwâs Hasan bin Hânî (not Hâfî هافی, as both here and in the following copy is written by mistake), the famous poet under Hârûn-alrashîd, on fol. 189b.

Ba'lbak, on fol. 189b:

440. Mu'adhdhin (مؤذن), one of the companions of Marwân Himâr (i. e. Marwân II, with the honorary title of the 'ass of Mesopotamia'), the last Umayyade Khalîf (who was defeated and slain A. H. 132 = A. D. 750); he was summoned together with 'Abd-alhamîd Kâtib and Salâm Hâdî, two other companions of the unfortunate Khalîf, before Abû Ja'far Mansûr (who ascended the throne as second 'Abbâside Khalîf after the death of his brother Abû-al'abbâs al-Saffâh, A. H. 136 = A. D.

754), to be sentenced to death, but succeeded in obtaining Manṣûr's pardon and favour, on fol. 190a.

Ghazza, on fol. 190b:

441. Abû 'Abdallâh Muḥammad bin Idrîs, known as Shâfi'î, the great legal Imâm, under Hârûn-alrashîd, the Pîr of Aḥmad bin Hanbal (see on both the Safinat-alauliyâ, Nos. 23 and 24), died A. H. 204 (A. D. 820), on fol. 190b.

Ḥalab, on fol. 191a:

442. Abû-albakâ Ya'îsh (or more correctly Ibn Ya'îsh) bin 'Alî, with the epithet of Muwakkif-aldîn, the grammarian, author of the famous commentary on Zamakhsharî's Mufaṣṣal (lately edited by Jahn) and a commentary on the تفسير ملوكى, on fol. 191a.

Manbij (between Ḥalab and the Euphrates), on fol. 191a:

443. Abû 'Ubâdah Walîd bin 'Ubaidah (or according to others 'Ubaid), known as Buhturî (بحترى, so in the following copy), or Bukhturî (بختورى, so here, comp. on this double spelling G. Flügel, Cat., i. p. 436), the famous Arabic poet, whose death is fixed here in A. H. 286 (A. D. 899); it is said here, that the poets of Arabia likened his poems to a 'golden chain' (شعر بحترى را شعراء عرب سلسلهٔ زر تشبيه كرده اند), on fol. 191a.

'Askalân, on fol. 191b:

444 and 445. Abû Ya'kûb Khattâṭ (the turner) and Shaikh Abû-alkhair, on fol. 191b.

Tarsûs, on fol. 191b:

446. Abû 'Ubaidah (or better, according to the following copy, 'Ubaid) bin alkâsim bin Salam, the first who commented upon the wonderful things in the traditions (غرائب احاديث را تفسير كرد), on fol. 191b.

Egypt (*Miṣr*), on fol. 192a; *Fusṭâṭ* (not قسطاط, as the town is spelt both here and in the following copy), on fol. 193b, *Cairo*, on fol. 194a, *Alexandria* (اسكندرية), on fol. 194a:

447. Ptolemy (بطلموس), the author of the Almagest, on fol. 194b.

448. Kidwat-al'ârifîn Shaikh 'Alî bin 'Abdallah Shâdhilî, a descendant of the second Imâm, Ḥasan bin 'Alî, died in the desert on his pilgrimage to the holy cities (comp. however the Safinat-alauliyâ, No. 336), on fol. 194b.

Ikhmîm, on fol. 194b:

449. Dhû-alnûn (see the Safinat-alauliyâ, No. 177), died A. H. 245 (A. D. 859), on fol. 195a.

450. Abû Ṭâlib, on fol. 195b.

Abd-alshams (correctly *'Ain-alshams*, Heliopolis, with the famous balsam-tree, see Wüstenfeld, Jâcût's Reisen, in Zeitschrift der D. M. G. xviii. p. 467; Schefer, Sefer Nameh, pp. 126 note, 142, and 143 note, in the south of Fusṭâṭ, the alleged residence of the Pharao of Egypt in Joseph's time), on fol. 195b; *Ḥamrâ*, on fol. 195b; *Faramâ* (so correctly in the following copy; here appears the wrong فراما), on fol. 195b; *Tinnîs* (so correctly instead of تليس in this and the following copy), on fol. 195b; *Fayyûm* (here and in the following copy wrongly spelt قيّوم), on fol. 196a. Prominent men of *Miṣr* are—

451. Shaikh Kâmil 'Umar bin 'Alî, known as Ibn Fârid, the famous mystical poet, stayed twelve years in Makkah (see the Safinat-alauliyâ, No. 332), on fol. 196a.

452. Abû 'Alî Kâtib (see the Safinat-alauliyâ, No. 69), on fol. 196b.

453. Abû 'Alî Mashtûlî (see the Safinat-alauliyâ, No. 233), on fol. 196b.

454. Shaikh Mu'ammar, originally an Abyssinian slave, on fol. 196b.

455. Abû Shu'aib al-Makna', performed the pilgrimage on foot seventy times, on fol. 196b.

456. Abû-alḥasan of Karâfah (comp. the Safinat-alauliyâ, No. 229), contemporary with Abû Sulaimân Nîlî (or Nailî), on fol. 196b.

457. Shaikh Nûr-aldîn 'Abd-alraḥmân, got his investiture from Shaikh Jamâl-aldîn Yûsuf Kûrânî after less than twenty days' tuition, on fol. 196b.

458. Shaikh Abû-al'abbâs of Damanhûr (on the way to Alexandria, see Wüstenfeld, Jâcût's Reisen, loc. cit., p. 468), on fol. 196b.

459. Abû 'Abdallâh albarkî, on fol. 197a.

460. Abû Ja'far Ḥaddâd, the pupil of Ibn Aṭâ, called Ṣaghîr-i-Miṣrî, to distinguish him from another Shaikh of the same name, who is called Kabîr-i-Baghdâdî, on fol. 197a.

461. Akhî 'Alî, lived a great deal in Rûm and Syria, had many pupils, but never enjoyed a Pîr's tuition, until he heard of 'Alâ-aldaulah's fame (see the Safinat-alauliyâ, No. 132), he then with all his pupils became a disciple of that Shaikh, on fol. 197a.

462. Nabân 'Abdallâh Shaibânî (so in the following copy; the present one makes two distinct Shaikhs out of the one, viz. Nabân 'Abdallâh and Shaibân), on fol. 197a.

463. Abûbakr (رقاق, probably misspelt for دقّاق Dakkâk, see the Safinat-alauliyâ, No. 198), the spiritual guide of Abûbakr Dakkâk-i-saghir (so according to the following copy, on fol. 217b, l. 4, here this Shaikh is left out).

464. Abûbakr Maghâribî (so probably to be read instead of معاربى in the text), the spiritual guide of Sîrwânî (سيروانى?), on fol. 197a.

465. Shaikh 'Imrân Thulthî (ثلثى), on fol. 197a.

466. Abû Ibrahîm Isma'îl bin Yaḥyâ Mâzinî, a contemporary and disciple of Shâfi'î, wrote various works on Shâfi'ite law, especially one مختصر, which is one of the most difficult books to read, on fol. 197a.

467. Muhammad bin 'Abdallâh bin 'Abd-alḥakîm, another disciple of Shâfi'î, and contemporary with the preceding Shaikh; he was born A. H. 182 (A. D. 798) and died, 80 years old, A. H. 262 (A. D. 876), on fol. 197b.

468. Abû Ya'kûb Yûsuf bin Yaḥyâ al-Bûsiṭî or Bâsiṭî, likewise a disciple of Shâfi'î, and the greatest legal authority after his master's death, was summoned by the 'Abbâsîde Khalîf Alwâthik-billâh (A. H. 227–232 = A. D. 842–847) to Baghdâd, to solemnly declare the Kurân as مخلوق or created, which he refused to do; he was thereupon put in chains and died in his prison in Baghdâd, A. H. 232 (A. D. 846, 847), on fol. 197b.

469. Abûbakr Muḥammad bin Aḥmad bin Ja'far Kitâbî (comp. the Safinat-alauliyâ, No. 223), known as Ibn Ḥaddâd, kâḍî and professor, among whose works is particularly renowned the كتاب الفروع, commented upon by Kaffâl of Marw, Abû Ṭayyib Ṭabarî and Abû 'Alî Sinjî (see Al-Moschtabih, ed. De Jong, p. 101), on fol. 197b

470. 'Abd-almalik bin Abû-alkâsim, known as al-Masîhî, was in the service of Ḥâkim bin 'Azîz Isma'îlî and wrote thirty works, among which are most prominent a تاريخ, containing many strange and wonderful stories, and filling 13,000 leaves; a كتاب الغرب والشرق, containing 200 leaves; a قصص الانبيا, on 1,500 leaves; and a كتاب المفاتحة والمناكحة (on sexual intercourse), on 1,200 leaves; he was born A.H. 366 and died A.H. 423 (A.D. 966, 967–1032), on fol. 198a.

471. 'Abd-alraḥmân alkhaulânî (الخولانى), ḳâḍî of Miṣr, got every year a stipend of 1,000 dînârs, and reached the age of 83 years, on fol. 198a.

472. Salîm bin Yaḥyâ was also ḳâḍî of Miṣr, died 75 years old, on fol. 198a.

473. Ḥaibat-allâh (the present copy seems rather to read Hibat-allâh هبة الله) bin 'Alî, on fol. 198a.

474. Ḳuṭb-aldîn bin 'Abd-alkarîm (in the following copy *bin* is omitted) bin Abd-alnûr, author of the تاريخ مصر and a commentary on Bukhârî's صحيح, died A.H. 733 (A.D. 1332, 1333), on fol. 198a.

475. Abû-alḥasan (in the following copy, Abû-alḥusain) bin Yaḥyâ bin Abî 'Alî, a great calligrapher and Inshâ-writer at the court of the Egyptian rulers, composed also good poetry, on fol. 198a.

476. Abû-al'izz (العز or العزّ Abû-alghirr) Muzaffar bin Ibrâhîm Ghaîlânî (غيلانى), a famous blind poet, died A.H. 623 (A.D. 1226), on fol. 198a.

477. Ṭûlûn, the ancestor of the Ṭûlûnides in Egypt on fol. 198b.

478. Aḥmad Ibn Ṭûlûn, the first of the Ṭûlûnides who was an almost independent governor of Egypt (died A.H. 270=A.D. 884), on fol. 198b.

479. Abû-aljaish, his son, i.e. Khumârawaih (died end of A.H. 282=A.D. 896), on fol. 198b. After a short remark on this ruler there follows a very brief history of the Ikhshîdîs, viz. Muḥammad (died 66 years old, A.H. 334=A.D. 945, 946), his two sons, Abû-alkâsim and Abû-alḥasan (died A.H. 354=A.D. 965), and Abû-almisk Kâfûr (A.H. 354–356=A.D. 965–967), to A.H. 361 (A.D. 972), when the Fâṭimide dynasty was firmly established in Egypt.

480. Al-Mu'izz lidînillâh, the first of the Fâṭimides who conquered Egypt and established his residence in Ḳâhirah, A.H. 361 (or, according to Wüstenfeld's Geschichte der Fatimiden-Chalifen, p. 119, A.H. 362=A.D. 972 or 973): he died A.H. 365 (A.D. 976), on fol. 199a.

481. Nizâr al-'Azîz-billâh, son and successor of Al-Mu'izz, reigned 21 years and died, 42 years old, A.H. 386 (A.D. 996), on fol. 199b.

482. Al-Ḥâkim biamrillâh, son and successor of Nizâr al-'Azîz, reigned 25 years and was assassinated A.H. 411 (A.D. 1021), on fol. 199b.

483. Al-Ẓâhir lidînillâh (or rather li'izâz dînillâh), son and successor of Al-Ḥâkim, reigned 16 years, and died A.H. 427 (A.D. 1036), on fol. 199b.

484. Al-Mustanṣir-billâh, son and successor of the preceding monarch, ascended the throne in his seventh year; Nâṣir bin Khusrau and Ḥasan Ṣabbâḥ are stated here to have been in his service; his general, Basâsîrî, entered Baghdâd (A.H. 450=A.D. 1058), deposed (but did not imprison, as is stated here) the 'Abbâside Khalîf Alḳâ'im billâh, and had for about a year the Khuṭbah read in Mustanṣir's name. Mustanṣir appointed first his eldest son, Al-Muṣṭafâ lidîn-illâh Nizâr, and later on his youngest (here wrongly called his second) son, Al-Musta'lî-billâh Aḥmad, as heir to the throne; after his death (in A.H. 487=A.D. 1094, end of December) the latter ascended the throne, had his brother Muṣṭafâ killed (or rather immured alive, see Wüstenfeld, loc. cit., p. 273), and reigned 7 years and 2 months; he was assassinated by Muṣṭafâ's adherents, A.H. 495 (A.D. 1101), on fol. 200a.

485. Al-Âmir biaḥkâm-illâh bin al-Musta'lî-billâh, succeeded his father, when 5 years old; in his reign Ḥasan Ṣabbâḥ grew powerful, and in A.H. 515 (A.D. 1121) his murderous devotees assassinated Âmir's commander-in-chief, Malik Afḍal (see the proper version of this story in Wüstenfeld, loc. cit., p. 289), who left behind him 600,000 (in Wüstenfeld 6,000,000) gold dînârs, 250 ارب (read according to Wüstenfeld اردب, bushels) of silver dirhems, 75,000 atlas-robes, 500 boxes with wearing-apparel, an inkstand set with jewels 12,000 dînârs in value, besides innumerable horses, camels, oxen, buffaloes, and milk-goats; the milk of which yielded 1,000 dînârs per annum. After a reign of 9 years, A.H. 524 (A.D. 1130), Âmir was assassinated by the same followers of Ḥasan Ṣabbâḥ, on fol. 200a.

486. Al-Ḥâfiẓ lidînillâh bin Mustanṣir-billâh (according to Wüstenfeld he was a grandson, not a son, of Mustanṣir), who got his son Ḥasan poisoned by a Jewish physician (this and the other incidents told here about Al-Ḥâfiẓ's wazirs are wild distortions of the real facts, see Wüstenfeld, loc. cit., p. 306 and the previous pages); he reigned 20 years, and died A.H. 544 (A.D. 1149), on fol. 200b.

487. Al-Ẓâhir (الظاهر, so here and in the following copy; correctly, according to Wüstenfeld, Al-Ẓâfir, الظافر) billâh, son of Al-Ḥâfiẓ, had intimate friendship with Naṣr, son of 'Abbâs, the wazîr of the realm, but was betrayed by him, and murdered in his, Naṣr's, house after 5 years' reign, A.H. 549 (A.D. 1154), on fol. 200b.

488. Al-Fâ'iz (الفائز, so correctly in the following copy; here he is called al-Ḳâbiḍ القابض) binaṣrillâh, son of Al-Ẓâfir, reigned 6 years and a few months, and died A.H. 555 (A.D. 1160), only 11 years and 6 months old, on fol. 200b.

489. Al-'Âḍid lidînillâh, here foolishly called a son of the preceding child, whereas he was (see Wüstenfeld, loc. cit., pp. 310, 321, and 325) a son of Yûsuf bin al-Ḥâfiẓ, the brother of Al-Ẓâfir, and consequently a cousin of Al-Fâ'iz, the last of the Fâṭimides, who died A.H. 567 (A.D. 1171), on fol. 200b. After a short summary of his wars and negotiations with the Crusaders, his affairs with Nûr-aldîn bin 'Imâd-aldîn Zangî, Asad-aldîn Shîrkûh, etc., his final deposition and the gradual rise of Amir Ṣalâḥ-aldîn Yûsuf bin Najm-aldîn Ayyûb, a nephew of Asad-aldîn Shîrkûh, to independent power in Egypt (A.H. 581=A.D. 1185), the continuation of the story is

interrupted by an enumeration of the three predecessors of Al-Mu'izz lidînillâh (see No. 480 above), who were the founders of the independent dynasty of the Fâṭimides in Maghrib, otherwise styled 'Alides, or, as here, Isma'îlis, viz.:

490. Abû-alḳâsim Muḥammad bin 'Abdallâh, called Mahdî (a mixture of the name of the twelfth Imâm Mahdî, see Safînat-alauliyâ, No. 16, and the real name of the first Fâṭimide ruler who renounced his allegiance to the 'Abbâside Khalifs, viz. 'Ubaid-allâh al-Mahdî, who is by Shi'ite writers frequently represented as the resuscitated twelfth Imâm); his genealogy is traced back, as usual, to Isma'îl, the son of the sixth Imâm Ja'far alṣâdiḳ (comp. Wüstenfeld, loc. cit., p. 14); according to Sunnite and Maghribî versions, which are given here too, he was an offspring of 'Abdallâh bin Sâlim Baṣrî; according to 'Irâḳî versions a descendant of 'Abdallâh bin Maimûn Ḳaddâḥ (see ib., pp. 5 and 6); he established his rule in Maghrib either A. H. 296 or 299 (297 in Wüstenfeld, loc. cit., p. 38 = A. D. 910), reigned 26 years and died A. H. 322 (= A. D. 934, so correctly in the following copy; the present copy has a wrong 332), 62 years old, on fol. 201a.

491. Al-Ḳâ'im biamrillâh Aḥmad bin Muḥammad (again a confusion of the son with the father; the Kunyah of al-Ḳâ'im was Abû-alḳâsim and his real name Muḥammad, see Wüstenfeld, loc. cit., p. 70), son and successor of al-Mahdî; he had to contend against the sectarian Abû Yazîd, who besieged him in the fortress of Mahdiyah, and died, after a reign of 12 years, A. H. 334 (A. D. 946), on fol. 201a.

492. Al-Manṣûr bikuwwatillâh Isma'îl, son and successor of Al-Ḳâ'im; he finally conquered and killed Abû Yazîd, and died after a reign of 7 years, A. H. 341 (A. D. 953), 39 years old, on fol. 201b. His son and successor was Al-Mu'izz lidînillâh (see No. 480 above).

493. Ṣalâḥ-aldîn (the Saladin of European writers), the powerful founder of the Ayyûbite dynasty in Egypt and Syria; he died A. H. 589 (A. D. 1193), on fol. 202a.

494. Malik 'Azîz Abû-alfaṭḥ Uthmân, Ṣalâḥ-aldîn's son and successor, who had been governor of Egypt during his father's lifetime; he deprived his brother Malik Afḍal of the governorship of Damascus, but after his own death, in A. H. 595 (A. D. 1198, November), Afḍal returned and established his rule in Damascus (this statement again is wrong: Malik Afḍal did not succeed in regaining Damascus, see Weil, Geschichte der islamitischen Völker, 1866, p. 364), on fol. 202a.

495. Malik 'Âdil Abûbakr, the brother of Ṣalâḥ-aldîn, and uncle of Malik 'Azîz and Malik Afḍal (who first acted as guardian of 'Azîz's minor son Al-Manṣûr, but soon asserted his own independence); he drove Malik Afḍal from Damascus (see the previous statement in No. 494) and relegated him to Samosata, where he stayed until his death in A. H. 622 (A. D. 1225); 'Âdil distributed his realm in the following way: to his eldest son, Malik Kâmil, he gave Egypt; to his second son, Malik Mu'aẓẓam, Damascus; to his third son, Malik Ashraf, Mesopotamia; and to his fourth son, Malik Auḥad, with the name of Ayyûb, Khilâṭ (or Akhlâṭ) in Armenia (according to Weil, loc. cit., p. 365, it was Ashraf, the third son, who got the government of Khilâṭ in addition to Mesopotamia). 'Âdil's death is by a strange confusion fixed here in A. H. 598 instead of 615 (= A. D. 1218), on fol. 202a.

496. Malik Kâmil bin Malik 'Âdil, who reigned till A. H. 635 (A. D. 1238); in A. H. 625 (A. D. 1228) he annexed Yaman and Ḥijâz to his Egyptian and Syrian dominions, drove his brother Malik Mu'aẓẓam (correctly: Mu'aẓẓam's son Dâ'ûd, see Weil, loc. cit., p. 367, since Mu'aẓẓam had died a year before) from Damascus and gave it to Malik Ashraf; Mu'aẓẓam's son (in the text again Mu'aẓẓam) had to be satisfied with the fortresses of Karak, Shaubak, and Nâblus (here نابلس). Malik Ashraf's death is fixed here in the same year as that of his brother Kâmil, on fol. 202b.

497. Malik 'Âdil II, Kâmil's son and successor, reigned only one year in Egypt and was then deposed and imprisoned by his brother, Malik Ṣâliḥ, on fol. 202b.

498. Malik Ṣâliḥ Ayyûb, son of Kâmil; the vicissitudes of his reign are here related in the following way (there is in this, as well as in the previous accounts, scarcely any mention of the wars and struggles with the Crusaders): when he lost his hold on Egypt, he went to Damascus and summoned his uncle Isma'îl (who had likewise the epithet of Malik Ṣâliḥ) from Ba'lbak; the latter obeyed, but having obtained help from the governor of Ḥimṣ, he put his nephew to flight, who betook himself to Karak, but was imprisoned there by the governor of that fortress. Meanwhile 'Âdil II had escaped from prison, had taken a second time possession of Egypt, and offered Malik Nâṣir, the governor of Karak, 100,000 dînârs for the extradition of Malik Ṣâliḥ. But the former swore allegiance to Malik Ṣâliḥ, and went with him to Egypt, where the latter succeeded a second time in seizing the reins of government, and in imprisoning his brother 'Âdil for the remainder of his life. He died A. H. 647 (A. D. 1249), on fol. 202b.

499. Malik Mu'aẓẓam, son and successor of Malik Ṣâliḥ (i. e. Tûránshâh), who was killed (A. H. 648 = A. D. 1250) by the Mamlûks or slaves (غلمان, as they are called here), on fol. 203a. With him the dynasty of the Ayyûbites ended, and 'Izz-aldîn Aibak, the Mamlûk, who declared himself Sulṭân in A. H. 652 (A. D. 1254, more correctly A. H. 650 = A. D. 1252) and assumed the title of Malik Mu'izz, founded the dynasty of the Mamlûks.

Fourth Iḳlîm. *Marw-i-Shahijân*, on fol. 203b.

500. Khwâjah Bashar, Ḥâfî (so called, because he always walked barefooted, see Safînat-alauliyâ, No. 171), on fol. 204a.

501. 'Abdallâh (bin) Mubârak, contemporary with Sufyân Thaurî and Fuḍail bin 'Iyâḍ (see Safînat-alauliyâ, No. 165); he was honoured by the titles of Amîr-i-ḳalam u balârak (lord of the pen and the sword) and Imâm-alislâm, and alternately performed one year the pilgrimage, engaged in warfare the next, and applied himself to commercial pursuits the third, on fol. 204a.

502. Fatḥ bin Shakhraf (Safînat-alauliyâ, No. 189), here spelt سنجرف, on fol. 204a.

503. Shaikh Manṣûr bin 'Ammâr, on fol. 204a.

504. Shaikh Abû 'Alî Siyâh (Safînat-alauliyâ, No. 291), on fol. 204a.

505 Shaikh Abû 'Alî Shab-bûi (the tuberose), on fol. 204a.

506. Abû-al'abbâs Sayyârî (Safînat-alauliyâ, No. 240), on fol. 204b.

507. Hakîm Buzurjmihr, on fol. 204b.

508. Kaffâl-i-Marwazî (the locksmith of Marw, i.e. Abûbakr 'Abd-alrahmân bin Ahmad bin 'Abdallâh, the great Shâfi'ite lawyer, who is stated here to have been consulted by Sulṭân Maḥmûd of Ghazna as to a choice between the Shâfi'ite and the Hanafite legal doctrines, and died A.H. 419, A.D. 1028, see Barbier de Meynard, Dictionnaire géographique, etc., pp. 531 and 532), on fol. 204b.

509. Muḥammad bin Naṣr, a lawyer and traditionist, on fol. 204b.

510. Ibrâhîm bin Aḥmad, a Shâfi'ite lawyer, wrote a commentary on the مختصر of Mazanî (مزنی, so correct in the following copy; here the name is spelt مازنی, but the مختصر, the standard work on Shâfi'ite doctrines, is composed by Abû Ibrâhîm Isma'îl bin Yaḥyâ al-Mazanî, a disciple of Shâfi'î, who died A.H. 264, A.D. 878); his full name, according to Barbier de Meynard, loc. cit., was Abû Isḥâk Ibrâhîm bin Aḥmad bin Isḥâk, and his death is fixed there in A.H. 340 (A.D. 951, 952); comp. also Safînat-alauliyâ, No. 237, where he is stated to have died A.H. 342 (A.D. 953, 954), on fol. 204b.

511. 'Îsâ bin Muḥammad allughawî, on fol. 204b.

512. Abû Manṣûr 'Umârah (in the index of this and the text of the following copy wrongly 'Ammâr, عمّار, see Ethé, Rûdagî's Vorläufer und Zeitgenossen, No. 21) bin Aḥmad (according to 'Aufî, bin Muḥammad), under the Sâmânides and first Ghaznawides, on fol. 204b.

513. Hakîm Kisâ'î (see Ethé, Die Lieder des Kisâ'î, Sitzungsberichte der Münchener Akademie, philos.-philol. Classe, 1874, pp. 133–148), born the 26th of Shawwâl, A.H. 341 (A.D. 953, March 16), lived till the beginning of Maḥmûd of Ghazna's reign, on fol. 205a.

514. Abû Naẓar 'Abd-al'azîz bin Manṣûr al-'Asjadî, a panegyrist of Sulṭân Maḥmûd of Ghazna; he wrote a kaṣîdah in honour of the conquest of Sûmanât in India by that ruler, on fol. 205b.

515. Shaikh-alislâm Hârithî, the second Lukmân, wrote some famous rubâ'îs, on fol. 206a.

516. Fakhr-aldîn Mubârakshâh, panegyrist of Malik Saif-aldîn Ghûrî, and his successor Ghiyâth-aldîn Ghûrî (A.H. 552, according to others 538–599 = A.D. 1157 or 1163–1203), on fol. 206a.

517. Shams-aldîn Muḥammad Daḳâ'iḳî, author of a dîwân, on fol. 206b.

518. Alḥakîm Maḥmûd bin 'Alî al-Samâ'î (or al-Samâwî, the celestial one), panegyrist of Sulṭân Sanjar (A.H. 511–552 = A.D. 1117–1157), on fol. 206b.

519. Shihâb-aldîn Abû-alḥasan Talḥah, likewise a panegyrist of Sulṭân Sanjar, on fol. 207a.

520. Sayyid Abû 'Alî bin al-Ḥusain, a rubâ'î of whom is quoted here, on fol. 207b.

521. Athîr-aldîn Al-Futûhî, had munâẓarât or poetical contests with Adîb Ṣâbir (see No. 573 below) and Anwarî, on fol. 207b.

522. Khwâjah Ḥusain, who was in intellectual matters a disciple of Maulânâ Iṣâm-aldîn Ibrâhîm, and in legal matters of Shaikh Ibn Ḥajar, the mufti of Arabistân and the holy cities of Makkah and Madînah; he wrote a famous ta'rîkh on the birth of Sulṭân Salîm, the eldest son of the emperor Akbar (afterwards the emperor Jahângîr), and his brother Shâh Murâd, on fol. 208b.

523. Maulânâ Mushfiḳî, was born and died in Bukhârâ, on fol. 208b.

524. Wâṣilî, on fol. 208b.

Mahnah, on fol. 209a:

525. Shaikh Abû Sa'îd Faḍl-allâh bin Abû-alkhair, the great rubâ'î writer, was a pupil of Abû-alfaḍl Sarakhsî (see No. 544 below), but got by order of that Pîr his investiture from Shaikh 'Abd-alraḥmân Sullamî (see Safînat-alauliyâ, No. 294, and Ethé, Die Rubâ'îs des Abû Sa'îd bin Abulkhair, in Sitzungsberichte der Münchener Akademie, philos.-philol. Classe, 1875, pp. 145–168, and 1878, pp. 38–70), on fol. 209a.

526. Aḥmad bin Shâdân, the wazîr of Sulṭân Tughrulbeg bin Mîkâ'îl Saljûḳî (the first independent ruler of that dynasty, died A.H. 455 = A.D. 1063), on fol. 209b.

527. As'ad of Mahnah, who, according to Daulatshâh, had one day in the majlis of Sulṭân Muḥammad bin Malikshâh (A.H. 498–511 = A.D. 1104–1117) a contest with Imâm Muḥammad Ghazâlî (who died A.H. 505 = A.D. 1111), on fol. 209b.

528. Auḥad-aldîn Anwarî, the great panegyrist of Sulṭân Sanjar; his death is fixed here in A.H. 580 (or according to others even 547); the proper date is either A.H. 585 or 587 (A.D. 1189 or 1191, see Bodleian Cat., No. 543 sq.), on fol. 210a.

529. Khwâjah Mu'ayyad, a descendant of Abû Sa'îd bin Abû alkhair, on fol. 211a.

530. Shaikh Abû Naṣr, likewise a descendant of Abû Sa'îd, on fol. 211a.

Abîward on fol. 211a:

531. Faḍal bin 'Iyâḍ (Safînat-alauliyâ, No. 96), on fol. 211a.

532. Bâba Saudâ'î, was in the service of Mirzâ Shâhrukh's son, Mirzâ Baisunghar (who died A.H. 837 = A.D. 1434), on fol. 211a.

533. Maulânâ Aḥmad, went at an early age to Transoxania and joined the ascetics (مجرّد منشان) of Bukhârâ; later on he went to the 'Irâḳ and stayed in Kâshân, where he got a professorship; but when Amîr Jamâl-aldîn Astarâbâdî became wazîr of that town, he was deprived of his stipend, and only his death saved him from the imprisonment which the wazîr had resolved upon, on fol. 211b.

534. Maulânâ Abû-alḥasan Dânishmand, who in his fourteenth year could explain the commentary of the تجريد (no doubt the metaphysical work of that title by Naṣîr-aldîn Tûsî, who died A.H. 672 = A.D. 1274) with glosses, and in his twenty-fifth lectured on the Almagest; he had also a prodigious memory. Among his numerous works the most prominent ones are: كتاب حسنات (or perhaps كتاب حُسْنا), كتاب مشارق, كتاب مرآة الافلاك, glosses on the شمسيّه (the work on logic by Najm-aldîn 'Alî bin 'Umar alḳazwînî al-Kâtibî, who died A.H. 693 = A.D. 1294), and the تهذيب (i.e. تهذيب المنطق والكلام, another work on logic by Sa'd-aldîn Mas'ûd bin 'Umar al-Taftazânî, who died

A.H. 791, or 792=A.D. 1389 or 1390, see No. 541 below), a رسالة اثبات واجب, and a شرح فرائض; he also wrote poetry, on fol. 212a.

535. Maulânâ Kunburî (قنبرى, both in text and index here; in the following copy he is styled Munyarî, منيرى), a poet, attached to 'Abd-almu'min Sulṭân, the son of the Wâlî of Tûrân, 'Abdallâhkhân (the chief of the Uzbegs, who died A.H. 1006=A.D. 1597, 1598, see No. 574 in this Cat.), on fol. 212b.

Nasâ, on fol. 212b:

536. Imâm Ẓahîr-aldîn Nasawî, a poet, on fol. 212b.

537. Al-Ḳâḍî Imâm Majd-aldîn, who greeted the newly-installed Ḳâḍî of Nasâ, Ḳâḍî Shams-aldîn, with a famous extempore rubâ'î, on fol. 212b.

538. Shams-aldîn Muḥammad Mu'akkad, a rubâ'î-writer, on fol. 213a.

539. Muḥammad bin Badî', was under 'Imâd-aldîn Zangî (who died A.H. 540 or 541=A.D. 1145 or 1146) chief secretary of Nasâ, on fol. 213a.

540. Majd-aldîn Muḥammad albânirî (البانرى or *bin* albânirî, as the following copy reads), court-poet of Sulṭân Sikandar, and author of a mathnawî, entitled شاهنامه, on the history of the Khwârizmshâhs, on fol. 213a.

541. Maulânâ Sa'd-aldîn Mas'ûd bin 'Umar al-Taftâzânî (see No. 534 above), began his authorship in his sixteenth year with a commentary on the ضرب رنجانى after which followed the مطوّل (a commentary on the تلخيص المفتاح, completed A.H. 748=A.D. 1347, see J. Aumer, Arabic Cat., pp. 310 and 311, and the edition of Constantinople, A.H. 1260), dedicated to Malik Ḥusain Kurt; he then took his abode in Khwârizm and wrote the مختصر تلخيص, dedicated to Jânibeg; when Timûr conquered Khwârizm, he made the Maulânâ his companion, his death is fixed here, and in the following copy, wrongly in A.H. 752 instead of 791 or 792; he was buried in Sarakhs, on fol. 213a.

542. Maulânâ Shams-aldîn Muḥammad, son of the preceding scholar, on fol. 213b.

543. Maulânâ Ḳuṭb-aldîn Muḥammad, son of Shams-aldîn, filled from the last years of Shâhrukh's reign (who died A.H. 850=A.D. 1447) to the beginning of Ḥusain Mirzâ's reign (A.H. 873=A.D. 1469) the post of Shaikh-alislâm, on fol. 213b.

Sarakhs, on fol. 213b:

544. Shaikh Abû-alfaḍl, the Pîr of Shaikh Abû Sa'îd bin Abû-alkhair (see No. 525 in this list), and the pupil of Abû Naṣr Sarrâj (Safînat-alauliyâ, No. 271), on fol. 213b.

545. Shaikh Luḳmân, the mad one, contemporary with Abû Sa'îd bin Abû-alkhair (comp. Ethé, Rubâ'îs des Abû Sa'îd, loc. cit., p. 149), on fol. 213b.

546. Khwâjah Aḥmad Ḥammâdî (mentioned in the كشف المحجوب and Jâmî's نفحات), on fol. 214a.

547. Sayyid-al-ajall Ẓahîr-aldîn Tâj-alkuttâb, author of works in prose and verse, mentioned by 'Aufî, on fol. 214a.

548. Alṣadr-alajall Tâj-aldîn, whose dîwân is not extant, on fol. 214a.

549. Ustâd Abû-alḥasan 'Alî al-Bihrâmî, a poet in Sulṭân Maḥmûd of Ghazna's time, and author of the خجسته نامه on prosody, on fol. 214b.

550. Imâm-alajall Fakhr-aldîn Muḥammad al-Zarkhânî, of whom two rubâ'îs are quoted here, on fol. 214b.

551. Maulânâ Ḳuṭb-aldîn, father of Nâṣir-aldîn, on fol. 215a.

Balkh, on fol. 215a:

552. Shaikh Abû Isḥâḳ Ibrâhîm bin Adham (or Ibrâhîm Adham, Safînat-alauliyâ, No. 97), got his investiture from Fuḍail bin 'Iyâḍ (ib., No. 96), on fol. 215b.

553. Abû 'Alî Shaḳîḳ, contemporary with the preceding Shaikh (Safînat-alauliyâ, No. 167), on fol. 216a.

554. Ḥâtim-i-aṣamm, pupil of Abû 'Alî Shaḳîḳ and Pîr of Aḥmad bin Khiḍrawaih (Safînat-alauliyâ, No. 173), on fol. 216a.

555. Aḥmad bin Khidrawaih (Safînat-alauliyâ, No. 174), had 1 000 disciples, on fol. 216b.

556. Shaikh Abûbakr Warrâḳ (Safînat-alauliyâ, No. 264), on fol. 216b.

557. Shaikh Bahâ-aldîn Walad, with the epithet Sulṭân-al'ulamâ, grandson of Shâh 'Alâ-aldîn Muḥammad, the uncle of Sulṭân Muḥammad Khwârizmshâh, and father of the great Jalâl-aldîn Rûmî (Safînat-alauliyâ, No. 136; see also the Manâḳib-al'ârifîn, No. 630 in this Cat.); he had in Baghdâd a meeting with Shaikh Shihâb-aldîn Suhrawardî; after performing the pilgrimage he settled fifteen years in Âdharbaijân and Lârinda, and afterwards repaired to Ḳûniyah (Iconium), where he died, A.H. 628 (A.D. 1231), on fol. 216b.

558. Maulânâ Jalâl-aldîn Muḥammad, known as Maulawî al Rûmî, the great mystical poet (Safînat-alauliyâ, No. 137), who left his native town Balkh in his father's company, when he was six years old, and met on his way to Makkah in Nishâpûr Farîd-aldîn 'Attar, who presented him with a copy of his mystical poem اسرار نامه, he enjoyed for nine years the tuition and friendship of Bahâ-aldîn Walad's pupil Sayyid Burhân-aldîn Tirmidhî, and after his death that of Shams-aldîn Tabrîzî; when the latter had disappeared (as it is called here) he associated himself with Salâḥ-aldîn Zarkub, and later on with Ḥusâm-aldîn. He was born A.H. 604, and died A.H. 672 (A.D. 1207–1273) on fol. 217a. Between this and the following Shaikh there is inserted here, on ff. 219b–220b, a short sketch of the history of the *Barmakîs*, beginning with Ja'far Barmak, who was originally a Parsee, but embraced the Muḥammadan creed, went to Damascus and rose to the dignity of a wazîr under the Umayyade Khalîf Sulaimân (his son Khâlid became wazîr of Abû-al'abbâs), and ending with the final extirpation of the whole race under the Khalîf Hârûn-alrashîd, A.H. 187 (A.D. 803).

559. Shaikh Abû 'Alî Ibn Sînâ (the famous Avicenna), on fol. 220b.

560. Shaikh Abû-alḥasan Shahîd, the Sâmânide poet and contemporary of Rûdagî (see Ethé, Rûdagî's Vorläufer, etc., No. 5), on fol. 221a.

561. Abû-alḳâsim Ḥasan 'Unṣurî, the king of poets at the court of Sulṭân Maḥmûd of Ghazna; besides his ḳaṣîdas there are mentioned here three of his mathnawîs, viz. وامق وعذرا, نهر وعين, and چنگ بت وسرخ بت (which are no longer extant), on fol. 221b.

562. Alḳâḍî alimâm Ḥamîd-almillah wa aldîn 'Umar

bin Mahmûd, well known by his مقامات, which have been praised by the poet Anwarî; he flourished under Sulṭân Sanjar, on fol. 223a.

563. Malik-alkuttâb Rashîd-aldîn al-Waṭwâṭ, the well-known poet and chief secretary (صاحب ديوان انشاء) of Atsiz, the Khwârizmshâh (who succeeded his father Kuṭb-aldîn Muḥammad as governor of Khwârizm, A.H. 521 = A.D. 1127, became independent A.H. 535 = A.D. 1140, 1141, and died A.H. 551 = A.D. 1156). When Sulṭân Sanjar captured the fortress of Hazârasp, he was made prisoner and condemned to a painful death but pardoned through the intercession of Muntakhab-aldîn (in the following copy Muntajab-aldîn, which means practically the same) Badî', Kâtib, the Sulṭân's secretary; after Atsiz' death he served 17 years more under his son and successor Îl Arslân (A.H. 551–567 = A.D. 1156–1172), at whose death he was more than 80 years old. He died, 98 (in the following copy more correctly 97) years old, A.H. 578 (A.D. 1182), and left besides his dîwân various prose-works, among them the famous حدائق السحر on the art of poetry, on fol. 223b, last line.

564. Imâm Shams-aldîn albâkilânî, contemporary with Khwâjah Nizâm-almulk, the great wazîr of the Saljûks, on fol. 226a.

565. Sirâj-aldîn, a poet who lived at the court of the Khwârizmshâhs, on fol. 226a.

Ûlûktû and Maimana (near Balkh), on fol. 226b:

566. Ẓahîr-aldîn Ṭâhir bin Muḥammad (better known as Ẓahîr Fâryâbî), renowned as poet, astronomer, and philosopher (therefore called by his contemporaries صدر الحكما); he was first a panegyrist of the kings of Mâzandarân, but attached himself afterwards to the Atâbegs of Âdharbaijân, Muḥammad bin Îlduguz, the so-called Jahânpahlawân (A.H. 568–582 = A.D. 1172–1186), and his brother and successor Kizil Arslân (A.H. 582–587 = A.D. 1186–1191), at last he fled from the court of the latter and joined that of the Atâbeg Abûbakr (i.e. Nuṣrat-aldîn Abûbakr, the son of Muḥammad bin Îlduguz). At the end of his life he retired from the world, and died A.H. 592 (so here and in the following copy; the usual and no doubt more correct date is A.H. 598 = A.D. 1201, 1202); he was buried in the cemetery of Surkhâb, in Tabrîz, by the side of Khâkânî, on fol. 226b.

Andakhud (between Balkh and Marw), on fol. 228a:

567. Sayyid Jamâl-aldîn Barakah (as the following copy adds), the teacher of Amîr Tîmûr Gûrgân, on fol. 228a.

568. Imâm-alajall Iftikhâr-ala'immah Mas'ûd bin Muḥammad bin 'Alî, scholar and poet, on fol. 228a.

569. Maḥmûd bin Mas'ûd, son of the preceding Shaikh, author of Persian and Arabic works, among which is the زينة الزمان, on fol. 228a.

Tirmidh, on fol. 228a:

570. Shaikh Muḥammad 'Alî Ḥakîm, a great Kurân-interpreter and traditionist, on fol. 228b.

571. Abûbakr Warrâk, was acquainted with the Pentateuch, the Psalms, and the Gospels, and wrote verses too, on fol. 228b.

572. Kidwat-alshu'arâ Abû-alḥasan, a poet, known by the name of منجنيك (probably منجنيك Manjanîk), on fol. 228b.

573. Shihâb-aldîn Adîb Ṣâbir, one of the most renowned among the earlier poets and favourite of Sulṭân Sanjar; he was drowned in the Oxus by order of Atsiz, whose murderous design against Sanjar the poet had communicated to the latter, A.H. 547 (A.D. 1152, 1153; other tadhkiras give as date A.H. 546, and even 540), on fol. 229b.

574. Shâh Nâṣir Khwâjah, a poet, went at an early age to India; he was the companion of the Khânzamân (i.e. 'Alî Kulikhân) in his rebellious attempt against Akbar (A.H. 974 = A.D. 1567, see No. 411 above), was made prisoner and put to death, on fol. 231a.

575. Mîr Sayyid 'Alî Muṣawwir (the painter), was in the emperor Humâyûn's service and honoured by the epithet of Nâdir-almulk Humâyûnshâhî; towards the end of his life he undertook the pilgrimage to Makkah, and remained there until his death, on fol. 231a.

Hiṣâr-i-Kâhistânî (Hiṣâr Shâdmân in the Âtashkada, Bodleian Cat., col. 287), on fol. 231a:

576. Maulânâ Aishî, who had first the takhallus Miḥnatî, which he was requested to exchange for 'Aishî, when he had the honour of being received among the servants of the Shâhinshâh (i.e. Akbar), on fol. 231b.

577. Fathî, a poet, on fol. 231b.

578. Mailî, who wrote riddles (معمّا) and occasionally poetry, on fol. 231b.

Khatlân, with its capital *Kûlâb*, on fol. 231b:

579. Maulânâ 'Âdilî, who wrote the following ta'rîkh on the death of Mîrzâ Sulaimân Badakhshî's wife: بلقيس زمان رفته (= A.H. 985, A.D. 1577), on fol. 231b.

580. Maulânâ Bâk another poet, on fol. 231b.

Badakhshân, on fol. 232a:

581. Alî bin Asad, a panegyrist of the kings of Badakhshân, on fol. 232b.

582. Maulânâ Shams-aldîn Muḥammad, born according to the حبيب السير in a place called Anjuman (انجمن), on fol. 232b.

583. Mîrzâ Ibrâhîm, the son of Mîrzâ Sulaimân Badakhshî (see No. 579) and author of a dîwân. He was born A.H. 941 = A.D. 1534, 1535 (ta'rîkh: نخل اميد پدر), and slain A.H. 967 = A.D. 1559, 1560 (ta'rîkh كو نخل اميد پدز), on fol. 232b.

584. Muḥammad Kâsimkhân Mauji, a poet, who grew up under the protection of the emperor Humâyûn and was raised at last to the rank of a Khân, on fol. 232b

585. Mîrzâ 'Alîbeg or Mîrzâ 'Alîbeg Akbarshâhî, because the emperor Akbar showed great favour to him from the moment of his arrival in India, both on account of his poetical talent and his warlike prowess; he was still alive at the time of the composition of this work, on fol. 233a.

586. Hâfiẓ Khaṭîb, another poet of the same time, on fol. 233a.

587. Maulânâ Abtarî (ابترى, so correct in the following copy; the present one reads both in text and index تبرى), also a poet of Akbar's time, on fol. 233a.

588. Maulânâ Badakhshî, a poet of the same time, on fol. 233a.

589. Maulânâ Niyâzî, likewise under Akbar, whose kindness he badly rewarded by leaving him and going to Gujarât, where he joined the rebellious Mîrzâs (see

Elphinstone, History of India, 5th ed., p. 504 sq.), after whose fall he was imprisoned for a long time; at last he escaped and stayed in Kâbul, where later on he attached himself first to Mirzâ Shâhrukh (or better, Shâhrukh Mirzâ, the son of Mirzâ Ibrâhim, see No. 583, who after being driven out of his kingdom of Badakhshân which he had wrested from his grandfather Mirzâ Sulaimân, see No. 579, in A.H. 983= A.D. 1575, entered Akbar's service A.H. 993=A.D. 1585, and commanded the army sent against Kashmîr) and then to Mirzâ Yûsufkhân (who completed the conquest of that country), with whom he went to Kashmîr; in consequence of the rebellion of Yâdgâr (the nephew of the former king of Kashmîr, Yûsufshâh, who in A.H. 1000=A.D. 1592 raised a rebellion against Akbar, but was very soon slain by some of his own followers), in which he appears to have been implicated, he was arrested and imprisoned, and in A.H. 1002, when this work was composed, he was a prisoner still, on fol. 233a.

590. Nadîmî, on fol. 233b.

Kâbul, on fol. 233b:

591. Abû Hanîfah Nu'mân bin Thâbit, the Imâm-i-a'zam (Safînat-alauliyâ, No. 21); his father Thâbit was a native of Kâbul, but had afterwards settled in Kûfah, where Abû Hanîfah was born; he belonged to the Tabi'in, was a friend of Imâm Ja'far Sâdik and the spiritual guide of Fudail bin 'Iyâd, Ibrâhîm Adham, Dâ'ûd Ta'î, and Bashar Hâfî (Safînat-alauliyâ, Nos. 96, 97, 163, and 171). The dates of his birth and death as well as the length of his life (viz. A.H. 80 and 150 =A.D. 699–767, and 70 years) are contained in the following târîkh.

سال هشتاد نو حسنه نژاد - در جهان داد علم فقه بداد
سال عمرش کشید تا هفتاد - در صد و پنجه اش وفات افتاد

on fol. 234b.

592. Diyâ-aldîn Mahmûd, on fol. 235a.

593. Hâji Muhammad, poet and protégé of the emperor Humâyûn, on fol. 235b.

594. Maulânâ 'Âlim, under Akbar, on fol. 235b.

595. Wâsili, a poet and collector of poetry, on fol. 235b.

596. Ghagûrî, was first attached to Muhammad Hakîm Mirzâ (Akbar's half-brother and governor of Kâbul, died A.H. 993=A.D. 1585), and after his death went to India and entered Akbar's service, and was raised to the rank of a يوزباشي; he died before the completion of this work, and left some poetry, on fol. 235b.

597. Mîr Amânî, who fell from his horse and died, A.H. 981 (A.D. 1573, 1574), in Jaunpûr, on fol. 236a.

598. Khwâjahzâda, of great renown in Transoxania and Kâbul, on fol. 236a.

Kashmîr, on fol. 236a:

599. Yûsufkhân, who completed the conquest of Kashmîr for Akbar (see No. 589); he was a good musician and wrote poetry occasionally, on fol. 237b.

600. Maulânâ Mîr 'Alî Sairafî, on fol. 237b.

601. Maulânâ Muhammad Amîn Mustaghnî, a poet, on fol. 237b.

602. Shaikh Ya'kûb, Sûfî and poet, on fol. 238a.

603. Maulânâ Mazharî, a good poet, went at an early age to Irân, but returned later to Kashmîr and entered, after the conquest of his country by Akbar, the service of this great monarch, who raised him to the rank of Mîrbahr, or admiral. At the time of the composition of this work he had retired with a pension and lived in his native country, on fol. 238a.

604. Hamîdî, a poet, on fol. 238b.

605. Aujî, another poet, on fol. 238b.

606. Bâhirî (باهري, so in the index of this copy; in the text the name has been left out; in the following copy it is distinctly spelt Mâhirî (ماهري), likewise a poet, on fol. 238b.

607. Maulânâ Nâmî, better known as a grammarian than as a poet, on fol. 239a.

Gharjistân, on fol. 239a:

608. Badî'-alzamân 'Abd-alwâsi' aljabalî, a renowned poet, who went from his native mountains to Harât, and afterwards to Ghazna, where he was patronised by Bahrâmshâh (the Ghaznawide who reigned A.H. 512–547=A.D. 1118–1152); four years later he gained by a kasîdah the favour of Sultân Sanjar, when the latter came for Bahrâmshâh's support to Ghazna, and went with him to Marw, on fol. 239a.

Ghûr, on fol. 240b:

609. Fakhr-alsâdât wa al'ârifîn Husain bin Hasan (or as the following copy reads, Hasan bin Husain, both wordings being incorrect, the proper designation is Husain bin 'Âlim bin Abî Husain or Hasan, see Safînat-alauliyâ, No. 154, and Rieu i. p. 40a) al-Husainî, a great Sûfî and poet, who was according to some a pupil of Shaikh Ruku-aldîn bin Shaikh Sadr-aldîn bin Shaikh Bahâ-aldîn Multânî (Safînat-alauliyâ, No. 156; usually the grandfather himself, Bahâ-aldîn Zakariyyâ Multânî Safînat-alauliyâ, No. 152, is mentioned as Fakhr alsâdât Husainî's Pîr), according to others of Shaikh Shihâb-aldîn Suhrawardî (Safînat-alauliyâ, No. 148). He was the author of the Sûfic works كنز الرموز, سي نامه, نزهة الارواح, زاد المسافرين, طرب المجالس, روح الارواح, and صراط مستقيم, and of a dîwân of ghazals; he died A.H. 717 (A.D. 1317; others place his death in A.H. 718 or even 719), on fol. 241a.

610. Malik Shams-aldîn, the first of the Kurt kings (who are said by some to be descendants of the Ghûrides, by others to be related to Sultân Sanjar; by some again, on the authority of the تاريخ مباركشاهي (see Rieu iii. p. 1010), to be the offspring of a certain سيور or سبور who came from Khatâ and settled in Ghûr; this dynasty ruled altogether 116 years, and was represented by eight kings), contemporary with Abakâ-khân (who succeeded his father Hûlâgûkhân A.H. 663 =A.D. 1265); his death is fixed here, quite at variance with the usual date (viz. A.H. 676=A.D. 1278), in A.H. 665, and he is stated to have been poisoned, on fol. 242a.

611. Malik Shimâl-aldîn, a descendant of the Kurt kings, composed some poetry, on fol. 242a.

Bâdaghîs, on fol. 242b:

612. Hantalah (probably correctly Hanzalah, see Ethé, Rûdagî's Vorlaufer und Zeitgenossen, p. 38, No. 1), the only Persian poet under the Tâhirides, on fol. 243a.

Asfizâr (nowadays called *Sabzâr* سبزوار; so correctly

in the following copy; the present text has wrongly شیراز), on fol. 243b:

613. Imâm Rashîd-aldîn Muhammad bin Mahmûd, a poet, on fol. 243b.

614. Alajall Majd-aldîn ibn Rashîd al'azîzî, likewise a poet, on fol. 243b.

615. Alajall Muhadhdhib-aldîn Sayyid-alkuttâb Mansûr bin 'Alî, a third poet, on fol. 244a.

Fûshanj, on fol. 244a:

616. Shaikh Abû-alhasan, on fol. 244a.

617. Shaikh Abû-allaith, on fol. 244a.

618. Mazhar-aldîn, a poet, a rubâ'î of whom is quoted here, on fol. 244a.

Harât, on fol. 244b:

619. Abû Isma'îl 'Abdallâh bin Abî-almansûr Muhammad al-Ansârî, the Shaikh-alislâm (Safînat-alauliyâ, No. 300), pupil of Shaikh Abû-alhasan Kharakânî (Safînat-alauliyâ, No. 67); besides his Persian and Arabic poetry there are mentioned two renowned works of his, a تفسیر قرآن and the منازل السائرین, on fol. 245a.

620. Muhammad Ćarkhgar (the cutler), one of the Abdâls, on fol. 245b.

621. Shaikh 'Ammû (this nickname was given to him by Shaikh Abû-al'abbâs Nahâwandî, see also Safînat-alauliyâ, No. 295), on fol. 245b.

622. Khwâjah Abû Muhammad (more correctly in the following copy Abû Ahmad) Abdâl, see also Safînat-alauliyâ, No. 102), the real founder of the Ćishtî order, on fol. 245b.

623. Abû-alwalîd Ahmad bin-alhajâ many traditions of whom are reported in al-Bukhârî's Sahîh on fol. 245b.

624. Abû 'Abdallâh Mukhtâr (Safînat-alauliyâ, No. 190), on fol. 245b.

625. Ajall-alhakîm Sharaf alzamân Abû almahâsin Abûbakr Azrakî, the renowned poet; he was one of the confidential friends of the Saljûk ruler of Nishâpûr Shams-aldaulah wa-aldîn Tughânshâh (the nephew of Toghrulbeg and Ćakarbeg, who associated with a number of poets of that time, for instance, 'Abdallâh Kurashî, Shuja' Nasawî, Ahmad Badîhî, Hakîkî, Nasîmî, and others; this Tughânshâh I, the patron of Azrakî, is not to be confounded with Tughânshâh II (of the same house of Saljûk, who lived in the time of Sultân Sanjar, was for some time ruler of Persia after Sanjar's death, but was defeated and killed by the Khwârizmshâhs, A. H. 581=A. D. 1185; this latter Tughânshâh was an early patron of Zahîr Fâryâbî). Besides his poetry (mostly kasîdas in honour of Tughânshâh), he wrote for the same Sultân a work on sexual intercourse, الفیه وشلفیه, on fol. 246a.

626. Fakhr-aldîn Khâlid, an intimate friend of Sultân Sanjar and a rubâ'î-writer; among the rubâ'îs quoted here there is one, composed A. H. 543=A. D. 1148, when Sanjar, after his heavy defeat by Gûrkhân, the Karâkhitâ'î ruler, received in 'Irâk from Bahrâmshâh, his nephew, the welcome news of the conquest of Ghazna and the death of the Ghûride Saif-aldîn Sûrî, on fol. 247b.

627. Abû Mansûr 'Abd-alrashîd, also a rubâ'î-writer, on fol. 247b.

628. Abd-alrafî' bin al-Fath, a poet, friend and companion of Muhammad Sâm (i.e. Shihâb-aldîn Muhammad Ghûrî, who was killed A. H. 602=A. D. 1206), on fol. 248a.

629. Abû 'Abdallâh Muhammad bin Abîbakr bin 'Uthmân al-Imâmî (generally known by his takhallus Imâmî), under Abakâkhân (see No. 610), lived most of his time in Kirmân, and was contemporary with Majd-i-Hamgar, the king of poets of that time; his diwân is still extant, on fol. 248a.

630. Maulânâ Sa'îd, a panegyrist of Khwâjah 'Izz-aldîn Tâhir alfaryûmadî (of Faryûmad near Sabzwâr, see Rieu ii. p. 752a and foot-note), the wazîr of Khurâsân under the Sultâns of the Ćingizkhânî line; his diwân is still extant, on fol. 248b.

631. Maulânâ Rukn-aldîn, known as Rukn Sâ'in, a contemporary and companion of Amîr Muzaffar (i.e. Mubâriz-aldîn Muhammad al-Muzaffar, the founder of the Muzaffarî dynasty of Fârs); and also of Shâh Shujâ', his son, who together with his brother Shâh Mahmûd deposed and blinded his father in A. H. 760 (A. D. 1359). He was also at some time in the service of Tughâ Timûrkhân, who reigned in Khurâsân A. H. 737–753 (A. D. 1336–1352), and had the misfortune to be imprisoned by him; his diwân is still extant, on fol. 248b.

632. Abû-alfadl 'Uthmân, of whom one rubâ'î is quoted, on fol. 249b.

633. Mas'ûdî, a poet, on fol. 249b.

634. Maulânâ Hasanshâh, a poet who was first attached to Sultân Muhammad bin Mirzâ Baisunghar (put to death in A. H. 855=A. D. 1452), on fol. 249b.

635. Maulânâ Bannâ'î, a contemporary of Mîr 'Alîshîr, whose jealousy he had roused by his clever verses; when he once addressed a kasîdah to him and got no reward for it, he substituted the name of Sultân Ahmad Mirzâ (the son of Abû Sa'îd Mirzâ, after whose death in A. H. 873=A. D. 1469, he ascended the throne of Samarkand) for that of Mîr 'Alîshîr, after which he betook himself to Tabrîz and attached himself to Sultân Ya'kûb (i.e. Ya'kûbbeg of the Âk koyunlû dynasty, who reigned A. H. 883–896=A. D. 1478–1491). After the Sultân's death he returned to Harât, but as Mîr 'Alîshîr was still powerful there, he went to Transoxania and entered the service of the rulers of that country (i.e. of Sultân 'Alî Mirzâ, the son of the above-mentioned Ahmad Mirzâ); he was killed in Samarkand A. H. 918 (A. D. 1512), on fol. 250a.

636. Mîram Siyâh, a poet (no indication of the time in which he flourished being given here, but from No. 1029 in the Bodleian Cat. it becomes evident that he flourished under Sultân Husain Mirzâ and under Humâyûn, and that he was moreover a pupil of the following Shaikh 'Alîshâh Abdâl), on fol. 251a.

637. Bâbâ 'Alîshâh, one of the Abdâls of his time, contemporary with Jâmî; he had been for years so wholly absorbed in pious meditations, that all the stirring events in Harât and Khurâsân from the death of Mirzâ Shâhrukh (A. H. 850=A. D. 1447) to the accession of Sultân Husain Mirzâ (A. H. 873=A. D. 1469) had passed absolutely unnoticed by him; he wrote occasionally poetry, on fol. 251a.

638. Shaikh Abû-alwâhid Fârighî, a great Sûfî and occasional poet, on fol. 251b.

639. Mîr Sayyid Muḥammad Jâmabâf (the cloth-weaver), a great rubâ'î-writer; he came to India A. H. 969 (A. D. 1561, 1562), found favour with Akbar and died A. H. 973 (A. D. 1565, 1566); the ta'rîkh on his death is میر رباعی سفر نمود, on fol. 251b.

640. Mîr Daurî, was kâtib-almulk (imperial secretary) under Akbar, and a great calligrapher, on fol. 252a.

641. Ṣâliḥî, a munshî of Akbar's time, and likewise a great calligrapher, on fol. 252a.

642. Ghazâlî جنبك (correctly according to A. Sprenger, Catal. p. 45, No. 648 جنبك Junbak, who died A. H. 967 = A. D. 1559, 1560), great in poetical contests and munâẓarât, on fol. 252b.

643. Nûrî, the grandson of Maulânâ Ḥasanshâh (see No. 634), renowned by his jests and pleasantries, on fol. 252b.

644. Maulânâ Khâtimî, came after long wanderings to India; he afterwards resolved upon performing the pilgrimage, but died on his way to Makkah on fol. 252b.

645. Maulânâ Fatḥ-allâh, contemporary with Maulânâ Mushfiqî (probably Mushfiqî Bukhârî, who was born A. H. 945 = A. D. 1538, 1539; see A. Sprenger, Catal. p. 508), with whom he had continual contests, on fol. 253a.

646. Maulânâ Âmî, lived nearly 60 years in Kashmîr, on fol. 253a.

647. Mîr Amânî, a good poet, who spent most of his time in Kâbul, on fol. 253a.

648. Maulânâ Farkî, a poet, who was, like the following four poets, still alive at the time of the composition of this work, on fol. 253a.

649. Maksûd Tîrgar (the arrow maker), on fol. 253b.

650. Shâdî Rammâl (the soothsayer), on fol. 253b.

651. Zulâlî, on fol. 253b.

652. Ismî, on fol. 253b.

Bâkharz (between Nishâpûr and Harât), with its dependency *Tâbyâd*, on fol. 253b.

653. Maulânâ Zain-aldîn Abûbakr Tâbyâdî (Safînat-alauliyâ, No. 351), on fol. 253b.

654. Shaikh Saif-aldîn Bâkharzî, a pupil of Shaikh Najm-aldîn Kubrâ (Safînat-alauliyâ, Nos. 127 and 124), who appointed him afterwards his Khalîfah and sent him to Bukhârâ; according to some he died A. H. 648 = A. D. 1250 (the usual date of his death is A. H. 657 or 658 = A. D. 1259 or 1260); he lived in the time of Hûlâgûkhân (who became sole master of Persia A. H. 654, and died A. H. 663 = A. D. 1256–1265) or in that of Mangû Ḳâ'ân, Hûlâgû's elder brother (who died A. H. 654 = A. D. 1256), which comes practically to the same thing. Mangû Ḳâ'ân's mother, who was a Christian, is said to have founded a madrasah in Bukhârâ and to have made Saif-aldîn governor of that institution; a number of verses from his كلمات القدسية are quoted here, on fol. 253b.

655. Abû-alḳâsim 'Alî bin al-Ḥusain (in the following copy bin al-Ḥasan) bin Abî al-Ṭayyib, was first secretary to Sulṭân Rukn-aldîn Ṭoghrulbeg (who died A. H. 455 = A. D. 1063), but afterwards retired from the world, on fol. 254a.

656. Tâj-aldîn Ismâ'îl, a poet, on fol. 254b.

Khwâf, on fol. 254b.

657. Shâh-i-Sanjân, i. e. Rukn-aldîn Maḥmûd, a pupil of Khwâjah Maudûd Chishtî (Safînat-alauliyâ, Nos. 107 and 105), a great Ṣûfî and rubâ'î-writer, on fol. 255b.

658. Shaikh Zain-almillah wa-aldîn, on fol. 256a.

659. Amîr Kiwâm-aldîn, on fol. 256a.

660. Khwâjah Ghiyâth-aldîn Pîr Aḥmad, who was for 40 years wazîr of Mîrzâ Shâhrukh, and afterwards wazîr of Mîrzâ 'Alâ-aldaulah (Shâhrukh's grandson and successor in Harât A. H. 850 = A. D. 1447) and his brother Sulṭân Muḥammad (who was defeated and put to death by another of his brothers, Bâbar, A. H. 855 = A. D. 1452); he died in the reign of Mîrzâ Bâbar (A. H. 853–861 = A. D. 1449–1457), on fol. 256a.

661. Khwâjah Majd-aldîn Muḥammad, son of the preceding Khwâjah, was first munshî under Sulṭân Abû Sa'îd Mîrzâ (the son of Sulṭân Muḥammad Mîrzâ, reigned A. H. 854–873 = A. D. 1450–1469) and afterwards wazîr of Sulṭân Ḥusain Mîrzâ (Abû Sa'îd Mîrzâ's successor, A. H. 873–911 = A. D. 1469–1506), on fol. 256a.

662. Maulânâ Majd, author of the روضة الخلد, an imitation of Sa'dî's Gulistân, and of a versified adaptation of the جواهر اللغة by Jâr-allâh 'Allâmah (Zamakhsharî?), on fol. 256b.

663. Maulânâ Muẓaffar, under Malik Ghiyâth-aldîn Kurt (probably Ghiyâth-aldîn II, the last of the Kurt dynasty who reigned over Harât, Ghûr, etc., A. H. 771–783 = A. D. 1370–1381, and was defeated and put to death by Timûr); after a quarrel with Ghiyâth-aldîn he stayed for some time at the court of Shâh Shujâ' the Muzaffaride (A. H. 760–786 = A. D. 1359–1384), but afterwards returned to Harât; he was called the second Khâḳânî on account of his great poetical genius, but is said to have thrown his dîwân into the water shortly before his death, because no one after him would be able to estimate his poetry at its full value, on fol. 256b.

664. Kiwâmî, a poet, on fol. 257a.

665. Khwâjah Majd-aldîn, another poet, on fol. 257a.

666. Kâsimî, lived some time in Harât and went then to Sîstân, where he gained the favour of the kings of that country, he also fell in there with Maulânâ Walî (probably the poet Walî Dasht Bayâḍî), who showed him great respect; he died in Farâh, on fol. 257a.

Jâm, on fol. 257b:

667. Shaikh-alislâm Aḥmad Jâmî (i. e. Aḥmad Nâmakî, see Safînat-alauliyâ, No. 308), father of Shaikh Ẓuhûr-aldîn (in the Safînat-alauliyâ Ẓahîr-aldîn) 'Îsâ, who in his رموز الحقائق gives an account of his father's life. Aḥmad Jâmî left 39 sons and 3 daughters, and wrote 14 important Ṣûfic works, among which are particularly renowned: انيس التائبين, رسالهٔ سمرقندی, سراج السائرين, مفتاح النجات, بحار الحقيقة, and a book of poetry (كتاب اشعار); these books are still extant and enjoy a wide circulation among the Ṣûfîs; all his other writings have been lost, on fol. 257b.

668. Pûrbahâ, was in his younger years a pupil of Khwâjah Wajîh-aldîn Ṭâhir Faryûmadî, and obtained afterwards the favour of the Ṣâḥib-dîwân or prime-minister Khwâjah Shams-aldîn Muḥammad (the same wazîr of Hûlâgû and Hûlâgû's successors, to whom

Sa'dî dedicated his كتاب صاحبيّه and who was executed A. H. 683=A. D. 1284 under Arghûnkhân, the son of Abaḳâkhân and grandson of Hûlâgûkhân, who reigned from A. H. 683 to 690=A. D. 1284–1291); he was a good poet, on fol. 258a.

669. Imâm-alajall Nizâm-aldîn al-Kitâb (al-Kitâbî?), wrote poetry also, on fol. 258b.

670. Maulânâ Nûr-aldîn 'Abd-alraḥmân Jâmî, the last great classical poet of Persia, whose death is fixed here in A. H. 899 (contrary to the usual date 898=A. D. 1492; see Safînat-alauliyâ, No. 90); he reached the age of 81 years, which has been expressed by the word كاس (synonymous with جام) in a ta'rîkh by Maulânâ 'Abd-alghafûr Lârî (Safînat-alauliyâ, No. 91); he was a pupil of Shaikh Sa'd-almillah wa aldîn Kâshgharî. His grandfather Maulânâ Shams-aldîn Muḥammad Dashtî had migrated from Dasht, near Iṣfahân, to Jâm, on fol. 258b.

671. Maulânâ 'Abdallâh Hâtifî, the nephew of Jâmî and renowned epic poet, who died A. H. 927=A. D. 1521 (ta'rîkh شه شاعران), extracts are given here from three of his mathnawis, viz the ظفرنامهٔ تيمورى, the هفت منظر, and the خسرو و شيرين, on fol. 260a.

672. Maulânâ Dhauḳî, a poet, on fol. 260b.

Turbat, with its dependencies *Zâwa* and *Junaid*, on fol. 260b.

673. Shaikh Kuṭb-aldîn Ḥaidar, the founder of the Ḥaidarî order, called the Shâh of the Abdâl (شاه ابدالان), Shâh-i-Sanjan (No 657) wrote a famous rubâ'î about him; he died (or, as is stated here, mysteriously disappeared) in A. H. 618 (A. D. 1221), on fol. 260b.

674. Abû 'Abdallah Muḥammad bin 'Abdallâh al-Junaidî, a poet, on fol. 261a.

675. Shams-aldîn Junaidî, another poet, on fol. 261a.

676. Riyâdî, one of the famous poets of the time of Sulṭân Ḥusain Mirzâ, whose exploits he celebrated in an epic poem; when Shah Isma'îl Safawî conquered Khurâsân, he fixed this event by the highly complimentary ta'rîkh, امير المؤمنين حيدر على اس ابى طالب (=A. H. 918, A. D. 1512), he attached himself to the latter Shâh and commenced an epic poem on his conquests also (comp. Rieu iii p. 1074, where his death is fixed in A. H. 921=A. D. 1515), on fol. 261a.

677. Fardî, imitated Hâfiẓ for some time, and became at last blind, he also attempted an imitation of the مخزن الاسرار, on fol. 261b.

678. Nawîdî, on fol. 261b.

679. Ẓuhûrî, on fol. 261b.

680. Mîr Ḥusain Kufrî, a good Shikasta-writer and poet, on fol. 261b.

681. Maulânâ Sulṭân Ḥusain, a clever man and occasional poet, on fol. 262a.

Mashhad-i-muḳaddas (formerly *Ṭûs*), on fol. 262a:

682. Aḥmad bin Masrûḳ, one of the Aḳṭâb (Safînat-alauliyâ, No. 206, where he is called Aḥmad bin Muḥammad bin Masrûḳ), on fol. 262a.

683. Abû Naṣr Sarrâj (Safînat-alauliyâ, No. 271), called the طاؤس الفقرا, on fol. 262a.

684. Ma'shûḳ Ṭûsî, one of the demented sages (از عقلای مجانين) who never prayed; he was contemporary with Abû Sa'îd (probably Abû Sa'îd bin Abû-alḳhair, Safînat-alauliyâ, No. 294), on fol. 262a.

685. Shaikh Abûbakr bin Abdallâh al-Nassâj (Safînat-alauliyâ, No. 120), one of the companions (respectively pupils) of Abû-alḳâsim Gurgânî (who died A. H. 450=A. D. 1058, Safînat-alauliyâ, No. 71), on fol. 262b.

686. Ḥujjat-alislâm Muḥammad bin Aḥmad (correctly, bin Muḥammad) al-Ghazâlî (Safînat-alauliyâ, No. 303), a Shâfi'ite, who studied under the Imâm-alḥaramain Abû-alma'âlî Juwainî (died A. H. 478, Rabî'-alâkhar=A. D. 1085, August); the great wazîr Nizâm-almulk appointed him professor in the مدرسهٔ نظاميّه; later on he renounced the world and gave himself up to divine speculations only. In Ṣûfic lore he had as teacher Abû 'Alî Fârmadî (Safînat-alauliyâ, No. 72); he made the pilgrimage to Makkah and Madînah, stayed on his return from the holy places some time in Damascus and wrote there the two renowned works احياء علوم الدين and جواهر القرآن, went afterwards to Jerusalem and from thence to Egypt; on his return to Ṭûs he founded there a madrasah and a Ṣûfic convent, and died A. H. 505 (A. D. 1111); he is stated here to have written 999 works, on fol. 262b.

687. Shaikh Aḥmad Ghazâlî, brother of the preceding Ḥujjat-alislâm (Safînat-alauliyâ, No 121) and pupil of Abûbakr Nassâj (see No 685); he wrote many risâlas, one of which is entitled سوانح, and has suggested to Shaikh Fakhr-aldîn 'Irâḳî (who died A. H. 688=A. D. 1289; see Safînat-alauliyâ, No 153) the main lines on which he composed his famous لمعات, on fol 262b.

688 and 689. Abû 'Abdallah Targhidî (ترغدى) and Bâbâ Maḥmûd Ṭûsî, two holy men, whose lives are fully described in the نفحات, on fol 263a.

690. Khwâjah Nizâm almulk, the great wazîr of the Saljûk kings Alp Arslan and Malikshâh, who was assassinated by a follower of Ḥasan Ṣabbâh in Ramaḍân A. H. 485 (A. D. 1092, October); the news of his death reached Malikshah in Baghdâd the 24th of Ramaḍân, he handed the wazîrship over to Khwajah Tâj-almulk and went hunting; but on the 3rd of Shawwâl he fell ill returned to Baghdâd, and died there about the middle of that month (only 18 days after Nizâm-almulk's assassination, as is stated here; but that is evidently incorrect; it may have been only 18 days after Malikshâh was informed of the death of his wazîr); some verses of Nizâm-almulk are quoted here, on fol. 263a.

691. Firdausî, with his real name Abû alḳâsim Manṣûr, son of Fakhr-aldîn Aḥmad, born in Shâdâb, near Ṭûs, the immortal author of the Shâhnâma (some particulars given here with regard to the poet's life, and a number of short lyrical poems quoted here, have been published in text and translation in Ethé's 'Firdûsî als Lyriker,' Sitzungsberichte der Münchener Academie, philos.-philol. Classe, 1873, pp. 628 sq. and 632), on fol. 264a.

692. Asadî, usually designated as Firdausî's teacher and as author of the Garshâspnâma (but comp. Bodleian Cat., No. 507), on fol. 265b.

693. Khwâjah Manṣûr (in the index Abû Manṣûr), was in the service of the Amîr Khudâidâd and wrote occasionally poetry, on fol. 266b.

694. Maulânâ Sulṭân 'Alî, a great calligrapher and occasional poet; in calligraphy he was the pupil of Maulânâ Azhar, whose teacher Ja'far had been, the disciple of Mîr 'Alî Tabrîzî, who laid the foundation of

the Naskh-Ta'lîk; Sulṭân 'Alî had many disciples, among them Maulânâ 'Alâ-aldîn, Maulânâ Sulṭân Muḥammad Khandân, Maulânâ Sulṭân Muḥammad Nûr, Ḳalandar Kâtib, and Maulânâ Zain-aldîn Maḥmûd, who was the teacher again of Maulânâ Mîr 'Alî (comp. on several of these calligraphers Bodleian Cat., Nos. 1896 and 1900; Maulânâ Sulṭân 'Alî died A.H. 919=A.D. 1513; Maulânâ Mîr 'Alî, usually called Mîr 'Alî al-Kâtib, died A.H. 950=A.D. 1543; Mîr 'Alî Tabrîzî, son of Ilyâs, was a contemporary of Kamâl Khujandî, who died A.H. 803=A.D. 1400, 1401, and made a fine copy of three of Khwâjû Kirmânî's mathnawis in A.H. 798=A.D. 1396, see Rieu ii. pp. 621b and 622a), on fol. 267a.

695. Maulânâ 'Abd-alṣamad, likewise calligrapher and poet; a copy of Jâmî's dîwân is from his pen, on fol. 267a.

696. Mirzâ Aṣghar, a poet, on fol. 267a.

697. Maulânâ Mânî, a favourite of Abû-alḥasan Mirzâ, the son of Sulṭân Ḥusain Mirzâ Baikarâ, and a good poet, on fol. 267a.

698. Ashrafkhân Munshî, calligrapher and occasional poet, on fol. 267b.

699. Aḥmad Mîrak Ṣâliḥî, went in his youth to 'Irâḳ and attached himself afterwards to Shâh Ṭahmâsp Safawî (who reigned A.H. 930–984=A.D. 1524–1576); at last he rose to the dignity of a wazîr of his native province of Mashhad, on fol 267b.

700. Muḥammad Mîrak Ṣâliḥî, brother of Aḥmad Mîrak, and a good poet, on fol. 268a.

701. Maulânâ Ghazâlî, went first to the Dakhan and became then a companion of 'Alî Ḳulîkhân the Khanzâmân; he stayed with him a considerable time and composed during that period a mathnawî, نقش بديع; after the Khanzâmân had been slain by Akbar's troops (A.H 974=A.D. 1567) he became a favourite of Akbar himself and was raised to the rank of king of poets; he died in Aḥmadâbâd, in Gujarât, and was buried there in a place called Sarḳîj (the ta'rîkh for his death is: احمدآباد حاك سركيج=A.H. 980, A.D. 1572). He was born, according to Rieu ii. p. 661b, A.H. 936 (A.D. 1529, 1530). His dîwân and his mathnawis contain altogether 70,000 verses, and he wrote besides the following prose-works: اسرار مكتوم, رشحات الحيات, and مرآت الكائنات, on fol. 268a.

702. Maulânâ Ibn 'Alî, with the takhalluṣ Wâḳifî, was some time governor of the Dakhan, on fol. 269a.

703. Shaikh Rubâ'î, a good writer in verse and prose, on fol. 269b.

704. Mîr 'Arabshâh, wrote occasionally poetry, on fol. 269b.

705. Mîr Bâḳir (in the following copy Mîr Bâḳî), also composer of some poetry, on fol. 269b.

706. Maulânâ 'Abd-al'alî Najâtî, a poet, on fol. 269b.

707. Darwîsh Nizâm, a rubâ'î-writer, on fol. 270a.

708. Ḳâsim Arslân, calligrapher, ta'rîkh-writer, and poet, on fol. 270a.

709. Muḥammad Hâshim Mardumî, a poet, on fol. 270a.

710. Maulânâ Muḥammad Riḍâ, a poet, on fol. 270a.

711. Aḳdasî, author of a Sâḳînâma and other poetry, on fol. 270b.

712. Taḳî Pîrzâda, author of a famous rubâ'î, on fol. 270b.

713. Mîr Azmî, who composed some sweet verses, on fol. 270b.

714. Nisbatî, lived most of his time in Tabrîz, and wrote some pleasant poetry, on fol. 271a.

715. Mîr 'Arab, with the takhalluṣ Badîhî, on fol. 271a.

716. Ulfatî, quite a young poet at the time when this work was written, on fol. 271a.

717. Nâdirî, a poet, who came two years before the composition of this work for a short time to India, but nobody knows where he is gone to since, on fol. 271a.

Nîshâpûr, on fol. 271a:

718. Abû Ḥafṣ Ḥaddâd (Safînat-alauliyâ, No. 184), on fol. 271b.

719. 'Uthmân Ḥîrî (correctly Abû 'Uthmân Ḥîrî, see the next line in this and the following copy, and Safînat-alauliyâ, No. 205), a great Ṣûfî; it is said that there have been four men quite unequalled in mystic lore, viz. Abû 'Uthmân in Nîshâpûr, Junaid in Baghdâd, (No. 40 above), Abû 'Abdallâh bin al-Jallâ in Syria (No. 47 above), and 'Abdallâh in Rai, on fol. 272a.

720. Ḥamdûn Ḳaṣṣâr (Safînat-alauliyâ, No. 188), on fol. 272a.

721. Abû 'Alî Daḳḳâḳ (Safînat-alauliyâ, No. 283), contemporary with Amîr 'Alî, the governor of Kirmân, who once asked him for advice, on fol. 272a.

722. Abû-alḳâsim Naṣrâbâdî, or, as in the text here, Nasirâbâdî (Safînat-alauliyâ, No. 267), on fol. 272a.

723. Aḥmad Ḥarb, who enjoyed such a reputation as a saint, that Yaḥyâ bin Ma'âdh Râzî (Safînat-alauliyâ, No. 183) stipulated in his last will, that when he died his head should be laid on the foot of that great Shaikh, on fol 272a.

724. Abû Muḥammad Murta'ish (Safînat-alauliyâ, No 227), on fol 272b

725. Abû Hamzâh, contemporary with Junaid, as it seems, on fol. 272b.

726. Abûbakr Farrâ (Safînat-alauliyâ, No. 265), on fol. 272b

727. Abû 'Umar (in the following copy Abûbakr) Zanjîd, another renowned Shaikh, on fol. 272b.

728–732. Amîr Nîshâpûrî, Khâlûî Nîshâpûrî, Ḥusain bin Muḥammad al-Sullamî, Shaikh Abû 'Abd-alraḥmân Sullamî (Safînat-alauliyâ, No. 284), and Shaikh Abû Alî Thaḳafî (Safînat-alauliyâ, No. 226), five other great saints whose biographies are found in the نفحات الانس, on fol. 272b.

733. Shaikh Farîd-aldîn 'Attâr, the great mystic poet, who got his first tuition, according to the مجالس العشاق, from Shaikh Ḳuṭb-aldîn Ḥaidar (No. 673), to whom he afterwards dedicated his حيدر نامه; later on he spent some time with Shaikh Rukn-aldîn Kâf, then made the pilgrimage, and became afterwards a pupil of Shaikh Majd-aldîn Baghdâdî, from whom he received his investiture. He was born A.H. 513 (A.D. 1119) under Sulṭân Sanjar and put to death during the general massacre of the inhabitants of Nîshâpûr by the Moghuls of Cingizkhân, A.H. 627 (A.D. 1230; another date, given by some biographers, viz. A.H. 619, is evidently incorrect), 114 years old. His mathnawis are said to contain upwards of 120,000 baits, his dîwân, containing ḳaṣîdas, ghazals, and rubâ'îs, 40,000 baits. Of his mathnawis (he is reputed here to have written 40 of them) there are mentioned here: مصيبت نامه, اسرار نامه, الهى نامه,

وصیّت نامه (in the following copy وصلت نامه, both titles being correct, as there are two distinct mathnawis, 'the book of the last will,' and 'the book of union,' by 'Attâr, see Bodleian Cat., No. 624, 6 and 17), بلبل نامه, پند نامه, جواهر نامه (perhaps identical with the جواهر الحقائق or حقائق الجواهر, see A. Sprenger, Catal., p. 348, which is, however, not a mathnawî, but a collection of kasîdas and tarji'bands), بیسر نامه, خسرو نامه, ولد جواهر الذات, اشتر نامه, حیدر نامه, نامه (otherwise styled جوهر الذات, or more correctly still جوهر ذات, comp. Rieu ii. p. 576b sq., and W. Pertsch, Berlin Cat., p. 780 and foot-note), مظهر العجائب (wrongly styled in the extracts given further below مظهر آثار), گل وهرمز, منطق الطیر (probably the same poem that is usually styled خسرو وگل or گل وخسرو, an abstract of the above-mentioned خسرو نامه, which relates the love adventures of Gul and Hurmuz, see A. Sprenger, Catal., p. 352, and Rieu ii. p. 576b), and شرح القلب (in the following copy with the silly title of شرح الکلب). In the verses quoted from the poet's mathnawîs there are also found extracts from the لسان الغیب which is not mentioned in this list. Of 'Attâr's prose-works appear here the تذکرة الاولیا and the اخوان الصفا (the latter probably identical with the alleged mathnawî, شرح القلب, as A. Sprenger, Catal., p. 348, mentions a prose-work of 'Attâr with the title of شرح قلوب اخوان الصفا), on fol. 272b.

734. Imâm-ala'immah Muḥammad bin Yahyâ, who was frequently consulted by Sulṭân Sanjar, on fol 277a

735. Imâm-al'âlam Muḥammad bin Aḥmad bin Mahmûd; when Sulṭân Sanjar marched to Ghazna to chastise Bahrâmshâh, the latter sent the Imâm as ambassador to him, who succeeded, by some clever verses, in quieting the anger of Sanjar; among the Imâm's works are the تفسیر بصائر یمینی, the رای آرای (a translation of غرر و سیر), and the صحیفة الاقبال (a controversy between sword and pen), on fol. 277b.

736. Muḥammad bin 'Abdallâh, known as Ibn al-muḳanna' (ابن المقنّع, in the following copy Ibn almanî' (ابن المنیع), made great travels and wrote many works, among them a صحاح, on fol. 277b.

737. Muslim bin Ḥajjâj al-Ḳushairî, the author of the great collection of traditions, styled صحیح (or الجامع الصحیح), which rivals in every respect Al-Bukhârî's better-known work of the same title; Muslim died A.H. 261=A.D. 875; Al-Bukhârî A.H. 256=A.D. 870), on fol. 278a.

738. Shaikh Abû Naṣr Isma'îl bin Ḥammâd al-Jauharî, the famous lexicographer and author of the صحاح or صحاح اللغة (died A.H. 393=A.D. 1002), on fol. 278a.

739. Shaikh Isḥaḳ bin Râhûyah Ḥanṭalî (or perhaps Ḥanẓalî; the present copy also adds Tha'labî to the name, which properly belongs to the following Shaikh), who knew 70,000 traditions by heart, on fol. 278a.

740. Abû Isḥaḳ Aḥmad Tha'labî, here represented as author both of a Ḳurân-commentary (the تفسیر ثعلبی) and of the قصص الانبیا, or the oldest among the more or less fabulous histories of the prophets (in Nos. 739 and 740 there may possibly be some confusion between two or three different writers; for the author of the قصص الانبیا is in the best copies of that work distinctly called Isḥaḳ bin Ibrâhîm bin Manṣûr bin Khalaf of Nîshâpûr, see No. 590 in this Cat.; Rieu i. p. 143; W. Pertsch, Berlin Cat., p. 978, etc.; on the other hand, Beale in the Oriental Biogr. Dictionary, p. 13b, styles him Abû Isḥaḳ Aḥmad or Abû Isḥaḳ Ibrâhîm bin Isma'îl, and evidently identifies him with Abû Isḥaḳ Tha'labî, as he fixes his death in A.H. 427=A.D. 1036), on fol. 278a.

741. Abû-alma'âlî Mas'ûd bin Muḥammad, author of the کتاب الهادی, on fol. 278a.

742. Muḥammad bin Musayyab الارعیالی (in the following copy الارعیانی, in the index of the present copy الاعبانی Ala'yânî), on fol. 278a.

743. Muḥammad bin Ibrâhîm Faḳîh, on fol. 278a.

744 Abû-alhasan 'Alî bin Aḥmad, author of an elementary and an intermediate commentary on the Ḳurân, (correctly تفسیر بسیط ووسط (ووسطی), and of an explanation of the names of God (شرح اسماء الله), on fol 278a.

745. 'Abd-almalik (i e Abû Manṣûr 'Abd-almalik bin Muḥammad bin Isma'îl al-Tha'âlibî, who was born A.H. 350=A D. 961, and died A H 429=A D. 1038), the author of the یتیمة الدهر, on fol. 278a.

746. Ustâd-ala'immah Radî-aldîn, a great legal authority and panegyrist of Kilij Ṭamghâjkhân of Turkistân, who resided in Samarkand (about A.H. 558=A D 1163, see Rieu iii. p. 1093b); he generally used Banda as takhallus (in Beale's Oriental Biogr. Dictionary, p. 224b, his death is fixed in A.H. 598=A.D. 1202), on fol. 278a.

747 Malik-alshu'arâ Iftikhâr-alsâdât Amîr Mu'izzî, the court-poet of Sulṭân Malikshâh (A.H. 465-485=A.D. 1072-1092) and Sulṭân Sanjar, who conferred upon him the rank of a king of poets. His father Burhânî had been a court-poet of Alp Arslân (A.H. 455-465=A.D. 1063-1072). Amîr Mu'izzî was introduced to Malikshâh by the Amîr 'Alî (i.e. 'Alî bin Farâmurz, the ruler of Yazd, see Rieu ii. p. 552b, here called the Sulṭân's son-in-law; in reality he was the brother-in-law of Alp Arslân); he was killed by a stray arrow from Sanjar's bow (A.H. 542=A.D. 1147); his dîwân comprises more than 12,000 baits, on fol. 280a.

748. Sayyid-alajall Ṣadr-aldîn, author of the تاریخ خوارزمشاهی (not تاریخ مبارکشاهی, as the present copy wrongly reads), and poet, on fol. 282b.

749. Imâm Shams-aldîn Muḥammad al-Dhâtî, a poet on fol. 282b.

750. Ḥujjat-alḥaḳḳ Imâm 'Umar Khayyâm, the great astronomer, freethinker, and rubâ'î-writer, on fol. 282b.

751. Shâhfûr, a renowned Inshâ-writer under Sulṭân Jalâl-aldîn (the Khwârizmshâh who reigned from A.H. 617=A.D. 1221, or according to Rieu ii. p. 581a, A.H. 621=A.D. 1224, to A.H. 628=A.D. 1230, 1231)

and author of a work on letter-writing and correspondence, styled رسالهٔ شاهفوریّه, on fol. 283b.

752. Khabbâzî (otherwise and probably more correctly called Khabbâz, see Ethé, Rûdagî's Vorläufer, etc., No. 11), baker and poet, under the Sâmânides, on fol. 283b.

753. Kâtibî, the well-known poet, was first in the service of Shâhrukh Mirzâ's son Baisunghar Mirzâ (who died A.H. 837=A.D. 1434), but, disappointed there, went to Shirwân, and remained for some years at the court of Amîr Ibrâhîm, the ruler of that country; he fell at last a victim to the plague at Astarâbâd (A.H. 838 or 839=A.D. 1434 or 1435; see a fuller biographical account in Rieu ii. p. 637, and A. Sprenger, Catal., pp. 457–458, see also on his poetical works Bodleian Cat., Nos 867–870), on fol 283b.

754. Ibn Jalâl, wrote poetry occasionally, on fol 285a

755. Jalâl-aldîn Ṭabîb, physician and poet under the Muzaffarîs (died A H. 795=A.D. 1393, see Bodleian Cat, No. 855), on fol. 285a.

756 Maulânâ Lutf-allâh, a good writer in verse and prose and a renowned Sûfî, on fol. 285a.

757 Saifî, a poet, on fol, 285b

758. Ḳunburî, a panegyrist of Mirzâ Bâbar (comp. No. 660), on fol. 285b.

759 Maulânâ Amîr Ḥusain, contemporary with Jâmî, a great composer of riddles and author of a رساله در فنّ معمّا (or as it is usually called رساله فی المعمّا, see Bodleian Cat., Nos. 1353–1356; Amîr Husain bin Muhammad alhusainî died A. H. 904=A D 1498, 1499), the first riddle quoted here is on the name of Muḥammad Mu'min Mirzâ, on fol. 286a.

760 Mirzâkhân, wrote poetry occasionally, on fol. 286a.

761 Khwâjah Husain Thanâ'î (in the text here wrongly spelt سنائی), seems to be identical with the well-known poet Husain Thanâ'î, who is called Mashhadî in most tadhkiras and died A H 996=A D. 1588 (see Bodleian Cat, Nos. 1045–1049); he was chiefly renowned by his kaṣîdas, in one of which, quoted here, he praises Khwâjah or Shâh Mansûr, who is no doubt Akbar's wazîr Shâh Mansûr Shîrâzî (put to death on account of alleged correspondence with Akbar's rebellious brother Mirzâ Muhammad Ḥakîm, A.H. 989=A.D. 1581), on fol. 286a.

762. Muhammad Mu'min, a good musician and poet, on fol. 287b.

763. Mîr Muḥammad Sharîf Wuḳû'î, a good poet, went to India and attached himself first to Shihâb-aldîn Aḥmadkhân and after his death to the Sipahsâlâr 'Abd-alraḥîm Khânkhânân (the translator of Bâbar's memoirs, see Nos. 216–218 in this Cat.); later on he entered the service of Akbar, on fol. 287b.

764. Maulânâ Naẓîrî, another poet of Akbar's time, who had come to India and entered, like the preceding poet, the service of the Khânkhânân 'Abd-alraḥîmkhân; he was (probably at the time when this work was written) contemplating a pilgrimage to Makkah (which he carried out, according to later tadhkiras, in A.H. 1012=A.D. 1603, 1604, see Rieu ii. p. 817b), on fol. 288a.

765. Mîr Ṣaifî (in the following copy, Mîr Ṣafî), was for years police-superintendent (محتسب) of Kirmân, on fol. 289b.

766. Nûrî (in the following copy Nawîdî), wrote, like the preceding Mîr Ṣaifî or Ṣafî, poetry occasionally, on fol. 289b.

767. Dânahî, wrote poetry in his native dialect (the dialect of Nishâpûr), on fol. 289b.

768. Âgahî, another dialectical poet, on fol. 290a.

Sabzwâr, on fol. 290a:

769. Amîr Yamîn-aldîn Ṭughrâ'î, originally of Turkistân, settled in Faryûmad in Khurâsân and became a friend of Khwâjah 'Alâ-aldîn Muḥammad, who was in the time of Sulṭân Abû Sa'îd (i.e. Sulṭân Abû Sa'îd Bahâdurkhân Îlkhânî, the son and successor of Sulṭân Muḥammad Khudâbanda, who reigned A. H. 716–736=A. D. 1316–1335) wazîr of Faryûmad, on fol. 291a.

770. Amîr Maḥmûd bin Amîr Yamîn-aldîn, commonly known as Ibn Yamîn, the son of the preceding Amîr and a famous ḳiṭ'ah-writer (he died A. H. 745=A D. 1344, 1345, see Bodleian Cat., Nos. 790–792), on fol 291a.

771. Amîr Shâhî, a descendant of the minor dynasty of the Sarbadârs, was attached to Mirzâ Baisunghar, the son of Mirzâ Shâhrukh (comp. No. 753), and in great favour with him; he also received his ancestral estates back through his patron's kindness; his dîwân, comprising 1000 baits, is still extant, on fol. 291a.

772 Amîr Sulṭân Mas'ûd, son of Amîr Shams-aldîn 'Alî, who was himself a grandson of Amîr Shams-aldîn 'Alî alnakîb alnajafî alkûfî; his mother was the granddaughter of Sulṭân Abû Sa'îdkhân's cousin Mirzâ Maḥmûd Khwâjah (belonging, like the elder Amîr Shams-aldîn, to the Mukhtârî order of mystic shaikhs, who traced their genealogy back to the Imâm Zain-al'âbidîn); Shams-aldîn 'Alî II (Mas'ûd's father) had succeeded in making himself master of a vast territory in Sabzwâr, and when 'Ubaid-allâhkhân, the Uzbeg ruler, took possession of Harât (A. H. 943, 27th of Ṣafar=A. D. 1536, Aug 15, see Rieu iii. p. 1089b), and the whole of Khurâsân paid homage to him, Shams-aldîn alone refused to do so; after 'Ubaid-allâh's defeat by Shâh Ṭahmâsp in the same year 943, the latter conferred the title of Sulṭân upon Shams-aldîn and formally assigned the territory of Sabzwâr to him; Amîr Sulṭân Mas'ûd wrote poetry occasionally, on fol. 291b.

773. Amîr Muḥammad Kaskanî, devoted himself to a religious life and wrote some poetry, on fol. 292a.

774. Amîr Ḥusain Ḳudsî Karbalâ'î, whose father had migrated from Karbalâ to Khurâsân and settled in Sabzwâr; Amîr Ḥusain himself went, towards the end of his life, to Harât in consequence of a favour shown to him by the governor of that place, Muḥammadkhân; he wrote some pretty verses, on fol. 292b.

775. Mîr 'Alî 'Arab Fikrî, brother of the preceding Amîr; a few verses are preserved of him, on fol. 292b.

776. Nawâ'î, nephew of Amîr Ḥusain Karbalâ'î (on his brother's side) and writer of verses, who went to India and found favour with Akbar, on fol. 293a.

777. Figârî, another nephew of Amîr Ḥusain Karbalâ'î (on his sister's side), also a poet, on fol. 293a.

778. Shuhûdî, a poet, on fol. 293a.

779. Muḥammad Taḳî, likewise a poet, on fol. 293a

780. Kâmî, was at the time when this work was composed, in the service of 'Abd-alraḥîm Khânkhânân

(see Nos. 763 and 764); he wrote poetry too, on fol. 293b.

781. Kamâlî Afṣaḥ, a good ḳaṣîdah-writer, on fol. 293b.

782. Ḥâjî Kamâl, contemporary with Kamâlî Afṣaḥ, to whom he addressed a rubâ'î, on fol. 294a.

783. Nâṭiḳî, a good writer in verse and prose, on fol. 294a.

784. Ḥaidarî, on fol. 294a.

785. Sayyid Muḥammad, on fol. 294a.

Asfarâ'în, on fol. 294a:

786. Shaikh Nûr-aldîn 'Abd-alraḥmân, contemporary with and Pîr of Shaikh Rukn-aldîn 'Alâ-aldaulah Simnânî (Safînat-alauliyâ, Nos. 131 and 132), on fol. 294a.

787. Alṣadr alajall 'Imâd-aldîn Mu'ayyad bin Aḥmad Kâtib, of whom a rubâ'î has been preserved, on fol. 294b.

788. Shaikh Âdhurî or Âdharî, with his real name Ḥamzah, son of Khwâjah 'Alî Malik, who was a man of importance under the Sarbadârians in Asfarâ'în (comp. Nos. 709–711 in this Cat.); Âdhurî rose to the rank of a king of poets in the reign of Shâhrukh; when he afterwards renounced the world and gave himself up to a religious life, he became first a pupil of Shaikh Muḥyî-aldîn Ṭûsî and then of Sayyid Ni'mat-allâh Walî, from whom he received his investiture. He then made extensive travels, performed the pilgrimage and went to India, where he stayed some time at the court of Sulṭân Aḥmadshâh Bahmanî (i.e. Shihâb-aldîn Abû-alghâzî Aḥmadshâh I, who reigned A.H. 825–838 = A.D. 1422–1435, see No. 449 in this Cat.). After his return to his native town he lived there thirty years in seclusion, and died A.H. 866 (A.D. 1461, 1462), eighty years old (the usual statement is eighty-two years), at Asfarâ'în (as the following copy has, or at Asfizâr, as is distinctly written in this) The ta'rîkh for his death is خسرو; extracts are given here only from his lyrical poems, on fol. 294b.

789. Shaikh 'Izz-aldîn Pûr-i-Ḥasan (or Pûr-i-Ḥusain according to the following copy), a saint and occasional poet, on fol. 296a.

790. 'Izz-aldîn Râfi'î, writer of charming verses, on fol. 296a.

791. Saif-aldîn, a poet, on fol. 296a.

792. Amîr Humâyûn, a writer of verse and prose, on fol. 296a.

793. Ḳâḍî Aḥmad Figârî, a poet on fol. 296a.

Juwain, on fol. 296b:

794. Muḥammad bin Ḥummûyah (i.e. Shaikh Abû Abdallâh Juwainî, see Safînat-alauliyâ No. 306), author of the Ṣûfic work سلوة الطالبين, on fol. 296b.

795. Shaikh Sa'd-aldîn Ḥummû'î (the following copy has, less correctly, Abû Sa'd bin Ḥummûyah, see Safînat-alauliyâ, No. 126), another great Ṣûfic authority, author of the كتاب محبوب and the كحل الارواح; he also wrote poetry occasionally, for instance, rubâ'îs, some of which are found in his كتاب محبوب, on fol. 296b.

796. Abû-alma'âlî, known as Imâm-alḥaramain, in great favour with Sulṭân Malikshâh Saljûḳî (comp. under Muḥammad al-Ghazâlî, No. 686), had controversies continually with Imâm Ḳushairî (Safînat-alauliyâ, No. 299), on fol. 296b.

797. Khwâjah Shams-aldîn Muḥammad Ṣâḥib-dîwân, to whom Sa'dî's كتاب صاحبيه was dedicated, the prime-minister of Hûlâgû and his son Abâḳâkhân (who reigned A.H. 663–680 = A.D. 1265–1282), executed by order of Arghûnkhân for the alleged crime of having poisoned Abâḳâkhân A.H. 683 = A.D. 1284 (comp. No. 668 above); he was an accomplished poet and wrote some well-known rubâ'îs at the death of his son Bahâ-aldîn Muḥammad, on fol. 297a.

798. Maulânâ Mu'în-aldîn, a pupil of Shaikh Sa'd-aldîn Ḥummû'î (so spelt here both in this and the following copy, see No. 795) and author of the نگارستان, an imitation of the گلستان (composed A.H. 735 = A.D. 1334, 1335, comp. Bodleian Cat., Nos. 1447–1449), on fol. 297b.

Khabûshân, on fol. 297b:

799. Abû-albarakât Najm-aldîn, at whose suggestion Sulṭân Ṣalâḥ-aldîn (the Ayyûbite of Egypt, who died A.H. 589 = A.D. 1193, see No. 493 above) founded a madrasah in the precincts of Shâfi'î's tomb (in Misr) and appointed Najm-aldîn professor of the same; the latter was buried afterwards in the same tomb, on fol. 297b.

800. Alṣadr-alajall Zain-aldîn Ṣâ'id, with the honorary epithet of Ḥâtim-alzamân; he wrote occasionally rubâ'îs, on fol. 297b.

801. Shaikh Ḥâjî Muḥammad, who was a disciple of Mîr Sayyid 'Alî Hamadânî (Safînat-alauliyâ, No. 135) in the fourth generation, and had himself thirty-seven Khalîfas, among whom are the most renowned: Shaikh 'Imâd-aldîn Faḍl, Maulânâ Muḥammad Zâhid, who lived a long time in Balkh, Ṣadr-aldîn Harawî, also in Balkh, Shaikh Nûr-aldîn Muḥammad Khwâfî, and his grandson Shaikh 'Abd-allatîf (or rather Nûr-aldîn Abd-allatîf, as the following copy reads) in Khwârizm; Shaikh Ḥâjî also composed poetry, on fol. 298a.

802. Maulânâ Nau'î, a poet, who at the time of the composition of this work was in the service of prince Dâniyâl (the third son of the emperor Akbar), on fol. 298a.

Tarshîz, on fol. 298a:

803. Khwâjah Mîr 'Alî (in the following copy Shîr Alî), a poet, who was in the service of Muḥammad Jûgî Bahâdur, the son of Mirzâ Shâhrukh, in whose honour he wrote all his verses, on fol. 298b.

804. Ahlî, a poet, who got enamoured with prince Farîdûn, the son of Sulṭân Ḥusain Mirzâ, on fol. 298b

805. Maulânâ Ṭûṭî, a ḳaṣîdah-writer in the reign of Abû-alḳâsim Bâbar, the grandson of Shâhrukh (Bâbar died A.H. 861 = A.D. 1457, see No. 660); he died, according to a ta'rîkh by Mîr 'Alîshîr:

چو طوطی برفت این عجیب طرفه دود
که تاریخ شد فوت اورا خروس

A.H. 866 (A.D. 1462), on fol. 298b.

806. Mîr Ṣadr-alislâm, a very shrewd and sagacious man and an occasional poet, on fol. 299a.

807. Nâdirî, another poet, on fol. 299a.

Junâbâd (also Gûnâbâd and Junâbid), on fol. 299a:

808. Mas'ûd almûkî, a poet in Sulṭân Bahrâm's time, on fol. 299a.

809. Mirzâ Ḳâsim, i.e. Mirzâ Muḥammad Ḳâsim Ḳâsimî, the author of a شاهنامه (the شاهنامهٔ قاسمی, which celebrates the exploits of Shâh Isma'îl Ṣafawî and

was dedicated to Shâh Ṭahmâsp, see the Bodleian Cat., Nos. 513–517), a كار نامه, a ليلى و مجنون (not نگار نامه as the following copy reads), and a شاهرخ نامه, extracts from all of which are given here (comp. besides the Khulâṣat-alkalâm, Bodleian Cat., No. 390, 58), on fol. 299b.

810. Maulânâ 'Abdî, a good mathnawî-writer, on fol. 300a.

811. Mîr 'Abd-albâḳî, a good rubâ'î-writer, on fol. 300a.

812. Shitâbî, a poet, on fol. 300b.

Tân, on fol. 300b:

813. Maulânâ Mu'în 'Allâmah, founded a madrasah and a Ṣûfic convent in his native town, on fol. 300b.

814. Maulânâ Ḥasan, from whose mathnawî some baits are quoted here, on fol. 300b.

815. Mîr Ḥâjj, contemporary with Mîr 'Alishîr, lived in seclusion for almost forty years; he left some poetry, on fol. 301a.

816. Maulânâ Ḥairatî, a poet, who left his native town and went to 'Irâḳ; he wrote a famous ḳaṣîdah in honour of Shâh Ṭahmâsp, on fol. 301a.

817 Muwâlî, a good physician and occasional poet; he spent most of his time in Yazd as companion of Shâh Nûr-aldîn Ni'mat-allâh Bâḳî, on fol. 302a.

818 Maulânâ Nithârî, a good astronomer, and author of a mathnawî, styled سرو وتذرو (cypress and pheasant), as well as of a dîwân, on fol 302a.

819 Hawâ'î, wrote rubâ'îs, on fol. 302a.

820. Dhauḳî, another poet, on fol. 302a.

821. Âfatî, likewise a poet, on fol. 302a.

Kuhistân (in the following copy *Kâ'in*, which is the name of the chief town of Kuhistân), on fol. 302a:

822. Shams-aldîn Muḥammad bin Amîn-aldîn, a renowned Shaikh and Saint who died in Harât, on fol 302b.

823. Nizârî, a Ṣûfî, and according to the حبيب السير an Ismâ'îlî who chose his takhallus in honour of Almuṣṭafâ lidîn-allâh Nizâr, the eldest son of Almustansir billâh Ismâ'îlî, who had originally been designated heir to the throne, but was afterwards repudiated by his father, who appointed as his successor his younger son Almuṣṭa'lî-billâh; thereupon after Almustansir's death the Isma'îlîs split into two factions, one of which adhered to the Imâmship of Nizâr, as Nizârî did himself; he was a poet of considerable power (his death is fixed in A.H. 720=A.D. 1320, see A. Sprenger, Catal., p. 524), on fol. 302b.

824. Kûshkkî (كوشككى), an intimate friend and panegyrist of Sulṭân Sanjar, on fol. 303a.

825. Ra'îs Ḥasan Ṣalâḥ Birjandî (Birjand is one of the boroughs of Kuhistân), wrote poetry occasionally, on fol. 303b.

826. Maulânâ Muḥammad bin Ḥusâm, commonly known as Ibn Ḥusâm, the author of the خاور نامه (a mathnawî celebrating the exploits of 'Alî bin Abî Ṭâlib, in imitation of Firdausî's Shâhnâma, composed A.H. 830=A.D. 1427, see Bodleian Cat., No. 512) and of a dîwân, on fol. 303b.

827. Maulânâ Faṣîḥ-aldîn Muḥammad Nizâmî, a great mathematician and astronomer, author of a commentary on Jaghmînî's ملخص, on fol. 304a

828. Maulânâ Jalâl-aldîn Muḥammad Wâ'iẓ, on fol 304a.

829. Maulânâ Jamshîd, one of the wazîrs of Sulṭân Ḥusain Mirzâ, on fol. 304a.

830. Maulânâ 'Abd-al'alî Birjandî, an astronomer who for eighty years drew up the annual calendar, in order to support his children, on fol. 304a.

831. Maulânâ Afḍal, one of the great 'Ulamâs of this time (i.e. the time when this work was composed), on fol. 304a.

832. Âṣafî, son of Khwâjah Ni'mat-allâh, who was some time wazîr of Sulṭân Abû Sa'îd (died A.H. 873=A.D. 1469, see No. 635); Âṣafî himself was some time a favourite of Nizâm-aldîn Mîr 'Alishîr, and some other time he was enjoying the companionship of Badî'-alzamân Mirzâ (Sulṭân Ḥusain Mirzâ's eldest son) who died A.H. 920 or 921=A.D. 1514, 1515). His death is fixed by a ta'rîkh of Amîr Sulṭân Ibrâhîm Amînî, viz. زبرات آمده روز دوم, in A.H. 923 (A.D. 1517), he left a dîwân, on fol. 304a.

833. Maulânâ Walî, greatly esteemed in Khurâsân and particularly in Sistân; he was the author of a dîwân, on fol. 304b.

834. Khusrawî, in the service of prince Salîm (Akbar's son, who assumed as emperor the title of Jahângîr), a great expert in archery and a poet, on fol. 305a.

835. Baḳâ'î, a poet, on fol. 305b.

Bisṭâm, on fol. 305b:

836. Sulṭân-al'ârifîn Shaikh Abû Yazîd Ṭaifûr bin 'Îsâ bin Sarûsân (سروسان, in the Safînat-alauliyâ, No. 66, Sarûshân), one of the greatest Shaikhs and Saints who lived thirty years in the Syrian desert sleeping and starving, and enjoyed the tuition of 113 Pîrs; the statement, however, that he also was a disciple of the Imâm Ja'far Ṣâdiḳ, must be a mistake, as the latter died A.H. 148=A.D. 765 (Safînat-alauliyâ, No. 10), and Abû Yazîd Bisṭâmî A.H. 261 (A.D. 875); the second of the two rubâ'îs, quoted here as from this Shaikh's pen, is identical with one usually ascribed to Abû Sa'îd bin Abû-alkhair (viz. No. 41 in Ethé's Rubâ'î des Abû Sa'îd bin Abulkhair, Sitzungsberichte der bayrischen Academie, philos.-philol. Classe, 1878, p. ...), on fol. 305b.

837. Shaikh Abû-alḥasan Kharaḳânî (Safînat-alauliyâ, No. 67), contemporary with Abû 'Alî ibn Sînâ; Kharaḳân is a borough in the district of Bisṭâm, on fol. 306b.

838. Shaikh Ḍiyâ-aldîn 'Umar, on fol. 307a.

Dâmaghân, on fol. 307b:

839. Abû Ja'far, a great Ṣûfî, who was met by one of the saints in Madînah during the life-time of Shaikh Abûbakr Kitâbî (who died in Makkah A.H. 322=934, see Safînat-alauliyâ, No. 223), on fol. 307b.

840. Minûchihrî, the great panegyrist of Sulṭân Maḥmûd of Ghazna, and his successors, with the name of Shaṣṭgalla (died A.H. 483=A.D. 1090, the edition of his dîwân with translation, notes, and introduction by A. de Biberstein Kazimirski, Paris 1887), on fol. 307b.

Iṣfahân, on fol. 308b:

841. Salmân Fârisî (Salmân the Persian, see Safînat-alauliyâ, No. 17), one of the companions of the prophet with his original name Mâhiyah bin Badakhshân Âdrakhsh (آذرخش, or as the following copy

was dedicated to Shâh Ṭahmâsp, see the Bodleian Cat., Nos. 513–517), a كار نامه, ليلى و مجنون (not نگار نامه as the following copy reads), and a شاهرخ نامه, extracts from all of which are given here (comp. besides the Khulâṣat-alkalâm, Bodleian Cat., No. 390, 58), on fol. 299b.

810. Maulânâ 'Abdî, a good mathnawî-writer, on fol. 300a.

811. Mîr 'Abd-albâḳî, a good rubâ'î-writer, on fol. 300a.

812. Shitâbî, a poet, on fol. 300b.

Tûn, on fol. 300b:

813. Maulânâ Mu'în 'Allâmah, founded a madrasah and a Ṣûfic convent in his native town, on fol. 300b.

814. Maulânâ Ḥasan, from whose mathnawî some baits are quoted here, on fol. 300b.

815. Mîr Ḥâjj, contemporary with Mîr 'Alîshîr, lived in seclusion for almost forty years; he left some poetry, on fol. 301a.

816. Maulânâ Ḥairatî, a poet, who left his native town and went to 'Irâḳ; he wrote a famous kaṣîdah in honour of Shâh Ṭahmâsp, on fol. 301a.

817. Muwâlî, a good physician and occasional poet; he spent most of his time in Yazd as companion of Shâh Nûr-aldîn Ni'mat-allâh Bâḳî, on fol. 302a.

818. Maulânâ Nithârî, a good astronomer, and author of a mathnawî, styled سرو وتذرو (cypress and pheasant), as well as of a diwân, on fol. 302a.

819. Hawâ'î, wrote rubâ'îs, on fol. 302a.

820. Dhaukî, another poet, on fol. 302a.

821. Âfatî, likewise a poet, on fol. 302a.

Kuhistân (in the following copy *Kâ'in*, which is the name of the chief town of Kuhistân), on fol. 302a.

822. Shams-aldîn Muhammad bin Amîn-aldîn, a renowned Shaikh and Saint who died in Harât, on fol. 302b.

823. Nizârî, a Ṣûfî, and according to the حبيب السير an Ismâ'îlî who chose his takhallus in honour of Almuṣṭafâ Ḥdîn-allâh Nizâr, the eldest son of Almustansir billâh Ismâ'îlî, who had originally been designated heir to the throne, but was afterwards repudiated by his father, who appointed as his successor his younger son Almusta'lî-billâh; thereupon after Almustansir's death the Ismâ'îlîs split into two factions, one of which adhered to the Imâmship of Nizâr, as Nizârî did himself; he was a poet of considerable power (his death is fixed in A.H. 720=A.D. 1320, see A. Sprenger, Catal., p. 524), on fol. 302b.

824. Kûshkkî (كوشككى), an intimate friend and panegyrist of Sulṭân Sanjar, on fol. 303a.

825. Ra'îs Ḥasan Ṣalâḥ Birjandî (Birjand is one of the boroughs of Kuhistân), wrote poetry occasionally, on fol. 303b.

826. Maulânâ Muḥammad bin Ḥusâm, commonly known as Ibn Ḥusâm, the author of the خاور نامه (a mathnawî celebrating the exploits of 'Alî bin Abî Ṭâlib, in imitation of Firdausî's Shâhnâma, composed A.H. 830=A.D. 1427, see Bodleian Cat., No. 512) and of a diwân, on fol. 303b.

827. Maulânâ Faṣîḥ-aldîn Muḥammad Nizâmî, a great mathematician and astronomer, author of a commentary on Jaghminî's مُلَخَّص, on fol. 304a.

828. Maulânâ Jalâl-aldîn Muḥammad Wâ'iẓ, on fol. 304a.

829. Maulânâ Jamshîd, one of the wazîrs of Sulṭân Husain Mirzâ, on fol. 304a.

830. Maulânâ 'Abd-al'alî Birjandî, an astronomer, who for eighty years drew up the annual calendar, in order to support his children, on fol. 304a.

831. Maulânâ Afḍal, one of the great 'Ulamâs of this time (i.e. the time when this work was composed), on fol. 304a.

832. Âṣafî, son of Khwâjah Ni'mat-allâh, who was some time wazîr of Sulṭân Abû Sa'îd (died A.H. 873=A.D. 1469, see No. 635); Âṣafî himself was some time a favourite of Nizâm-aldîn Mîr 'Alîshîr, and some other time he was enjoying the companionship of Badî'-alzamân Mirzâ (Sulṭân Ḥusain Mirzâ's eldest son, who died A.H. 920 or 921=A.D. 1514, 1515). His death is fixed by a ta'rîkh of Amîr Sulṭân Ibrâhîm Amînî, viz. زبرات آمده روز دوم, in A.H. 923 (A.D. 1517); he left a diwân, on fol. 304a.

833. Maulânâ Walî, greatly esteemed in Khurâsân and particularly in Sistân; he was the author of a diwân, on fol. 304b.

834. Khusrawî, in the service of prince Salîm (Akbar's son, who assumed as emperor the title of Jahângîr), a great expert in archery and a poet, on fol. 305a.

835. Baḳâ'î, a poet, on fol. 305b.

Bisṭâm, on fol. 305b:

836. Sulṭân-al'ârifîn Shaikh Abû Yazîd Ṭaifûr bin 'Îsâ bin Sarûsân (سروسان, in the Safînat-alauliyâ, No. 66, Sarûshân), one of the greatest Shaikhs and Saints, who lived thirty years in the Syrian desert sleepless and starving, and enjoyed the tuition of 113 Pîrs; the statement, however, that he also was a disciple of the Imâm Ja'far Ṣâdiḳ, must be a mistake, as the latter died A.H. 148=A.D. 765 (Safînat-alauliyâ, No. 10), and Abû Yazîd Bisṭâmî A.H. 261 (A.D. 875); the second of the two rubâ'îs, quoted here as from this Shaikh's pen, is identical with one usually ascribed to Abû Sa'îd bin Abû-alkhair (viz. No. 41 in Ethé's Rubâ'îs des Abû Sa'îd bin Abulkhair, Sitzungsberichte der bayrischen Academie, philos.-philol. Classe, 1878, p. 44), on fol. 305b.

837. Shaikh Abû-alḥasan Kharaḳânî (Safînat-alauliyâ, No. 67), contemporary with Abû 'Alî ibn Sînâ; Kharaḳân is a borough in the district of Bisṭâm, on fol. 306b.

838. Shaikh Ḍiyâ-aldîn 'Umar, on fol. 307a.

Dâmaghân, on fol. 307b:

839. Abû Ja'far, a great Ṣûfî, who was met by one of the saints in Madînah during the life-time of Shaikh Abûbakr Kitâbî (who died in Makkah A.H. 322=A.D. 934, see Safînat-alauliyâ, No. 223), on fol. 307b.

840. Minûchihrî, the great panegyrist of Sulṭân Maḥmûd of Ghazna, and his successors, with the nickname of Shastgulla (died A.H. 483=A.D. 1090, see the edition of his diwân with translation, notes, and introduction by A. de Biberstein Kazimirski, Paris, 1887), on fol. 307b.

Isfahân, on fol. 308b:

841. Salmân Fârisî (Salmân the Persian, see Safînat-alauliyâ, No. 17), one of the companions of the prophet, with his original name Mâbiyah bin Badakhshân bin Âdrakhsh (آذرخش, or as the following copy reads,

Âdhrakhsh or Âdharaksh, (آذرخش); he is stated here, as in the Safînat, to have reached the age of 250, or, according to the majority of traditions, even of 350 years, on fol. 309b.

842. Shaikh 'Alî Suhail, contemporary with the Khalîfs 'Umar and 'Uthmân, on fol. 310b.

843. Shaikh Najm-aldîn, lived for a long time in the holy precincts of Makkah, on fol. 310b.

844. Ibrâhîm bin 'Îsâ, a saint who could walk across the water, on fol. 310b.

845 and 846. Abû Gharîb and Abû 'Abdallâh, two other saints, the former great in performing miracles, the latter renowned because for forty years he did not lift up his head from the ground nor saw the sky, on fol. 310b.

847. Abû Muslim Marwazî, the great pioneer of the 'Abbâside cause; Ḥamzah of Iṣfahân calls him a descendant of Ḥamzah bin 'Ammâr, and traces his pedigree back to Gûdarz, the old Irânian king; others connect him with the great wazîr Buzurjmihr, and others again with Salîṭ, the son of a concubine of 'Abdallâh bin 'Abbâs. He was born about A.H. 100 (A.D. 718, 719) in Iṣfahân, but brought up in Kûfah, and had an equal command over Persian and Arabic. From A.H. 120–128 (A.D. 738–746) he was governor of Khurâsân in Marw, where he proclaimed the 'Abbâsides as lawful heirs to the Khilâfat. He was put to death A.H. 137 (A.D. 755) by order of the Khalîf Al-Mansûr, the second 'Abbâside (who reigned A.H. 136–158 = A.D. 754–775), on fol. 310b.

848. Abû Ja'far Muḥammad bin Alî, with the epithet Jamâl-aldîn, was first attached to the court of Sulṭân Maḥmûd bin Muḥammad bin Malikshâh (who succeeded his father in A.H. 511 = A.D. 1118); at a later period he became wazîr of the ruler of Mausil, Atâbeg Zangî bin Âksunkar (a post he filled, according to Rieu in p. 560b, from A.H. 541–558 = A.D. 1146–1163). He accompanied the poet Khâqânî on his pilgrimage to Makkah and Madînah, and the latter dedicated to him as token of gratitude his famous mathnawî, تحفة العراقين (the date of this journey, given here as A.H. 466, is of course quite nonsensical). Jamâl-aldîn was deposed from his wazîrship by the Atâbeg Kuṭb-aldîn Maudûd A.H. 558, and died in prison one year later, A.H. 559 (A.D. 1164), on fol. 311a.

849. Abû-alḥasan, with the epithet of Jalâl-aldîn, son of the preceding wazîr, on fol. 311b.

850. Abû 'Abdallâh Muḥammad bin Ṣafî-aldîn, with the epithet of 'Imâd-aldîn Kâtib, went in early youth to Baghdâd, and after completing his studies he entered the service of the wazîr Yaḥyâ bin Hubairah, who appointed him superintendent (ناظر) of Baṣrah and Wâsiṭ. After one or two years' employment in this office he went to Damascus and became munshî of Sulṭân Nûr-aldîn of Syria (who reigned A.H. 541–569 = A.D. 1146–1173); after whose death he stayed in Mausil and also entered for some time Sulṭân Ṣalâḥ-aldîn's service. He survived the latter great monarch of Egypt (who died A.H. 589 = A.D. 1193). His death, which is not fixed here, took place A.H. 597 (A.D. 1201). He is the author of the كتاب جريدة المقصود, the خريدة القصر و جريدة العصر (كتاب جريدة العصر, see J. Aumer, Arabic Cat., p. 210), the كتاب البرق الشامى (a history of Sulṭân Ṣalâḥ-aldîn in seven volumes), the كتاب الفتح in two volumes, the كتاب السبل على الدبل, the كتاب القطرة (in the following copy نظرة) نضرة, a history of the Saljûks, a ديوان رسائل, and a poetical dîwân, in four volumes, on fol. 311b.

851. Laith bin Sa'd alfahmî, a great traditionist and legal authority, on fol. 312a.

852. Abû Sahl bin Salmân bin Muḥammad, known as Ṣa'lûkî, a great grammarian, born A.H. 296 (A.D. 908, 909), died A.H. 369 (A.D. 979, 980), on fol. 312a.

853. Ḥâfiẓ Abû Na'îm, an authority in traditions dealing with the Ahl-i-Bait, on fol. 312a.

854. Abû 'Abd-alraḥmân Nâfi', one of the seven Ḳurân-readers, died A.H. 169 (A.D. 785, 786), on fol. 312a.

855. Dâ'ûd bin 'Alî al-Ṭâhirî, traditionist, lived in Baghdâd, and had daily 400 disciples in his majlis, on fol. 312a.

856. Abûbakr Dâ'ûd, a legal authority and a good Arabic poet, author of the كتاب الزهرة, the كتاب الوصول الى معرفة الاصول, the كتاب الاعتذار, the كتاب الانتصار, and the كتاب الانذار (styled in the following copy كتاب الاندرار), on fol. 312a.

857. Yaḥyâ bin 'Abdallâh, author of the تأريخ اصفهانى (history of Iṣfahân), died A.H. 445 (A.D. 1053, 1054), on fol. 312b.

858. Shams-aldîn Maḥmûd, author of a شرح مختصر ابن حاجب (commentary on the مختصر المنتهى of Jamâl-aldîn Abû 'Amr 'Uthmân bin 'Umar Mâlikî, he died A.H. 646 = A.D. 1248, 1249), of a شرح مطالع, a شرح تجريد (i.e. the شرح القديم on the تجريد القواعد by Naṣîr-aldîn Ṭûsî, who died A.H. 672 = A.D. 1273, 1274), a شرح منهاج البيضاوى, and a شرح طوالع (i.e. مطالع الانظار فى شرح طوالع الانوار, a commentary on Naṣîr-aldîn 'Abdallâh bin 'Umar Baiḍâwî's (died A.H. 685 = A.D. 1286) طوالع الانوار); he died A.H. 749 (A.D. 1348), see Loth, Arabic MSS., pp. 106 and 111; here the date of his death is not given, on fol. 312b.

859. Abû-alfaraj 'Alî ibn al-Ḥusain alḳurashî, grammarian, physician, astronomer, poet, musician, and traditionist, author of the famous كتاب الاغانى, which he collected in the course of fifty years; he was born A.H. 284 and died A.H. 356 (A.D. 897–967), on fol. 312b.

860. Aḥmad bin 'Abdallâh, the author of the حلية الاوليا and a تأريخ اصفهان, died A.H. 436 (A.D. 1044, 1045), on fol. 312b.

861. Abû 'Umar Mûsâ bin 'Abd-almalik, was first in the service of the 'Abbâsides, went then to the Maghrib and was greatly honoured by the Amîr Tamîm Mu'izz lidînillâh. If this Amîr is identical with Abû Tamîm Ma'add al-Mu'izz, the Fâṭimide Sulṭân who ruled over Egypt A.H. 341–365 (A.D. 953–975, 976), the date of Abû 'Umar's death, as given here, viz. A.H. 246, must at least be 100 years later, on fol. 312b.

862. Muḥammad bin Mu'ammar alḳurashî, on fol. 312b.

863. Ḥakîm Abû Mu'în Nâṣir bin Khusrau bin

Ḥârith bin 'Alî bin Ḥusain bin 'Alî bin Muḥammad bin 'Alî bin Mûsâ-alriḍâ (comp. Ethé, Nâṣir bin Khusrau's Leben, Denken und Dichten, in Travaux de la 6e session du Congrès international des Orientalistes à Leide, vol. ii. Leyden, 1884); the shortest and probably oldest version of his fictitious autobiography is given here in full; the correct dates of his birth and death are A. H. 394 (A. D. 1004) and 481 (A. D. 1088), on fol. 312b.

864. Abû-alma'âlî Naḥḥâs, who succeeded Muḥammad Ghailân in the lord-lieutenancy under Sulṭân Malikshâh, and rose towards the end of Malikshâh's reign (who died A. H. 485=A. D. 1092) to the rank of a muster-master or general (عارض) of the army of Sulṭân Barkiyâruk and Sulṭân Muḥammad, Malikshâh's sons; when a feud ensued between the two brothers, Abû-alma'âlî fled to Ḥillah, the governor of which became his pupil, and left to him the whole political and financial administration of the country. Through some cause Abû-alma'âlî was some time after imprisoned, but escaped after enduring many hardships and joined Barkiyâruk again, in whose service he died, he left a considerable amount of poetry on fol. 316a.

865. Ṣadr-aldîn Khujandî, kâḍî-alkuḍât of Isfahân, contemporary with Ẓahîr (Ẓahîr-aldîn Fâryâbî, who died A. H. 598=A. D. 1202?); he wrote ruba'is, on fol. 316b.

866. Jamâl-aldîn Khujandî, son of the preceding poet, on fol. 317a.

867. Imâm-al'âlam Sharaf-aldaulah wa-aldîn Muḥammad Shufurwah, a poet of the time of Sulṭân Arslân bin Toghrul Saljûkî (who reigned A. H. 556–571=A. D. 1161–1176), on fol. 317a.

868. Ẓahîr-aldîn 'Abdallâh Shufurwah, first cousin to the preceding poet, wrote poetry also, on fol. 318b.

869. Jamâl-aldîn bin 'Abd-alrazzak, whose dîwân is still extant; he was a panegyrist of the Sa'idis (according to Takî Kâshî he died A. H. 588=A. D. 1192, see A. Sprenger, Catal., pp. 445 and 446, and Rieu ii. p. 581a), on fol. 319a.

870. Kamâl-aldîn Isma'îl (with the epithet خلاق المعانى, which is left out here), son of the preceding Jamâl-aldîn and still more renowned as poet than his father; a brother of his was Mu'în-aldîn 'Abd-alkarîm, he fell in the general massacre of the people of Isfahân by the Moghuls under Uktâi Ka'ân (the usual date assigned is A. H. 635=A. D. 1237, 1238; here no date is given), on fol. 321a.

871. Rafî'-aldîn Mas'ûd (or *bin* Mas'ûd) Lunbânî, contemporary with Kamâl-aldîn Isma'îl, on fol. 324b.

872. Rafî'-aldîn 'Abd-al'azîz Lunbânî, another poet (whose death is fixed by Takî Kâshî in A. H. 603=A. D. 1206, 1207), on fol. 325b.

873. Farîd Aḥwal, a panegyrist of the Sa'idis Jamâl-aldîn bin 'Abd-alrazzâk and Kamal-aldîn Isma'îl, on fol. 325b.

874. Shaikh Auḥadî, who is wrongly called by others a native of Marâgha, pupil of Shaikh Auḥad-aldîn Kirmânî, author of the famous mathnawî جام جم, an imitation of Sanâ'î's Ḥadîkah, and of a mystic dîwân. He began to flourish under Arghûnkhân (A. H. 683–690=A. D. 1284–1291), and died A. H. 738=A. D. 1337–1338 (the date of death given here on the authority of Daulatshâh, viz. A. H. 697=A. D. 1298, is that of his teacher Auḥad-aldîn Kirmânî, with whom Auḥadî has frequently been confounded by Persian biographers; see Rieu ii. p. 619; Bodleian Cat., Nos. 785–789 and 1904, 19; and Safînat-alauliyâ, Nos. 333 and 349), on fol. 326a.

875. Kamâl-aldîn Ziyâd, a poet, on fol. 328a.

876. Shams-aldîn bin Fakhr-aldîn (i.e. Shams-i-Fakhrî), panegyrist of Shâh Abû Isḥâḳ of Fârs and 'Irâḳ (reigned A. H. 742–754=A. D. 1341–1353) and author of a Farhang or Persian dictionary, dedicated to the same monarch (i.e. the fourth part, علم لغت, of his encyclopædical work, معيار جمالى ومفتاح ابو اسحاقى, edited by Salemann, Kasan, 1887, under the title of 'Shams-i-Fachrîi Ispahânensis Lexicon Persicum,' see also Mélanges Asiatiques, tome ix. p. 417 sq.), on fol. 328a.

877. Ḥamza-i-Iṣfahânî, with the epithet of Shah-suwâr-i-midmâr-i-nuktadânî (شهسوار مضمار نكتدانى, the champion horseman of the hippodrome of sagacity), the author of the famous تاريخ (completed A. H. 350=A. D. 961, edited by Gottwaldt, Leipzig, 1844), on fol. 328b.

878. Khwâjah Amîn-aldîn Ḥasan, contemporary with Ḥâfiẓ, who praises him in one of his ghazals, on fol. 328b.

879. Mirzâ Yâr Aḥmad, spent some time in companionship with Amîr Najm-aldîn Gîlânî, the wakîl or administrator of the realm, after whose death he was himself raised to that office by Shâh Isma'îl Ṣafawî (A. H. 909–930=A. D. 1503–1524) and honoured with the epithet of Najm-i-thânî (the second Najm); in a battle against the Uzbegs of Transoxania, he was taken prisoner and put to death by order of 'Ubaid-allâhkhân the 3rd of Ramaḍân, A. H. 918 (A. D. 1512, November 12), on fol. 329a.

880–882. Mirzâ Kamâl-aldîn Shâh Ḥusain, who was Najm-i-thânî's successor in the office of wazîr or wakîl; he was assassinated by Mihtar Shâh Ḳulî, and his body was interred in Karbalâ; he left two sons, Mirzâ Isma'îl, who lived in Isfahân bent upon the pleasures of the chase, and Mirzâ Ẓahîr-aldîn Ibrâhîm, a studious man and a good calligrapher, who occasionally composed good ruba'is, on fol. 329b.

883–885. Mirzâ Salmân (in the following copy spelt throughout Sulaimân), a good Inshâ-writer and poet; he was first appointed superintendent of public works under Shâh Tahmâsp; under Sulṭâns Isma'îl II (A. H. 984–985=A. D. 1576–1577) and Muḥammad Khudâ-banda (A. H. 985–995=A. D. 1577–1587) he rose to the rank of wazîr; during the invasion of Khurâsân, when on the point of capturing Harât, he was assassinated by some discontented Amîrs; he left two sons, Mirzâ 'Abdallâh, who also wrote poetry occasionally, and Niẓâm-almulk, on fol. 330b.

886. Saif-aldîn Maḥmûd Rajâ'î, a good mathematician and astronomer and a clever satirist; among his pleasantries in verse (هزليات) is an ايرنامه, some baits of which are quoted here, together with a few verses of a more serious character, on fol. 331a.

887. Khwâjah Afḍal-aldîn Muḥammad Tarikah, studied first in Kâshân under the tuition of Maulânâ Abû-alḥasan, then went in pursuit of theological as well as theosophical knowledge to the Arabian 'Irâḳ, to

Syria and Ḥijâz, and returned at last to his native country, where he gained favour with Shâh Ṭahmâsp; he was twice, under Shâh Ṭahmâsp and under Shâh Muḥammad Khudâbanda, appointed wali of the sepulchre of 'Alî bin Mûsâ alridâ (his death took place about A.H. 1000=A.D. 1592, see Rieu ii. p. 669[b]); he was a good rubâ'i-writer, on fol. 331[a].

888. Khalîfah Asad-allâh, on fol. 331[b].

889. Amîr Shujâ'-aldîn Maḥmûd, a grandson of the preceding Khalîfah; his father, Khalîfah Sayyid 'Alî, was honoured by Shâh Ṭahmâsp with the epithet of Khalîfa-i-Sulṭânî, on fol. 331[b].

890. Amîr Taḳî-aldîn, known as Mîr Shâh, went to the Dakhan and rose to the rank of a peshwâ or wakîl under Sulṭân Ibrâhîm Ḳuṭbshâh (A.H. 957–988=A.D. 1550–1580); when Sulṭân Muḥammad Ḳulî Ḳuṭbshâh (A.H. 988–1020=A.D. 1580–1612) ascended the throne he saw himself compelled to resign his office, and got leave to perform the pilgrimage, but on the way to the holy cities he died; he left some poetry, on fol. 332[a].

891. Amîr Shams-aldîn, went to Bijâpûr and obtained there the honorary title of Ṣadrjahân; in his poetry he used the takhalluṣ of Hâshimî, on fol. 332[a].

892. Ḳâḍî Nûrî, a poet of considerable renown (according to Rieu ii. p. 669[a], a pupil of Khwâjah Afḍal-aldîn Muḥammad Târîkah, No. 887 above); two of his best ḳaṣîdas are given here in full, on fol. 332[a].

893. Ẓafar-alislâm Ṣâ'idî, another poet, on fol. 334[a].

894. 'Amîr Jalâl-aldîn Ḥusain Ṣalâ'i, a poet, on fol. 334[a].

895. Maulânâ Taḳî-aldîn Majd-alhuzuî, a poet, who died in the Panjâb, a little over 50 years old, on fol. 334[b].

896. Maulânâ Ḍamîrî, the renowned poet, who first used Bâghbân as takhalluṣ, but changed it into Ḍamîrî at the request of Shâh Ṭahmâsp Safawî; he wrote altogether 100,000 baits, that is 70,000 in the form of ghazals, 12,000 in that of ḳaṣîdas, which are all in praise of the Imâms, and the rest in that of mathnawis, viz. ليلى ومجنون, نهار وحزان, وامق وعذرا, ناز ونياز, سكندر نامه, and حسن الاخيار (correctly in the following copy, جنّة الاخيار, see Bodleian Cat., No. 395, 1424). He imitated the dîwâns of a number of famous poets, viz. Sa'dî's in his صيقل ملال, Amîr Khusrau's in his معشوق لا يزال, Khwâjah Ḥasan's in his حسن مآل (in the following copy حسن مالامال, in the Bodleian Cat., loc. cit. حسن مال), Shaikh Kamâl's in his احيای كمال, Ḥâfiẓ's in his عيون الزلال (in the Bodleian Cat. misspelt as عنوان), Jâmî's in his معراج الآمال, Bâbâ Fighânî's in his آتشكدهٔ خيال, Shâhî's in his سحر حلال, Bannâ'î's (according to the Bodleian Cat. Thanâ'î's) in his فراغبال, Ṣâliḥ's in his درر مثال, Âṣafî's in his سحاب جلال, Shahîdî's in his خجستهٔ فال, Humâyûn's in his لوامع خيال, and Mirzâ Ashrafjahân's in his ترانهٔ وصال, on fol. 335[a].

897. Maulânâ Muḥammad Sharîf Sarmadî, a poet, on fol. 336[b].

898. Amîr Rûzbahân Ṣabrî, poet and musician, withdrew after a gay life into the Friday mosque of Iṣfahân, and spent there his remaining days in constant reading of the Ḳurân, on fol. 336[b].

899. Maulânâ Shikîbî (in the following copy quite distinctly Maulânâ 'Îsâ), came to India and gained the favour of the Sipahsâlâr 'Abd-alraḥîm Khânkhânân (see Nos. 216–218 in this Cat.), in whose honour he wrote a ساقی نامه, for which he received 10,000 rupees; lengthy quotations are given here from this poem as well as from his ghazals and rubâ'is, on fol. 337[a].

900. Âḳâ Shâhakî, a poet, on fol. 338[b].

901. Shifâ'î, likewise a poet, son of Ḥakîm Maulânâ, a clever physician, on fol. 338[b].

902. Maulânâ Bâbâshâh Kâtib, a famous calligrapher, who received for 1000 baits 3 tomans=100 rupees; he also composed original poetry, on fol. 339[a].

903. Bâbâ Ṭâlib, lived about thirty years in Kashmîr, and when that country was conquered by Akbar, he gained the favour of that great monarch; he wrote verses occasionally, on fol. 339[a].

904. Âbû-alḳâsim Amrî, a poet, was imprisoned and blinded by order of Shâh Ṭahmâsp, whose panegyrist he had been for thirty years, because he was suspected of believing in metempsychosis (تناسخ), on fol. 339[a].

905. Nikî, a poet, on fol 339[b].

906. Ṣafiyâ, another poet, on fol. 339[b].

907. Ghiyâthâ, used in his poetry as takhallus Manṣab (منصب, according to the following copy, Munṣif, منصف), on fol. 339[b].

908. Maulânâ Wafâ, among other specimens of his poetry portions of a ḳasîdah are quoted here, in which the description of a horse is given, on fol. 340[a].

909. Maulânâ Dakhlî, a poet, on fol. 340[a].

910. Dâ'î, son of Maulânâ Ḍamîrî (No. 896), dervish and verse-writer, on fol. 340[b].

911. Ḥarfî, a nephew of Nikî (No. 905); this poet is left out in the present copy, and the bait quoted of him in the following copy is assigned here to Dâ'î.

912. Abû 'Alî, the son of Ḥakîm Khabbâz (whether this Ḥakîm Khabbâz is really identical with Khabbâzî, see No. 752 above, as has been assumed in Rûdagî's Vorläufer und Zeitgenossen,' Nos. 11 and 12, appears very doubtful now, as Khabbâzî was a native of Nishâpûr, and Abû 'Alî is classed here among the modern poets of Isfahân), on fol. 340[b].

913. Wafâ'î Kûr, another modern poet, on fol. 340[b].

914. Mîr Amânî, who had been nearly fifty years an opium-eater at the time when this work was composed, without impairing his brain-power, on fol. 340[b].

915. Maulânâ Madhâḳî, a poet, on fol. 340[b].

916. Maulânâ 'Alî Ṣûratkhân (صورتخان, correctly Ṣûratkhwân, صورتخوان, a sort of juggler, who produces forms of angels and human beings in the public square and tells their fate on the resurrection-day), was originally a cutler; some baits he wrote on the death of his son are quoted here, on fol. 340[b].

917. Maulânâ (or Mîr) Naẓar Zamânî, wrote poetry occasionally, on fol. 340[b].

918. Mîr 'Alî Najjâr (the carpenter), of whom a rubâ'î is quoted, on fol. 341[a].

919 and 920. Kalâmî and Salâmî, two brothers who made themselves favourably known by their verses, on fol. 341[a].

921. Maulânâ Badhlî, an occasional poet, on fol. 341[a] *Naṭanz* (in the province of Iṣfahân), on fol. 341[a].

922. Shaikh Nûr-aldîn bin 'Abd-alṣamad, who was

in Ṣûfic lore a pupil of Shaikh Najîb-aldîn Alî bin Buzghush of Shîrâz (who died A.H. 678=A.D. 1279, 1280, Safînat-alauliyâ, No. 150); among his own disciples were Shaikh 'Izz-aldîn Maḥmûd and Shaikh Kamâl-aldîn 'Abd-alrazzâk, both of Kâshân (see Nos. 931 and 932 below), on fol. 341ᵃ.

923. Khwâjah Amîrbeg, a son of Shaikh Muḥammad Kajahî Tabrîzî (Kajah, كجج, is a village near Tabrîz, see W. Pertsch, Berlin Cat., p. 655, note 1) and a relative of Amîr Zakariyyâ; although his father lived in Tabrîz, he himself was born in Naṭanz; under Shâh Ṭahmâsp he was for some time walî of the sepulchre of the Imâm Alî bin Mûsâ alridâ (see No. 887 above) and also wazîr of Khurâsân, on fol. 341ᵃ.

924. Mîrzâ Ḥisâbî, a good musician and poet (under the Ṣafawîs, it seems), on fol. 341ᵇ.

925. Âshûbî, poet and calligrapher, on fol. 342ᵃ.

Zawârah, on fol. 342ᵃ:

926. Maulânâ Muḥammad Murshidî, a good metaphysician, astronomer, and poet, on fol. 342ᵃ.

927. Mîr Manhî, a clever poet, on fol. 342ᵃ.

Ardastân, on fol. 342ᵃ:

928. Maulânâ Muḥammad, a good astronomer, mathematician, and geomancer; he was a contemporary and friend of Maulânâ 'Alî Kûshjî (who died A.H. 879=A.D. 1474, 1475, see Bodleian Cat., No. 1515 sq.) in the reign of Ulughbeg (who was assassinated A.H. 853=A.D. 1449), on fol. 342ᵇ.

929. Kâsimî, a poet, on fol. 343ᵃ.

930. Maulânâ Ghubârî, of whom a rubâ'î is quoted, on fol. 343ᵃ.

Kâshân, on fol. 343ᵃ:

931. Shaikh 'Izz-aldîn Maḥmûd (see No 922 above), the author of the ترجمة عوارف and a commentary on the تائية of Ibn al-Fârid (Safînat-alauliyâ, No. 33 تائية) he also wrote a شرح مختصر or abridged commentary to the same qaṣîdah, and some rubâ'îs, on fol. 343ᵇ.

932. Shaikh Kamâl-aldîn 'Abd-alrazzâk (see also No. 922), author of the تفسير تأويلات (comp. Ḥ. Khalfa ii. p. 175, No. 2358), the كتاب اصطلاحات الصوفية (see G. Flügel iii. p. 371 sq.; the first part of it has been edited by Dr. A. Sprenger, Calcutta, 1845, under the title, 'Abdur-razzaq's Dictionary of the technical terms of the Sufies'), the شرح فصوص الحكم (a commentary on the فصوص الحكم by Ibn 'Arabî, who died A.H. 638=A.D. 1240, see Safînat-alauliyâ, No. 60), the شرح منازل السائرين (a commentary on the منازل السائرين by Khwâjah 'Abdallâh Anṣârî, who died A.H. 481=A.D. 1088, see Safînat-alauliyâ, No. 300), and other works (in G. Flügel i. p. 463, a التائية الكبرى, by the same 'Abd-alrazzâk Kâshânî, is described); he was a contemporary of Shaikh Rukn-aldîn 'Alâ-aldaulah Simnânî (who died A.H. 736=A.D. 1336, see Safînat-alauliyâ, No. 132), with whom he had many controversies on Ṣûfic topics; his death, the date of which is not mentioned here, took place in A.H. 730=A.D. 1329, 1330, on fol. 343ᵇ.

933. Nâṣiḥ-almulûk (the counsellor of kings, in the following copy ناسخ) Azîz alhadrat (bihadrat in this copy) Abû Ṭâhir Ismâ'îl, was under Sulṭân Malikshâh, governor of Kâshân, and gave the inhabitants of that province a remission of taxes for four years, on fol. 344ᵃ.

934. Mu'în-aldîn Abû Naṣr, was originally munshî and auditor of Sulṭân Maḥmûd bin Muḥammad Saljûkî (who succeeded his father Muḥammad, the second son of Malikshâh, A.H. 511=A.D. 1118); under Sulṭân Sanjar he was first appointed governor of Rai and afterwards wazîr of the realm; he was finally assassinated by one of the Ismâ'îlîs or followers of Ḥasan Ṣabbâḥ, on fol. 344ᵃ.

935. Fakhr-aldîn Ṭâhir, son of the preceding Mu'în-aldîn, was wazîr of Sulṭân Alp Arslân (correctly Arslânshâh) bin Ṭoghrul bin Muḥammad bin Malikshâh (who reigned A.H. 556–571=A.D. 1161–1176), but died young, on fol. 344ᵃ.

936. Sharaf-aldîn Anûshirwân alkhâlidî, was for some years wazîr of the 'Abbâside Khalîf Al-Mustarshid-billâh (A.H. 512–529=A.D. 1118–1135); the further statement we find here, that *after* the Khalîf's death he entered the service of Sulṭân Maḥmûd bin Muḥammad Saljûkî and was for seven years wazîr of that ruler, cannot be true, as Sulṭân Maḥmûd died A.H. 525 (A.D. 1131), four years *before* the Khalîf, comp. also Elfachrî, ed. Ahlwardt, pp. 354–355, where the death of Anûshirwân (or as he is called there, Anûsharwân bin Khâlid) is fixed in A.H. 532 (A.D. 1138). It is the same wazîr for whom Ḥarîrî (died A.H. 516=A.D. 1122) composed his immortal Maḳâmât, on fol. 344ᵃ.

937. Sadr-alimâm alajall alfâḍil Afḍal-aldîn Muḥammad, the great rubâ'î-writer and author of a number of Ṣûfic tracts, as ترجمة مدارج الكمال, رد انجام نامه, عرض نامه, جاودان نامه, ابشا نامه, and others, the correct date of whose death is A.H. 707=A.D. 1307, 1308 (see Bodleian Cat., No. 749; Rieu ii. p. 829ᵇ). It is stated here in the beginning that Khwâjah Naṣîr-aldîn, i.e. Nasîr-aldîn Ṭûsî (died A.H. 672=A.D. 1273, 1274), wrote verses in his praise, but, a few lines further on, the story of Muḥammad 'Aufî about a certain Khwâjah Afḍal in Sulṭân Maḥmûd's time is unscrupulously referred to the present Afḍal-aldîn Kâshî who lived 300 years later, on fol. 344ᵇ.

938. Alsayyid alajall Shams-aldîn Muḥammad bin 'Alî, a poet, on fol. 345ᵇ.

939. Ra'îs-ala'immah Nâṣir-aldîn, likewise a poet, on fol. 345ᵇ.

940. Aḳdâ-alkuḍât Maulânâ 'Imâd-aldîn, was according to Maulânâ Mu'în Juwaynî's statement in his نگارستان (composed A.H. 735=A.D. 1334, 1335, see Bodleian Cat., Nos. 1447–1449) the confidant of the famous wazîr of Sulṭân Abû Sa'îd, Khwâjah Ghiyâth-aldîn Muḥammad bin Khwâjah Rashîd-aldîn (who rose to the rank of wazîr A.H. 728=A.D. 1328, and was put to death A.H. 736=A.D. 1336); he also wrote poetry, on fol. 346ᵃ.

941. Sayyid-alkalâm Sayyid Ashraf, a writer in verse and prose (probably identical with Sayyid Jalâl-aldîn Ashraf Kâshî, who flourished in the reign of Hûlâgû's son Abaḳâkhân, A.H. 663–680=A.D. 1265–1282, see A. Sprenger, Catal., p. 71, l. 3), on fol. 346ᵃ.

942. Afḍal-alshu'arâ Radî-aldîn alkhashshâb (the timber-merchant); besides other verses, some baits are

quoted here which he composed in praise of Shaikh Umar Suhrawardî (who is probably identical with the well-known Shihâb-aldîn Suhrawardî, whose original name was 'Umar bin Muhammad and who died A.H. 632=A.D. 1234, see Safinat-alauliyâ, No. 148), on fol. 346b.

943. Shaikh (or Sayyid) Jamâl-aldîn, contemporary with Abakâkhân and imitator of Sa'dî, on fol. 346b.

944. Maulânâ Kamâl-aldîn, a writer in verse and prose, on fol. 347a.

945. Maulânâ Kamâl-aldîn Hasan, author of a dîwân of kasîdas and ghazals, mainly in honour of the Amîr-almu'minîn 'Alî bin Abî Tâlib, on fol. 347a.

946. Maulânâ Shams-aldîn, author of a تاريخ غازان خان (Ghâzânkhân reigned A.H. 694–703=A.D. 1295–1304) and of a dîwân of kasîdas in praise of Khwâjah Bahâ-aldîn Walad (probably Bahâ-aldîn Sultân Walad, Jalâl-aldîn Rûmî's son, who died A.H. 712=A.D. 1312, see the Manâkib-al'ârifîn, No. 630 in this Cat., fasl vii, and Safinat-alauliyâ, No. 139; Jalâl-aldîn Rûmî's father, Shaikh Bahâ-aldîn Walad, who might be meant too, died A.H. 628=A.D. 1231), on fol. 347b.

947. Zain-aldîn Fâkhta (or Fâkhita, the ring-dove), a poet and author of the نصائح الاولاد, on fol. 347b.

948 and 949. Maulânâ Ghiyâth-aldîn Jamshîd and Maulânâ Mu'în-aldîn, two well-known astronomers under Mirzâ Ulughbeg (who was governor of Transoxania from A.H. 812–852=A.D. 1409–1448, and reigned as independent monarch from A.H. 852–853=A.D. 1449), whom they assisted in compiling his astronomical tables, the زيج جديد سلطانى, comp. Bodleian Cat., No. 1515 sq., Rieu ii. pp. 456 and 869b. Ghiyâth-aldîn Jamshîd died shortly after A.H. 823 (A.D. 1420), on fol. 347b.

950. Maulânâ Muhtasham, the well-known poet (died A.H. 996=A.D. 1588, see Bodleian Cat., No. 1050, and Rieu ii. p. 665), on fol. 348a.

951. Mîr Muhammad Takî Marwârîd, lived in the Dakhan, a good calligrapher and poet, on fol. 348b.

952. Maulânâ Diyâ-aldîn, wrote mostly rubâ'îs, on fol. 348b.

953. Rukn-aldîn Mas'ûd, a poet of the time of Shâh 'Abbâs I (he used, according to the Âtashkada, Bodleian Cat., col. 282, No. 589, the takhallus Masîh, comp. also Rieu ii. p. 688), on fol. 349a.

954. Mîr Haidar Rafîkî (so distinctly in this and the following copy رفيقى, but the more correct takhallus is Rafî'î, رفيعى), see Âtashkada, in Bodleian Cat., col. 282, No. 571, with the additional title of Mu'aminâ), famous by his ta'rîkhs and riddles; there are quoted here among others a ta'rîkh on Shâh Isma'îl II's accession and death (the last bait of which runs thus:

شهنشاه روى زمين گشت ثبت

شهنشاه زير زمين شد رقم

the first three words of the first hemistich giving A.H. 984, the first three words of the second A.H. 985), and also a ta'rîkh on the completion of Shaikh Faidî's well-known تفسير غير منقوط or commentary on the Kurân, which contains no letters with diacritical points, viz. Sûrah 112, the numerical value of all the words of which is equal to 1002 (A.H. 1002=A.D. 1593, 1594). He is also renowned by the clever way in which he used to match words of exactly the same numerical value, for instance, عالم and فانى, 'world' and 'transitory' (both =141); اصفهان and قلمزن, 'Isfahân' and 'writer,' with reference to the great number of clever authors born there (both=227); يزد and زوجه, 'Yazd' and 'wife,' probably on account of the beauty of the women of that town (both=21); كاشان and عقرب, 'Kâshân' and 'scorpion,' scorpions abounding in that city according to Yâkût (both=372); ساوه and پيس, 'Sâwa' and 'vile' (both=72); ساوجى and سگ, 'inhabitant of Sâwa' and 'dog' (both=80); محبوب and ناز, 'sweetheart' and 'coquetry' (both=58); شاه and قهار, 'Shâh' and 'conqueror' (both=306); طهماسپ and جهان پناه, '(Shâh) Tahmâsp' and 'the world's refuge' (both=117); شاه عباس and شاه نجف, 'Shâh 'Abbâs' and 'Shâh of Najaf,' where the tomb of 'Alî, the Shî'ite sanctuary, is found (both=439); خواب and راحت, 'sleep' and 'rest' (both=609), ابو القاسم and ملك يوم الدين, 'Abû-alkâsim' (probably Shaikh Najm-aldîn Abû-alkâsim of Hillah, the great ecclesiastical authority amongst the Shî'ites, who died A.H. 676=A.D. 1277) and 'the king of the judgment-day' (both =241), مست and شر, 'drunk' and 'wicked' (both=500); عاق and عاصى, 'refractory' and 'rebellious' (both=171), سفرى and شيطان, 'the dweller in hell' and 'Satan' (both=370), on fol. 349b.

955. Amîr Muhammad Hâshim, with the takhallus Sanjar, son of the preceding Mîr Haidar and superior to his father in the sweetness and eloquence of his poetry, he also wrote occasionally ta'rîkhs and riddles, on fol. 350a.

956. Amîr Husainî, nephew of the same Mîr Haidar (who is again called here distinctly Rafîkî), wrote likewise poetry, on fol. 350b.

957. Mirzâ Rafî'-aldîn, a poet, on fol. 350b.

958. Maulânâ Saifûrî (صيفور distinctly here in text and index, more correctly in the following copy Taifûr, طغور), composed verses at the request of the Safawî prince, Sultân Mustafâ Mirzâ, on fol. 350b.

959. Dâ'î, the brother of Malik (see No. 999 below), a poet, on fol. 350b.

960. Maulânâ Fahmî, likewise a poet, on fol. 350b.

961. Maulânâ Hâtim, wrote some neat verses, on fol. 350b.

962. Shujâ', who towards the end of his life wrote a satire upon the governor of Khurâsân and was obliged to take to flight; he went to Isfahân, where he hid himself for the remainder of his days, on fol. 351a.

963. Maulânâ Haidar Dhihnî, a poet who lived the greater part of his life in the Dakhan, on fol. 351b.

964. Ridâ'î, a poet, on fol. 351b.

965. Adham, of whom a rubâ'î is quoted here, on fol. 352a.

966. Sharîf, a poet, on fol. 352a.

967. Maksûd (in the following copy Maksûdî), one of the gossiping writers of Kâshân, on fol. 352b.

968. Muhammad Kâsim Kisrâ (كسرى), a grandson of Ahlî Shirâzî (who died A.H. 942=A.D. 1535, 1536, see Bodleian Cat., Nos. 1027 and 1028), and poet, on fol. 352b.

969. Ḥayâtî, wrote many poems in the dialect of Kâshân, on fol. 352b.

970. Ṣânî'î, a poet who led a very sad life; towards the end of his days he went to India, but died in Lâhûr before he could settle there, on fol. 352b.

Jarbâdkân, on fol. 353a:

971. Najîb-aldîn, is stated here to have died under the (last) Saljûḳs and to have been a panegyrist of the Amîrs of the fortress of وساق (وشاق? Washâḳ in the province of Isfahân); comp. on him A. Sprenger, Catal., p. 513, and W. Pertsch, Berlin Cat., p. 710, foot-note, where he is called a contemporary of Ẓahîr Fâryâbî (who died A.H. 598=A.D. 1202, see Bodleian Cat., Nos. 582–584), on fol. 353a.

972 Muhammad Yûsuf, of whom one rubâ'î is quoted, on fol 353b.

Kamrah, on fol 353b.

973. Maulânâ 'Alî Naḳî, a poet, on fol 353b.

974. U'lfatî, brother of 'Alî Naḳî, wrote also occasionally poetry, on fol. 354a.

Khwânsâr, on fol 354a

975 Shâh-i-Karam a poet, on fol 354b.

976 Zulâlî (the famous mathnawî writer under Shâh Abbas, who died A H 1025, 1026 or 1031=A D 1616, 1617, or 1622, see Bodleian Cat, Nos 1081–1084, the Khulasat-alkalâm, No 32, ib col 297, the Khulâsat-alafkar, No 116, ib col. 306 etc); only a few baits are quoted here, and none of his mathnawîs is mentioned by name, on fol 354b

977 Tabi'î, of whom some verses composed in the prime of his youth are quoted here, on fol. 354b

978 Ta'atî a poet, of whom one rubâ'î is given, on fol 354b.

979. Surûdî, musician and poet, on fol 355a

980. Bâba Shukhî, excelled in various arts and handicrafts, was a clever stone-cutter, a good lute-player, and an occasional poet, on fol. 355a

981. Shah Murad, a writer in prose and verse, on fol 355a.

982. Tâjî (تاجی, so here in text and index, in the following copy Naji, ناجی), a poet, son of Maulânâ Hasan, who enjoyed a great reputation and authority among the people of Kâshân in the time of Sulṭân Muhammad Ṣafawî (see Nos. 883–885 above), on fol. 355a.

983. Tasnîfî, a rubâ'î-writer, on fol. 355b.

Farâhân, on fol. 355b:

984. Jalâl-aldîn bin Ja'far, a clever poet; the extracts quoted are from a mathnawî of his, on fol. 355b.

Tafrish, on fol. 356b:

985. Mîr Ḳudsî, a poet, like the two following ones, on fol. 356b.

986. Mîr 'Abd-alghanî, on fol. 356b.

987. Maulânâ Wajhî, on fol. 357a.

Kumm, on fol. 357a:

988. Shaikh Nizâmî, the great epic poet, usually designated as Nizâmî of Ganja, since he spent in the latter town almost his whole life; the large extracts given here are mainly taken from his dîwân (the authenticity of which has frequently been disputed, but see Bodleian Cat., Nos. 618 and 619), on fol. 357a.

989. Ḥakîm Taki-aldîn, one of the famous men of 'Irâḳ, wrote some poetry, on fol. 359b.

990. Khwâjah Mas'ûd, went under Sulṭân Ḥusain Mirzâ (A.H. 873–911=A.D. 1469–1506) from his native place to Harât, and wrote a mathnawî of about 10,000 baits on the exploits of that monarch; he is also the author of two munâẓarât or strife-poems: شمس و قمر, sun and moon, and تیغ وقلم sword and pen, and of a dîwân, on fol. 359b.

991. Shahîdî, was king of poets under Sulṭân Ya'ḳûb (i.e. Ya'ḳûbbeg Âḳ-koyunlû, who reigned A.H. 883–896 =A.D. 1478–1491); after the Sulṭân's death he had to flee, as he had made many enemies by his extreme conceit and the disregard he had shown to the verses of other poets; he went to India and settled in Gujarât, where he died; his dîwân of ghazals comprises about 4000 baits, on fol. 359b.

992. Gulkhanî, the nephew of Shahîdî and author of a dîwân, which, however, is not extant; he was a contemporary of Sulṭân Ḥusain Mirzâ, on fol. 360a.

993. Waḥîdî, a poet who went in his later years to Gîlân, and entered the service of the rulers of that country, on fol. 360a.

994–996. Ḳâdî 'Alâ of Karahrûd (Karaj, see Barbier de Meynard, Dictionnaire géographique, etc., pp 478 and 488), who occasionally wrote verses, and his two sons, the elder of whom was Ḳâdî Jahân, who was denounced by calumniators as having fomented discontent against Shâh Ṭahmâsp, and consequently arrested, imprisoned, and taken from Harât to Kazwîn, he remained a prisoner in one of the fortresses to the end of his life, his younger brother, whose name is not given (he is merely designated as برادر کهتر or قاضی زادهٔ کرهرود), sought safety in flight and went to Najaf, from there he sent his famous kasîdah, bewailing man's fate on earth (در شکایت روزگار), to the Persian 'Irâḳ; this kasîdah, of which a considerable number of baits is quoted here, has throughout the word 'Najaf' as radîf, on fol. 360b.

997. Mîr Ḥuḍûrî, son of Mîr Sayyid 'Alî Muḥtasib (the police-superintendent), resided about thirty years in Mashhad in solitary seclusion from the world (in the reign of Shâh Ṭahmâsp); at the time of the accession of Shâh Ibrâhîm II (A.H. 984=A.D. 1576) he came for once to the Persian 'Irâḳ and wrote a very clever ta'rîḫ on the date of Ṭahmâsp's death and the beginning of his successor's reign, from which sixteen times the numerical value of 984 can be extracted, viz.:

للصد ایا طبع وفا گسترما
کامد مه یوسف منش آن دلبرما
شاه اسماعیل نامه (text incorrectly نام) وانصاف بعلم
طهماسپ منش مه همیون فرما

By counting *either* all the letters in each hemistich, *or* only those with diacritical points in any two hemistichs, *or* again only those which have no diacritical points in any two hemistichs, one obtains invariably the same number 984; other poetical specimens are quoted, on fol. 361a.

998. Amîr Ashkî, brother of the preceding poet, was attracted by the fame of Maulânâ Ghazâlî (i.e. Ghazâlî Mashhadî, who died A.H. 980=A.D. 1572, see Bodleian Cat., Nos. 1033–1035) to India, but never had an interview with him. His poems exceeded 10,000 baits, but Mîr Judâ'î, to whom he at the time

of his death handed his dîwâns that he might set them in order, appropriated those of his poems which appeared suitable to himself, and threw the remaining ones into the water, on fol. 362a.

999. Maulânâ Malik, lived at the time when this book was composed in the Dakhan, and wrote chiefly rubâ'îs and a ساقی نامه, on fol. 362a.

1000. Hijrî Shamshîrgar (the sword-cutler), wrote clever verses, on fol. 363a.

1001. Âkâ Muhammad, son of Mîr Makkî, another poet, on fol. 363b.

1002. Ghadanfar of Karahjâr, had poetical contests with most of the contemporary poets, viz. Hâtim Kâshî (No. 961 above), Maulânâ Wahshî (Wahshî Bâfiqî, who died A.H. 991 or 992=A.D. 1583 or 1584, see Bodleian Cat., Nos. 1039–1042), and wrote besides a dîwân of ghazals, a mathnawî styled پیر وجوان, containing about 4000 baits, and a پیش آمد احوال (a kind of autobiography; as it seems), on fol. 363b.

1003. Mîr Ilâhî, a poet, on fol. 364a.

1004 and 1005. Bahârî and Hasan Wahmî, two other poets, on fol. 364a.

Sâwa, on fol. 364a:

1006. Shaikh 'Uthmân Sâwajî, died A.H. 695 (A.D. 1296), in the reign of Ghâzânkhân (who died A.H. 703=A.D. 1304), on fol. 364b.

1007. Ustâd-albashar 'akl-i-hâdî 'ashar (the eleventh reason) Khwâjah-Nasîr-aldîn Abû Ja'far Muhammad bin Hasan (according to Rieu ii. p. 441, Muhammad bin Muhammad bin Hasan), the great scholar who is usually known as Nasîr-aldîn Tûsî, because, although his family originally belonged to Sâwa, he himself was born in Tûs, the eleventh of Jumâdâ-alawwal, A.H. 597 (A.D. 1201, Feb. 17), and was 9 years and 5 months old, when Fakhr-aldîn Râzî (the great theologian who was born A.H. 544=A.D. 1150) died, A.H. 606 (A.D. 1210). In philosophy he was the pupil of Farîd-aldîn Dâmâd, whose teacher had been Sadr-aldîn Sarakhsî, who himself enjoyed the tuition of Bahmanyâr, a direct pupil of Abû 'Alî Ibn Sînâ. In Kuhistân, where he stayed for some time, he enjoyed the favour of the Ismâ'îlî governor Nâsir-aldîn Muhtasham (in the time of the 'Abbâsîde Khalîf Musta'sim, A.H. 640–656=A.D. 1242–1258), at whose request he wrote his اخلاق ناصری. An Arabic kasîdah in praise of Hulagu, which he sent to Baghdâd, and which Ibn 'Alqamî, the Khalîf's wazîr, returned to Muhammad (died A.H. 655=A.D. 1257) with perfidious [illegible] against Nasîr-aldîn, was the cause of the [illegible] till A.H. 654 (A.D. 1256), when he was [illegible] by Hulagûkhân and became the favourite of the Khalîf's rival. It is said by some, that at [illegible] the Khalîf Musta'sim was [illegible]. He died the 18th of Dhû-alhijjah, A.H. [illegible] (A.D. [illegible]), 77 years, 7 months, and [illegible] in Baghdâd. As his principal works, اخلاق ناصری, are mentioned here: شرح [illegible] commentary on Ibn Sînâ's الاشارات [illegible] A.H. 644=A.D. 1246, 1247, see [illegible] fo. 133b), تجرید (i.e. تجرید القواعد [illegible] تجرید العقائد, sometimes also styled [illegible], see Loth, ib. p. 106a), زبدة, نقد محصل, زیج خانی, تذکرهٔ در حکمت (usually styled زیج ایلخانی, see Bodleian Cat., No. 1513), مغیثیه, اوصاف الاشراف, (on Sûfîsm), and تنسوق نامهٔ ایلخانی; he also composed Persian poetry, on fol. 364b.

1008. Khwâjah Salmân, son of Khwâjah 'Alâ-aldîn Muhammad, and renowned as an epic and lyric poet, flourished under the Îlkânî rulers, especially under Sultân Uwais Îlkânî (A.H. 757–776=A.D. 1356–1374), and retired from the world at the end of his life. According to Jâmî's statement in the Bahâristân, he was a clever imitator of earlier kasîdah-writers, especially of Kamâl Isma'îl (see No. 870 above). He composed a dîwân and two mathnawîs: جمشید و خورشید and فراق نامه, on fol. 365b.

1009. Muntakhab-aldîn, likewise a poet, on fol. 366b.

1010. Kâdî Masîh-aldîn (in the following copy wrongly spelt Shaikh-aldîn) 'Îsâ, the minister and teacher of Sultân Ya'kûb (see No. 991 above), who complied with all orders the Kâdî gave; for instance, when once the Sultân for the reception of the envoys of Egypt and Rûm in Tabrîz had put on a gold-embroidered garment and seated himself on the throne, the Kâdî entering the majlis and perceiving that dress, declared in the presence of the whole assembly, that it was not lawful for men to dress in such a way, and requested his attendant, Sirâj-aldîn, to remove that garment from the Sultân's shoulders; the latter submitted to this ruling and showed no resentment. But immediately after Sultân Ya'kûb's death, A.H. 896 (A.D. 1491), he was put to death by order of the Amîr-alumarâ, Sûfî Khalîl. Some poetical specimens of the Kâdî are quoted here, on fol. 367a.

1011. Tarîkî, a poet who lived for about fifteen years at Akbar's court; then he got permission to perform the pilgrimage, and soon after died, on fol. 367b.

1012. Sarfî, poet and ta'rîkh-writer, went a couple of years before the composition of this book from the Dakhan to Lâhûr and composed a kasîdah in praise of Akbar; but since he found no opportunity to deliver it to the Sultân, he returned to the Dakhan, went on a pilgrimage to Makkah and died there; he left a dîwân, on fol. 367b.

1013. Maksadî, wrote, like the following two, some clever poetry, on fol. 368a.

1014. 'Ahdî, on fol. 368a.

1015. Harîfî (called in the following copy by mistake again Tarîkî), on fol. 368a.

Hamadân, on fol. 368b:

1016. Khwâjah Yûsuf Hamadânî (i.e. Yûsuf bin Ayyûb, the great Shaikh, Safînat-alauliyâ, No. 73), enjoyed in Baghdâd the tuition of Shaikh Abû Ishak Shîrâzî; he died A.H. 565 (جمس و ستین وخمسمائه =A.D. 1169, 1170; in the Safînat-alauliyâ, A.H. 535, in the Majma'-alauliyâ, 7th bâb, A.H. 555), on the way from Harât to Marw, and was buried in Marw, on fol. 368b.

1017. Abû-alfadâ'il (according to others Abû-al-ma'âlî, see Rieu i. p. 411) 'Abdallâh bin Muhammad al-Miyânjî, with the honorary epithet of 'Ain-alkudât (Safînat-alauliyâ, No. 307), the great mystic Shaikh, who was put to death by order of Kiwâm-aldîn Abû-alkâsim Darguzînî, the wazîr of Sultân Sanjar, A.H. 533 (A.D. 1138, 1139). He excelled by his unrivalled works on Sûfîsm (کشف حقائق و شرح دقائق; one of

these in Persian mixed with Arabic is described in the Bodleian Cat., No. 1247, under the title of زبدة الحقائق في كشف الدقائق; his correspondence is noticed in Rieu, loc. cit.); he also wrote occasionally Persian poetry, on fol. 368b.

1018. Shaikh Fakhr-aldîn Ibrâhîm, known as 'Irâḳî (Safînat-alauliyâ, No. 153), the great Ṣûfic Shaikh and mystic poet, who went at an early age to India and enjoyed in Multân the tuition of Shaikh Bahâ-aldîn Zakariyyâ (died A. H. 666=A. D. 1267, see Safînat-alauliyâ, No. 152), with whom he stayed twenty-five years. He married his daughter (by whom he had a son, Kabîr-aldîn) and became finally his Khalîfah; after his death he performed the pilgrimage and afterwards went to Rûm (Asia Minor), where he became the pupil of Shaikh Ṣadr-aldîn Ḳûniyawî (Safînat-alauliyâ, No. 61, died A. H. 672=A. D. 1273, 1274), in consequence of whose lectures he composed his well-known لمعات (see Bodleian Cat., Nos. 1251–1254). Mu'in-aldîn Parwâna, the governor of Rûm, put himself under Fakhr-aldîn 'Irâḳî's spiritual guidance. After Mu'in-aldîn's death (in A. H. 677=A. D. 1278, 1279, see Rieu ii. p. 594a) he went to Egypt, where he was appointed Shaikh-alshuyûkh, and afterwards to Syria. In Damascus he stayed some time with his son Kabîr-aldîn, who had come from Multân to benefit by his father's spiritual advice, and died A. H. 688=A. D. 1289 (others give the wrong date of 707), his dîwân is still extant, on fol. 369b.

1019. Amîr Sayyid 'Alî bin Shihâb-aldîn bin Muhammad, was first a disciple of Shaikh Sharaf-aldîn Mahmûd bin 'Abdallâh of Mazdaḳân (in the province of Râi) and afterwards of Shaikh Taki-aldîn 'Alî Dûstî after whose death he went back to his first Pîr, among his works are mentioned here: كتاب اسرار السقط (so in the following copy: here كتاب الاسرار السقوط), correctly كتاب اسرار السُقط), شرح اسماء الله, شرح فصوص الحكم (commentary on Ibn 'Arabî's well-known work), شرح قصيدة خمريّة فارضيّة (commentary on Ibn Fârid's wine-ḳaṣîdah, with its proper title, مشارب الاذواق, see G. Flügel iii p. 419), and دخيرة الملوك (see Bodleian Cat., Nos. 1451–1453); he also composed Persian poetry. He died A. H. 786 (in Dhû-alhijjah=A. D. 1385, January) in Kâbul and was buried in Khuttilân, on fol. 371a.

1020. Abûbakr, on fol. 371b.

1021. Shaikh Abû Barakah, contemporary with 'Ain-alḳuḍât (No. 1017), on fol. 371b.

1022. Abû 'Abdallâh حاوه بارد (?) Ṣûfî, contemporary with Abûbakr Daḳḳâḳ (who died A. H. 290=A. D. 903, Safînat-alauliyâ, No. 198), on fol. 371b.

1023. Aḥnaf, on fol. 371b.

1024. Shaikh Ḥâfiẓ Abû-al'ulâ Ḥasan bin Aḥmad 'Aṭṭâr, mentioned by Khâḳânî in his تحفة العراقين, on fol. 371b.

1025. Badî' of Hamadân, on fol. 372a.

1026. Abû-alḥusain bin 'al-Haḍim, author of the لهجة الاسد, on fol. 372a.

1027. Ziyâd-alkabîr, on fol. 372a.

1028. Kahmas, on fol. 372a.

1029. Abû Ḥâfiẓ (in the following copy simply Ḥâfiẓ) Tamîmî, a great traditionist, on fol. 372a.

1030. Sarûḳ bin alakhda', on fol. 372a.

1031. Abû-alfaḍl Ja'far bin 'Alî al-Iskandarânî, traditionist and famous for his fatwâs, on fol. 372a.

1032. Al'amîd alajall Sa'd-aldaulah Mas'ûd bin Sa'd bin Salmân, the famous poet who went in early youth with his father to Ghazna and rose to high rank at the court of the Ghaznawides; the following bait from one of his ḳaṣîdas is quoted here (as a counter-proof to the two verses cited in Rieu ii. p. 548) to show that he was really a native of Hamadân and not of Ghazna:

گر دل بطمع بستم شعرست صناعت
ور احمقی کردم اصل از همدانست

He became a great favourite of prince Saif-aldîn Mahmûd, the son of Sulṭân Ibrâhîm (see No. 181), in whose praise he wrote many ḳaṣîdas; but when the former became suspected of hostile intentions against his father and was arrested, Mas'ûd bin Sa'd bin Salmân was, as his alleged accomplice, imprisoned too, in the fortress of Nâi, A. H. 472 (A. D. 1079, 1080), not 572, as is here wrongly stated both in this and the following copy. He was released, after a very long captivity, under Sulṭân Mas'ûd III. The date of his death is not given here (it was probably A. H. 525=A. D. 1131, see Bodleian Cat., No. 526); he was a contemporary and disciple of Abû-alfaraj Rûnî (see Bodleian Cat., No. 523), whom he frequently praises in his poems, and left besides his Persian dîwân one in Arabic and one in Hindî or Hindûstânî; comp. A. Sprenger's article on 'Early Hindústány Poetry' in the Journal of the Asiat. Soc. of Bengal, vol. 22, pp. 442–444, on fol. 372a.

1033. Abû Sa'd (in the following copy Abû Sa'îd) bin Mas'ûd bin Sa'd bin Salmân, son of the preceding poet, was versed in poetry too and flourished under Sulṭân Bahrâmshâh (see No. 181), on fol. 376b.

1034. Alajall alkâfî Ẓafar-aldîn, a poet of the reign of Sulṭân Malikshâh (A. H. 465–485=A. D. 1072–1092); his dîwân is not extant, on fol. 376b.

1035. Athîr-aldîn Aumânî (Aumân is a village in the district of A'lam which belongs to Hamadân); before Hulâgû conquered Baghdâd he was a companion of Sulaimânshâh, one of the lieutenants of the last Khalîf Al-Musta'ṣim, and wrote panegyrics in his honour; in his later years he wrote a cutting satire on the Ḳâḍî of Hamadân, Majd-aldîn Ṭawîl; he also exchanged poetical epistles with Kamâl-aldîn Isma'îl (see No. 879), on fol. 377a.

1036. Hibat-allâh (in the following copy Haibat) bin Ibrâhîm, a poet, about whose lifetime nothing is known, on fol. 378b.

1037. Mîr Mughîth Mahwî, a great rubâ'î-writer (died A. H. 1016=A. D. 1607, 1608, see Rieu ii. p. 738), on fol. 378b.

1038. Damîrî, the son of Ḥairânî (not to be confounded with Damîrî of Iṣfahân, see No. 896), who was the author of the following mathnawîs: ناهيد وبهرام, شمع و پروانه, and آسمان و زمين, on fol. 379b.

1039. Halâkî, author of a dîwân; was in his earlier

years attached to Sulṭân Ḥusain Mirzâ, the son of Bahrâm Mirzâ (Bahrâm Mirzâ was the fourth son of Shâh Ismâ'îl I Ṣafawî, and died A.H. 956=A.D. 1549, see Rieu i. p. 104b, or according to Beale, Oriental Biogr. Dict., p. 66a, A.H. 957=A.D. 1550), on fol. 379b.

1040. Rashkî, a poet who was so far reduced in his circumstances that at last he had to take the place of a night-watchman (عسس), the most despised of all occupations, in Tabrîz, and was eventually killed there, on fol. 380a.

1041. Khwâjah Âkâ Mîr (was wazîr under Shâh Ṭahmâsp, according to Taḳî Kâshî); one of his rubâ'îs is quoted here, on fol. 380a.

1042. 'Abd-alghanî, merchant and poet, visited India, on fol. 380a.

1043. Malikî of Sarkân, a poet (died, according to Taḳî Kâshî, A.H. 1004=A.D. 1595, 1596), on fol. 380b

1044. Kaiṣarî, a poet, on fol. 381a.

1045. Sharârî, Halâkî's nephew, came to India in the very year when this work was written, spent a short time at the court, and then became a dervish, on fol. 381a.

1046. Bazmî, on fol. 381a.

1047. Ḥaidarî, a poet who was for some time attached to Mîr Muḥammadkhân Anka (that is, either Shams-aldîn Muḥammad Ankakhân, with the honorary title of A'ẓamkhân, who was assassinated A.H. 969=A.D. 1562, or his brother Mîr Muḥammadkhân, see Nos. 351 and 352 above), but returned to his native country after his patron's death and died there, on fol. 381a.

1048. Mashrabî, a poet, on fol. 381a.

1049. Panâhî, a clever imitator in poetry, on fol. 381a.

Rai, on fol. 381a, and *Ṭahrân*, on fol. 382b:

1050. Shaikh-al'ârifîn Abû Zakariyyâ Yaḥyâ bin Ma'âdh (i.e. Yaḥyâ bin Ma'âdh Râzî, see Safînat-alauliyâ, No. 183), contemporary with Junaid (Safînat-alauliyâ, No. 29); he went from Rai to Balkh and Harât, on fol. 383a.

1051. Shâhbâz-i-Kaunain (the royal falcon of the two worlds) Ḳuṭb-i-wakt Yûsuf bin al-Ḥusain (usually called Yûsuf bin Ḥusain Râzî, see Safînat-alauliyâ, No. 208), a pupil of Dhû-alnûn (No. 449) and contemporary with Abû 'Uthmân Ḥîrî (Safînat-alauliyâ, No. 205); his death is fixed here in A.H. 258 (A.D. 872) instead of the usual date, A.H. 303 or 304 (A.D. 915–917), on fol. 383b.

1052. Shaikh Najm-aldîn Dâya (Safînat-alauliyâ, No. 128), a pupil of Shaikh Majd-aldîn Baghdâdî (Safînat-alauliyâ, No. 125); during the invasion of the Moghuls he fled from Khwârizm to Rûm and spent some time there in the companionship of Jalâl-aldîn Rûmî and Shaikh Ṣadr-aldîn Ḳûniyawî (see No. 1018); he died A.H. 654 (A.D. 1256) and was buried in Baghdâd. His two chief works on Ṣûfism are مرصاد العباد (see Bodleian Cat., No. 1248) and تفسير بحر الحقائق; he also composed Persian poetry, on fol. 384a.

1053. Abûbakr Bahlî (بحلى ?), contemporary with Shaikh Bundâr Ṣairafî (see above; No. 170, and Safînat-alauliyâ, Nos. 250 and 252); two of his rubâ'îs are quoted in the مرصاد العباد (see the preceding Shaikh), on fol. 384b.

1054. Shaikh Abûbakr, on fol. 384b.

1055. Shaikh Abû-alḳâsim, on fol. 384b.

1056. Abû 'Abdallâh bin Ḥaddâd, on fol. 384b.

1057. 'Abdallâh bin 'Abd-alraḥmân, on fol. 384b.

1058. 'Abdallâh bin Muḥammad Kharrâz (the shoemaker), who lived many years in Makkah; he was a contemporary of Shaikh Yûsuf bin Ḥusain Râzî (No. 1051), on fol. 384b.

1059. Shaikh Dhar'ah (ذرعه, in the following copy درعه), on fol. 384b.

1060. Abû Muḥammad 'Abd-alraḥmân bin Abî Ḥâtim Ḥanṭalî (حنطلى or rather Ḥanẓalî حنظلى), who was born A.H. 240 and died A.H. 327 (A.D. 854–939), see Barbier de Meynard, Dictionnaire géogr., pp. 278 and 279, on fol. 384b.

1061. Abû Dhar'ah (in the following copy again درعه) 'Abdallâh ibn 'Abd-alkarîm alḳuraishî, on fol. 385a.

1062. Abû Mas'ûd Aḥmad bin al-Furât (الفرات), a great traditionist, died A.H. 258 (A.D. 872), on fol. 385a.

1063. Ṣâḥib Kâfî Ismâ'îl bin 'Ibâd (or 'Ubâd), a man of the sword and pen, was first wazîr of Mu'ayyid-aldaulah bin Ruku-aldaulah Ḥasan, the Buyide Amîr of Rai and Iṣfahân (reigned A.H. 366–373=A.D. 976–983), and after his death of Fakhr-aldaulah; he died A.H. 385 (A.D. 995) or A.H. 390 (A.D. 1000; this latter date however cannot be right, as Fakhr-aldaulah, who died A.H. 387=A.D. 997, is represented here as having been present at the death-bed of his wazîr) and was buried in Iṣfahân; he wrote clever Arabic verses, on fol. 385a.

1064. Iftikhâr-al'ulamâ almutakallimîn Imâm Fakhr-aldîn, that is, Abû 'Abdallâh Muḥammad bin 'Umar bin Ḥusain alḳuraishî altamîmî albakrî, born A.H. 543 or 544 (A.D. 1148, 1149) in Rai, studied first under his father, after whose death he repaired to Khwârizm and later on to Transoxania, continually engaged in learned disputations; he died in Harât A.H. 606 (A.D. 1209, 1210). Among his numerous works there are mentioned here: التفسير الكبير (properly styled مفاتيح الغيب and completed A.H. 602=A.D. 1205, 1206, see Loth, Arabic MSS., p. 13b), مطالب عليّه, نهاية العقول, كتاب الاربعين (with its full title كتاب الاربعين فى اصول الدين), محصل (probably a mistake for المحصول, or principles of jurisprudence, see Loth, loc. cit., p. 73a), مباحث مشرق, كتاب البيان و البرهان (or, as the following copy reads, probably more correctly مباحث مشرقيّة), مباحث عماديّة, تذهيب الدلائل, عيون المسائل, كتاب تحصيل الحقّ, اجوبة المسائل التجاريّة, ارشاد النظائر, الزبدة, معالم, ملخّص (in the following copy تلخيص), شرح اشارات (i.e. شرح الاشارات, a commentary on Ibn Sînâ's الاشارات والتنبيهات, see Loth, loc. cit., p. 133b), شرح عين الحكمة (correctly in the following copy شرح عيون الحكمة, a commentary on Ibn Sînâ's work on physics and metaphysics, عيون الحكمة, parts ii and iii, ib., p. 133a), شرح اسماء الله, شرح مفصّل, كليّات قانون, etc. (all of these are Arabic works; the well-known Persian encyclopædia by the same author, حدائق الانوار فى حقائق الاسرار, composed A.H. 574=A.D. 1179, see Bodleian Cat., Nos. 1481 and 1482; is

not mentioned here). He also wrote occasionally Persian poetry, especially rubâ'is and kit'as, on fol. 386a.

1065. Muhammad bin Zakariyyâ Râzî, the great physician, and author of the كتاب الحاوى, the كتاب الجامع, the كتاب الاقطاب, and the كفاية منصور (or كفاية منصورى) which was dedicated to Abû Sâlih Mansûr bin Ishâk, the nephew of Amîr Isma'îl Sâmânî (A. H. 279–295 = A. D. 892–907), who appointed him governor of Rai, when he himself went into the 'Irâk to repulse Muhammad bin Hârûn, who had taken possession of Tabaristân. According to others, the work in question was dedicated to Abû Sâlih Mansûr bin Nûh bin Nasr bin Isma'îl (a suggestion which is scarcely possible, as this Mansûr ruled A. H. 350–366 = A. D. 961–976, and Muhammad bin Zakariyyâ died A. H. 311 or 320 = A. D. 923 or 932). Muhammad devoted himself originally to musical studies, but exchanged them afterwards for medical ones, which he pursued chiefly under the guidance of Hakîm Abû-alhasan 'Alî bin Zain altabarî, the author of the فردوس الحكمة, on fol. 387a.

1066. Abû Bashar Muhammad bin Ahmad bin Hammâd, Ansârî Râzî Daulâbî (Daulâb is a village in the district of Rai, adjoining Tabarân, other places of the same name are found, as is pointed out here (a) in Yaman, usually called سوق العرج, (b) near Tâ'if, with which the poet 'Abdallâh bin 'Umar bin 'Uthmân is connected, (c) between Makkah and Madînah, (d) in Ahwâz, (e) a quarter of Baghdâd), a great traditionist and writer of ta'rikhs on the birth and death of renowned scholars, he died A. H. 320 (A. D. 932), on fol. 387b.

1067. Afdal-almutakaddimîn Abû Zaid (in the index of this and the text of the following copy Abû Yazîd) Muhammad al-'Adâ'irî (عصائرى; in the following copy 'Asâ'irî عصائرى); or, as others spell the name (and that is undoubtedly correct, see Âtashkada, No. 452, Bodleian Cat., col. 278), Ghadâ'irî (غصائرى, because his father was a كاسه‌گر = غصائر, i. e. a potter), the prince of the poets of 'Irâk and panegyrist of Sultân Mahmûd of Ghazna; he also wrote kasîdas and kit'as in honour of the house of 'Alî, on fol. 388a.

1068. Pindâr of Rai, favourite and panegyrist of Majd-aldaulah Abû Tâlib bin Fakhr-aldaulah Dailamî (the ruler of Isfahân and Rai, with the name of Rustam, who succeeded his father Fakhr-aldaulah Abû-alhasan 'Alî A. H. 387 = A. D. 997, and was deposed by Sultân Mahmûd of Ghazna A. H. 420 = A. D. 1029); he also wrote kasîdas in honour of the wazîr Sâhib Isma'îl bin 'Ibâd (No 1063), who had brought him up and shown him great kindness, on fol. 388b.

1069. Amîlah-alshu'arâ 'Imâdî alshahriyârî, who according to some authorities is identical with 'Imâdî Ghaznawî, the only one whom 'Aufî mentions in his tadhkirah, but of whom he quotes poetical specimens which in some of the most reliable copies are ascribed to 'Imâdî Shahriyârî (Shahriyâr is one of the bulûkât or districts of Râi); others maintain that the two poets were different persons (see about this question Butkhâna, No. 35, Bodleian Cat., col. 200; Rieu ii. p. 557, and A. Sprenger, Catal., p. 439). 'Imâdî Shahriyârî, according to the allusions made in his own poems, of which about 2000 baits have been preserved, flourished under Sultân Tughrul III Saljûkî (A. H. 571–590 = A. D. 1176–1194), whom he has eulogised in several kasîdas, on fol. 389a.

1070. Imâm-alajall 'Alâ-aldîn Khuwârî (Khuwâr is situated in the province of Rai), wrote a few verses, on fol. 391b.

1071. Malik-alkalâm Fadl-allâh alkhuwârî, contemporary with the Khwârizmshâh Tukush (A. H. 568–596 = A. D. 1172, 1173–1200); he composed occasionally poetry, on fol. 391b.

1072. Mafkhar-alshu'arâ Abû-almafâkhir, a poet of the time of Sultân Mas'ûd bin Muhammad bin Malikshâh (A. H 529–547 = A. D. 1134–1152); according to Barbier de Meynard, Dictionnaire géogr., p. 213, he also was born in Khuwâr, on fol. 392a.

1073. Ashraf-alshu'arâ Badr-aldîn alkiwâmî Râzî, a poet of the Saljûks (as 'Aufî states), who derived his takhallus from Kiwâm-aldîn Tughrâ'î, to whom he was closely attached; his poetical compositions are very rare now, on fol. 392a.

1074. Mas'ûd Râzî, a panegyrist of Sultân Mas'ûd of Ghazna (A. H. 421–432 = A. D. 1030–1040), on fol. 393a.

1075. Dihkhudâi Abû-alma'âlî, a panegyrist of the Saljûks, whose dîwân is no longer extant, on fol. 393b.

1076. Maulânâ Kutb-aldîn, under Sultân Abû Sa'îd Bahâdurkhân Îlkhânî (A. H. 716–736 = A. D 1316–1335), author of the شرح شمسيه, which he dedicated to the wazîr Khwâjah Ghiyâth-aldîn Muhammad (see No. 940), the son of Khwâjah Rashîd (the author of the جامع التواريخ, see No. 17 in this Cat.), on fol. 394b.

1077. Sayyid Muhammad Nûrbakhsh, came at an early age to Rai and settled in a village close by, where he rose to great influence and obtained many pupils and adherents, on fol. 394b.

1078. Sayyid Ja'far, eldest son of the preceding Sayyid, came to Harât under Sultân Husain Mirzâ, where the Amîrs and other prominent men tried to retain him by the offer of splendid presents; but he refused and went to 'Arabistân, where he spent the remainder of his life in pious meditations; he also wrote occasionally poetry, on fol. 394b.

1079. Shâh Kâsim, another son of Muhammad Nûrbakhsh, went likewise under Sultân Husain Mirzâ to Khurâsân and found favour with that monarch; after some time he got permission to return to his native place, where he was greatly honoured by Shâh Isma'îl Safawî. He had two sons, Shâh Shams-aldîn and Shâh Bahâ-aldaulah, on fol. 394b.

1080. Shâh Bahâ-aldaulah, son of Shâh Kâsim, went first to Harât and became a favourite of Sultân Husain Mirzâ, after whose death he entered the service of Shâh Isma'îl Safawî, on fol. 395a.

1081. Shâh Kiwâm-aldîn Muhammad, son of Shâh Shams-aldîn ibn Shâh Kâsim (No. 1079), who rose to great spiritual renown and attracted many disciples, which by degrees made him haughty and overbearing; it was at his instigation that the poet Umîdî of Rai was murdered (this event must have happened shortly

before Shâh Isma'îl's death and Ṭahmâsp's accession, see No. 1112 below, and also Rieu iii. p. 1091[a], where the exact month is given in which the murder was perpetrated, viz. Rabî' I, A.H. 930=A.D. 1524, Jan. to Febr.). Immediately after Ṭahmâsp's accession Shâh Ḳiwâm-aldîn was brought in chains to Ḳazwîn, the capital of the Ṣafawî dynasty at that time, and remained a prisoner in one of the fortresses to the end of his life; he wrote occasionally poetry, on fol. 395[a].

1082. Shâh Ṣafî-aldîn Muḥammad, brother of Shâh Ḳiwâm-aldîn, author of a dîwân of about 1000 baits, on fol. 395[b].

1083. Shâh Ḳâsim bin Shâh Ḳiwâm-aldîn, who settled in Ṭurusht after the calamity that had befallen his father; he excelled in epistolography, as an epistle proves which he sent to Mîr Ghiyâth-aldîn Muḥammad the Mîr Mirân of Yazd, on fol. 396[a].

1084. Amîr Sayyid Muḥammad, son of the preceding Shâh Ḳâsim, a poet, died young, on fol. 396[b].

1085. Amîr Shâh Riḍâ, also related to the Nûrbakhshî family, was a great chess-player, and wrote occasionally poetry, on fol. 396[b].

1086. Fikrî, related to the same family, went to the Dakhan in the time of Shâh Ṭâhir (Shâh Ṭâhir Ḥusainî Khwândî, on whose adventurous life compare Rieu i. p. 395, he died in Aḥmadnagar A.H. 952, 953 or 956=A.D. 1545, 1546 or 1549), he wrote occasionally poetry, on fol. 396[b].

1087. Ḳâḍî Muḥammad, one of the Sayyids of Warâmîn (a little town in the province of Rai), was afterwards in the service of the Ṣafawî Sulṭâns, he was a great ta'rîkh-writer and composed at the request of Shâh Ṭahmâsp a clever chronogram on the conversion of 'Îsâkhân, the son of Lawand Gurjî, to Islâmism by that monarch, A.H. 967 (A.D. 1559, 1560), the date being expressed by the hemistich عیسی لوند شد مسلمان از صدو, on fol. 397[a].

1088. Ḳâḍî 'Aṭâ-allâh, the brother of the preceding Ḳâḍî, also renowned by ta'rîkhs; two of the best known are on the peace concluded between Shâh Ṭahmâsp and the Turks, A.H. 969 (A.D. 1561, 1562), expressed by the words الصلح خیر, and on the removal of the prime-minister Amîr Naḳî (in the following copy Taḳî) -aldîn Muḥammad Ṣadr from his post in consequence of illness or infirmity (علّت), skilfully worded in this way:

اگر تاریخ عزلش خواهی از من
بروں کن از شریعت حرف علّت

(the حرف علّت is the weak letter ی, by the removal of which from the middle of the word شریعت the date A.H. 970=A.D. 1562, 1563, is obtained), on fol. 397[b].

1089. Ḳâḍî 'Abdallâh, eldest son of Ḳâḍî Muḥammad (No. 1087), lived some time at Shîrâz, but returned afterwards to his native place and lived there as a very successful dihkân or landed proprietor; he was a good poet and musician, on fol. 397[b].

1090. Ḳâḍî Sadîd, another son of Ḳâḍî Muḥammad, on fol. 397[b].

1091. Mîr Rukn-aldîn, a poet, on fol. 397[b].

1092. Mîr Muḥammad Ḳâsim, a poet, who was for some time a companion of Âṣafḳhân (probably the same who continued the تاریخ الفی, see Nos. 116–118 in this Cat.), on fol. 398[a].

1093. Ḳâḍî 'Ahdî, a rubâ'î of whom is quoted here, on fol. 398[b].

1094. Amîr 'Inâyat-allâh, one of the superintendents or overseers (متولّی) of the sepulchre or holy shrine of the Imâmzâda 'Abd-al'aẓîm, whose father Ḥasan bin Zaid bin Imâm Ḥasan (bin 'Alî bin Abû Ṭâlib the fourth Khalîf) had first been Amîr of Madînah, had then exercised his sway in Ṭabaristân for some time conjointly with his brother Isma'îl (usually called Dâ'î alkabîr or Dâ'î alawwal, the great or first missionary), and finally went to Rai, where he died. 'Inâyat-allâh wrote occasionally poetry, on fol. 398[b].

1095. Amîr 'Alîshâh, son of the preceding Amîr, wrote likewise verses, on fol. 398[b].

1096. Amîr Nûr-allâh, also one of the overseers of that shrine, and an occasional poet, on fol. 399[a].

1097. Amîr Ẓahîr-aldîn Ibrâhîm, a prominent member of the same body of mutawallis or overseers of 'Abd-al'aẓîm's shrine, used as poet the takhallus Wasfî (in the following copy Waḍ'î), on fol. 399[a].

1098. Amîr Majd-aldîn Isma'îl, son of the preceding Amîr, used Majdî as takhallus in his poetry, on fol. 399[a].

1099. Shaikh Shihâb-aldîn 'Alî, one of the superintendents or overseers of the shrine of the Imâmzâda Abû-alḥasan, one of the descendants of the seventh Imâm Mûsâ Kâẓim, in Andarmân (a village in the district of Rai), he wrote occasionally verses, on fol. 399[a].

1100. Shaikh Abû-alḳâsim, son of the preceding Shaikh, likewise an occasional poet, on fol. 399[b].

1101. Âḳâ Ghiyâth, son of the preceding Shaikh, died very young, on fol. 399[b].

1102. Ḳâḍî Mas'ûd, son of Ḳâḍî 'Abdallâh, who had come from Ḳazwîn to Rai and obtained the ḳâḍîship of that district, after his father's death he succeeded him in his office, he is the author of a work on epistolography, styled دستور قاضی, and also wrote occasionally poetry; he had nine renowned sons in Ṭahrân, on fol. 399[b].

1103. Ḳâḍîbeg, the eldest of Ḳâḍî Mas'ûd's sons whilst in Îrân, he was a favourite of Shâh Ṭahmâsp; afterwards he went to Aḥmadnagar in the Dakhan and rose to the rank of a wakîl; when deposed from his office he set out on his return journey to his native place, but only reached Lâr, where he died, on fol. 400[a].

1104. Amîr 'Abd-alḳâdir, another of Ḳâḍî Mas'ûd's sons, was under Shâh Ṭahmâsp five years ḳâḍî of Tabrîz; A.H. 989 (A.D. 1581) he was killed in Rai (the ta'rîkh on his death, however, viz. آه شهید میر عبد القادر, gives A.H. 987=A.D. 1579), on fol. 400[a].

1105. Amîr Mu'izz-aldîn Malik, a third son of Ḳâḍî Mas'ûd and his successor in office, on fol. 400[a].

1106. Amîr Tâj-aldîn Ḥasan, a fourth son of Ḳâḍî Mas'ûd, studied first in Shîrâz under Mîrzâ Jân (i.e. Ḥabîb-allâh Shîrâzî, who died A.H. 994=A.D. 1586), afterwards in Karbalâ and Najaf under Maulânâ Aḥmad Ardabîlî; he afterwards returned to his native town; he is the author of a حاشیهٔ مطالع (glosses on the مطالع الانوار on logic by Maḥmûd bin Abûbakr Urmawî, who died A.H. 682=A.D. 1283, 1284, a work

on which also Mirzâ Jân, Tâj-aldîn's teacher, has exercised his ingenuity, see Loth, Arabic MSS., p. 145[a]) and of glosses on the اصول or dogmas (حاشیهٔ بر علم اصول), on fol. 400[b].

1107. Amîr Ja'far, a fifth son of Ḳâḍî Mas'ûd and likewise a pupil of Mirzâ Jânî; he excelled particularly in the art of divination, called جفر, on fol. 400[b].

1108. Amîr Ḳâḍî, a sixth son of Ḳâḍî Mas'ûd, went to India and entered Akbar's service; but as his career was not prosperous, he left for the Dakhan, where his eldest brother (No. 1103) occupied for some time a high position. Unsuccessful even there he returned to his native country; he was a clever poet, on fol. 400[b].

1109. Amîr Zain-al'âbidîn, a seventh son of Ḳâḍî Mas'ûd, wrote likewise now and then poetry, on fol. 401[a].

1110. Amîr Shams-aldîn Alî, an eighth son of Ḳâḍî Mas'ûd, was an occasional poet too, on fol. 401[a].

1111. Mîr Abû Turâb, the ninth and youngest son of Ḳâḍî Mas'ûd, a clever poet, on fol. 401[a].

1112. Maulânâ Umidî, studied in Shîrâz, in A.H. 927 (A.D. 1521) he accompanied Dûrmishkhân to Harât, the capital of Khurâsân, and two years later he returned to Rai, where he soon after was murdered (see No. 1081 above); the ta'rîkh on his death by Maulânâ Nâmî, one of his pupils, as given here, represents the wrong date 925: آه از چون ناحق من آه, of Umidî's poems there are still extant seventeen kaṣîdas, three ghazals, a ساقی نامه, and some kit'as and rubâ'îs, on fol. 401[a].

1113. Khwâjah Muhammad Tâhir, Umidî's son, who also wrote occasionally poetry, on fol. 402[b].

1114. Khwâjah Muhammad Sharîf Hijrî (according to Ilâhî a nephew of Umidî, see A. Sprenger, Catal., p. 87), who went after his father's death to Khurâsân and became wazir of the governor of that country, Muḥammadkhân Sharaf Ughlu Takluû (here designated as Tâtâr Sulṭân Walad Muḥammadkhân Sharaf-aldîn Ughlu, who was appointed to that post in A.H. 941 = A.D. 1534, 1535, comp. Rieu i. p. 15[b]), he served in the same capacity Muḥammadkhân's son, and after the latter's death he entered Shâh Ṭahmâsp's service, first for seven years as wazir of Yazd, Abarḳûh, etc., and later on as wazir of Isfahân; the ta'rîkh of his death, composed by Ḍamîrî (of Isfahân), is: کردید یکی کم زملاذ وزرا (one to be deducted from the numerical value of ملاذ وزرا, which is 985 = A.H. 984, A.D. 1576, 1577), he left a dîwân, which the author of this book, however, had not seen; some specimens are quoted, on fol. 402[b].

1115. Khwâjah Ghiyâth-aldîn Muḥammad, son of the preceding wazir and poet, still alive at the time when this work was composed (he was the father of the famous Nûrjahân, and under the title of I'timâd-aldaulah wazir of the emperor Jahângîr), on fol. 403[a].

1116. Khwâjah Muḥammad Ṭâhir Wasîl, another son of Muḥammad Sharîf Hijrî, likewise alive at that time; he composed some good poetry, on fol. 403[b].

1117. Khwâjah Mirzâ Aḥmad, brother of Muḥammad Sharîf and father of the author of this work, Amîn Aḥmad Râzî; he was in great favour with Shâh Ṭahmâsp and for some years kalântar or prefect of Rai, on fol. 403[b].

1118. Khwâjah Khwâjagî, another brother of Muḥammad Sharîf, wrote occasionally poetry, for instance, a rubâ'î in honour of Asâdbeg Mustaufî Muḥammadkhân Sharaf-aldîn Ughlu (no doubt the same governor of Khurâsân mentioned above in No. 1114), on fol. 404[a].

1119. Khwâjah Shâpûr, son of Khwâjah Khwâjagî, a poet (who had first the takhallus Fâribî or Firibî, according to Taḳî Kâshî Ḳatîbî, and was a sister's son of Umidî, see Bodleian Cat., No. 1072); besides lyrical poetry he wrote mathnawîs, an extract from one of which, در صفت فرهاد (or, as the same passage is styled in the Bodleian MS., داستان کوه کوفتن فرهاد), belonging to an epopee شیرین و خسرو, is quoted here; his death, which of course is not recorded here, took place about the same time as that of his protector Âṣafkhân, i.e. in or shortly after A.H. 1021 (A.D. 1613); comp. also Ethé, Firdausî's Yûsuf und Zalîkhâ, in 'Verhandlungen des VII Internationalen Orientalisten-Congresses, Semitische Section,' Vienna, 1888, p. 32, on fol. 404[a].

1120. Khwâjah 'Abd-alridâ, a nephew of Muḥammad Sharîf, poet and ta'rîkh-writer; one of his ta'rîkhs is on the death of Shâh Ḳâsim (perhaps identical with No. 1083), expressed by وفات شاه قاسم (= A.H. 994, A.D. 1586), the other on the wedding of Maḥmûdbeg Nâmî, represented in this form: الهی عاقبت محمود گردان (= A.H. 992, A.D. 1584), on fol. 405[b].

1121. Khwâjah Muḥammad Riḍâ, son of the preceding 'Abd-alridâ, a poet, who died very young, on fol. 406[a].

1122. Khwâjah Muhammad Muḥsin, nephew of 'Abd-alridâ, a poet, on fol. 406[a].

1123. Khwâjah Nizâm-almulk, wrote occasionally poetry, on fol. 406[b].

1124. Khwâjah Ja'far, a good physician, writer of riddles and occasional poet, on fol. 406[b].

1125. Maulânâ Afḍal Nâṣirî, was attached to Umidî his whole lifetime and left a dîwân of ghazals, on fol. 407[a].

1126. Khwajah Hidâyat-allâh Musharraf (or Mushrif), a poet, who excelled in writing parodies to verses of the Shâhnâma, Laila and Majnûn, and other poems, on fol. 407[a].

1127. Mirzâ Muḥammad (in the following copy 'Alî), with the takhallus Khulkî, on fol. 407[a].

1128. Maulânâ Fahmî, had poetical contests with Maulânâ Sahmî of Bukhârâ; one of his kit'as, quoted here, refers to Mîr Bâḳir of Astarâbâd, on fol. 407[a].

1129. Maulânâ Muḥammad Sairî, a cousin of the preceding poet, on fol. 407[b].

1130. Maulânâ Ghafûrî, on fol. 407[b].

1131. Maulânâ Câcî (چاچی in the index, حاجی in the text; the following copy reads Ḥâjî), wrote occasionally poetry, like the two preceding Maulânâs, on fol. 407[b].

1132. Maulânâ Ḥisâbî, composer of well-measured verses, on fol. 407[b].

Damâwand, on fol. 407[b]:

1133. Amîr Ghiyâth-aldîn Muḥammad bin Amîr Yûsuf of Shakarâb (in the district of Damâwand), got his first instruction from his uncle Amîr Fakhr-aldîn,

later on he studied under Saif-aldîn Taftâzânî; in Sulṭân Ḥusain Mirzâ's reign he became master in one of the madrasas (of Harât); after that ruler's death he gained the favour of Muḥammad Khân Shaibânî (A.H. 906–916=A.D. 1500–1510), and when Shâh Isma'îl Ṣafawî conquered Harât, he made him ḳâḍî of Khurâsân. Ghiyâth-aldîn was treacherously arrested by Amîrkhân, the Amîr-almarâ of Khurâsân, and put to death, 56 years old, by his command A.H. 927=A.D. 1521 (one ta'rîḫ on his death is قتل بندگان میرك, another, by Khwâjah Ḍiyâ-aldîn Mîram, or, according to the following copy, Mîr, والله شهيد و هو يحيى الموتى, out of which و must be dropped in order to give the required date); as poet he used the takhalluṣ Khulḳî; he is the same Ghiyâth-aldîn, at whose request Khwândamîr composed the حبيب السير (comp. Rieu i. p. 98a), on fol. 408b.

1134. Maulânâ Sâ'il of Âh (in the district of Damâwand), he went in early youth to Hamadân and settled there for life; with the poet Ḥairatî (died A.H. 961=A.D. 1554) he had continual disputes and a continual rivalry in poetry, on fol. 408b.

1135. Maulânâ Saif-almulûk, originally of Damâwand, with the takhalluṣ Shujâ'î, a good poet and physician; in the latter capacity he attended Mîr Sayyid Muḥammad Jâmabâf (the distinguished Ṣûfî and rubâ'î-writer, see No. 639 above), on fol. 409a.

1136. Maulânâ Ḳurbî, a poet, on fol. 409b.

Simnân, on fol. 409b:

1137. Sakkâk, a companion of Shaikh Abû alḥasan Bûstî, on fol. 410a.

1138. Shaikh al-'Ârif Rukn-almillah wa aldîn 'Alâ-aldaulah (Safînat-alauliyâ, No. 132), the greatest Ṣûfic saint after Junaid; he was for some time in the service of the pâdishâh (i.e. Arghûnkhân, who reigned from A.H. 683 to A.H. 690=A.D 1284–1291), but soon gave up all worldly affairs and devoted himself exclusively to a devotee's life. On his return, A.H 689 (A.D. 1290), from the pilgrimage he went back to his native town; he died, 70 years old (other authorities give him 77), A.H. 736 (=A.D. 1336, not, as is wrongly stated here as well as in the following copy, A.H. 786), on fol. 410a

1139. Abû-albarakât Taḳî-aldîn 'Alî Dûstî, a companion and friend of 'Alâ-aldaulah, on fol. 410a.

1140. Khwâjah 'Imâd-aldîn Maṣ'ûd, was for some time wazîr of Timûr, on fol. 410b.

1141. Khwâjah Ghiyâth-aldîn Sâlâr, was president of the council under Timûr, on fol. 410b.

1142. Khwâjah Shams-aldîn 'Alî, one of Shâhrukh's wazîrs, on fol. 410b.

1143. Khwâjah Ḳuṭb-aldîn Ṭâ'ûs, was for some time wazîr under Mîrzâ Abû-alḳâsim Bâbar, the son of Baisunghar (A.H. 853–861=A.D. 1449–1457), and Sulṭân Abû Sa'îd (A.H. 854–873=A.D. 1450–1469), on fol. 410b.

1144. Khwâjah Niẓâm-aldîn Bakhtyâr, became wazîr in the first years of the reign of Sulṭân Ḥusain Mîrzâ (the successor of Abû Sa'îd), on fol. 410b.

1145. Najm-aldîn, author of a few verses, on fol. 410b.

1146. Amîr Yamanî (or Yaminî, as the index has), a poet, on fol. 410b.

1147. Amîr Sayyid 'Alî, was engaged in writing a history of the Dakhan at the time when this work was composed; he also made verses, on fol. 410b.

1148. Faribî, or Firibî, a poet, on fol. 410b.

Astarâbâd, on fol. 410b:

1149. Shams-almaʿâlî Ḳâbûs (i.e. Ḳâbûs bin Washmgîr, the ruler of Jurjân, A.H. 366–403=A.D. 976–1012), renowned by his Arabic and Persian writings; he wrote Persian verses and had poetical contests with Ustâd Abûbakr Khwârizmî; the best known among his prose-works is the كمال البلاغة, on fol. 411a.

1150. Abû Manṣûr Tha'âlibî, contemporary with Ḳâbûs and author of a work, styled سير الملوك, on fol. 411b.

1151. Amîr 'Unṣur-almaʿâlî Kaikâ'ûs bin Iskandar bin Ḳâbûs (the king of Ṭabaristân), author of the famous قابوس نامه (commenced A.H. 473 or 475=A.D. 1080–1083, comp. W. Pertsch, Berlin Cat., pp 302 and 303) and of Persian verses, on fol. 411b.

1152. Amîr-almuʿaẓẓam Nuṣrat-aldîn (in the index Naṣîr-aldîn) Kabûdjâma, rose to a high position under Sulṭân Tukush (the Khwârizmshâh A.H. 568–596=A.D. 1172–1200); he was at last denounced to his sovereign by his rivals and escaped death only by inducing those who arrested him, by means of rich gifts, to take him, before his execution, into the presence of the Shâh. There he succeeded by a clever impromptu poem in appeasing his anger, on fol. 412b.

1153. Alamîr alkabîr Fakhr-aldaulah Mas'ûd bin Nuṣrat-aldîn, son of Kabûdjâma, wrote Arabic and Persian poetry, on fol. 413a.

1154. Abû 'Alî Jurjânî, who gave a clever interpretation of the word بخل, stinginess (the ب=بلا, the خ=حسران, the ل=لوم), on fol. 413a.

1155. Shaikh Abû-alḳâsim Jurjânî, on fol. 413a.

1156 Sayyid alḥukamâ Sayyid Isma'îl (i.e Zain-aldîn Abû Ibrâhîm Isma'îl bin al Ḥasan bin Muḥammad bin Aḥmad, or bin Aḥmad bin Muḥammad, see Bodleian Cat., No. 1576 sq, and Rieu ii. pp. 466 sq. and 475 sq), the great physician and author of the ذخيرهٔ خوارزمشاهى, the كتاب اعراض (or اعراض الطبّ), here wrongly called an abridgment of the preceding work, the حفى علائى (which is the proper abridgment of the ذخيره), etc. These works are stated here to have been dedicated to Îl Arslân Khwârizmshâh (which is impossible, since that Shâh reigned A.H. 551–567=A.D. 1156–1172, and Sayyid Isma'îl died, according to the best authorities, A.H. 531=A.D. 1136, 1137; the correct name of the Shâh, in whose service he spent most of his time, is undoubtedly Ḳuṭb-aldîn Muḥammad Khwârizmshâh, who reigned A.H. 491–521=A.D. 1098–1127, and was the father of Atsiz bin Khwârizmshâh, A.H. 521–551=A.D. 1127–1156, for whom, when still heir-apparent, most of these works were written), on fol. 413a.

1157. Ḥakîm Bâlîth (باليث, in the following copy Bâlît (باليت), a poet who is said here to have been quoted in 'Aufî's tadhkirah (in the only extant copy of that work in the Sprenger Coll. in Berlin his name, however, is not found), on fol. 413a.

1158. Abû Dharâ'ah, one of the Sâmânide poets (Ethé, Rûdagî's Vorläufer, etc., No. 15), on fol. 413b.

1159. Fakhr-aldîn As'ad, the author of the epopee ويس و رامين (completed between A.H. 434 and 447=A.D. 1042–1055, see Bodleian Cat., No. 522; Zeitschrift

der D. M. G. xxiii. p. 375 sq.; edited in the Bibl. Indica), on fol. 413b.

1160. Lâmi'i, a poet, on fol. 414b.

1161. Faṣîḥî, the author of the romantic mathnawi وامق وعذرا, court-poet of Kaikâ'ûs (No. 1151), on fol. 414b.

1162. Amîr Sayyid Sharîf-aldîn 'Alî, was born A. H. 740 (A. D. 1339, 1340) in Ṭâghûn (طاغون) near Astarâbâd; became in A. H. 779 (A. D. 1377, 1378) acquainted with Shâh Shujâ' and was appointed professor in the Dâr-alshifâ or medical hospital of Shîrâz; he stayed there about ten years and wrote his Arabic glosses on the مطوّل (i.e. Sa'd-aldîn Taftâzânî's commentary on Jalâl-aldîn Muḥammad Ḳazwînî's تلخيص المفتاح, completed A. H. 748 = A. D. 1347, 1348, comp. Loth, Arabic MSS., p. 246). In A. H. 789 (A. D. 1387), when Timûr took possession of Shîrâz, Sayyid Sharîf-aldîn was ordered to Samarḳand, where he remained till Timûr's death. Then he returned to Shîrâz, where he died A. H. 816 (A. D. 1413, 1414), 76 years old. He had frequent scientific disputations with Sa'd-aldîn Taftâzânî (died A. H. 791 or 792 = A. D. 1389 or 1390). In Samarḳand he wrote most of his famous Arabic glosses and commentaries, viz حاشية شرح كشّاف, حواشى شرح هداية حكمت ميرك, شرح مفتاح (glosses on Muḥammad bin Mubârak Shâh Bukhârî Mîrak's commentary on the هداية of Mufaḍḍal bin 'Umar Abharî, who died A. H. 663 = A. D. 1265, see Loth, Arabic MSS., pp. 136 and 137), حواشى شرح حكمت العين ميرك (i.e. the حكمة العين by Najm-aldîn 'Alî bin 'Umar Kâtibî Ḳazwînî, who died A. H. 693 = A. D. 1294, see Loth, ib. p. 139) حواشى تلويح (the تلويح is Sa'd-aldîn Taftâzânî's supercommentary on the توضيح, which is itself a commentary, composed on his 'principles of jurisprudence,' or تنقيح, by the author himself. 'Ubaid-allâh bin Mas'ûd Maḥbûbî Ḥanafî, who died A. H. 747 = A. D. 1346, 1347, see Loth, ib. p. 79), شرح مواقف (commentary on the كتاب المواقف, or system of scholastic theology, by 'Aḍud-aldîn Îjî, who died A. H. 756 = A. D. 1355, see Loth, ib. p. 114), حاشية شرح تجريد اصفهانى (or simply حاشية التجريد, glosses on Shams-aldîn Maḥmûd Iṣfahânî's (died A. H. 749 = A. D. 1348) commentary on the تجريد القواعد, Naṣîr-aldîn Ṭûsî's compendium of metaphysics and Muḥammadan faith, see Loth, ib. p. 106), حاشية شرح طوالع اصفهانى (glosses on the same Iṣfahânî's commentary on the طوالع الانوار, or compendium of scholastic theology by Nâṣir-aldîn 'Abdallâh Baiḍâwî, who died A. H. 685 = A. D. 1286, see Loth, ib. p. 111), حاشية بر شرح مطالع مولانا قطب الدين رازى (Ḳuṭb-aldîn Muḥammad Râzî, see No. 1076 above, died A. H. 766 = A. D. 1364, 1365), شرح تذكرة (commentary on Naṣîr-aldîn Ṭûsî's تذكرة, or elements of astronomy, see Loth, ib. p. 218), شرح چغمينى (a commentary on the ملخّص, or compendium of astronomy, by Maḥmûd bin Muḥammad bin 'Umar Cakmînî, or Caglumînî, resp. Jaghmînî, see Loth, ib. p. 219), حاشية شرح اشارات (probably Naṣîr-aldîn Ṭûsî's commentary on Ibn Sînâ's الاشارات والتنبيهات), حواشى راضى and حواشى متوسّط (glosses on the middle commentary of Rukn-aldîn Ḥasan Astarâbâdî, who died A. H. 717 or 715 = A. D. 1317 or 1315, on the كافية فى النحو by Ibn Ḥâjib, who died A. H. 646 = A. D. 1248, 1249, see Loth, ib. p. 258); he composed there besides a Persian commentary on the same Kâfiyah (فارسى در كافيه), a Persian treatise on logic (الرسالة الكبرى فى المنطق, see Rieu ii. p. 812), and the well-known Persian work on Arabic inflections, styled صرف مير (Rieu ii. p. 522). After his return to Shîrâz he added to this list of publications the حاشية شرح مختصر اصول ابن حاجب (glosses on the commentary, probably 'Aḍud-aldîn Îjî's, on Ibn Ḥâjib's مختصر المنتهى, or principles of jurisprudence, see Loth, ib. p. 74) and the شرح فرائض سراجى (commentary on Sirâj-aldîn Muḥammad bin Muḥammad bin 'Abd-alrashîd alsajâwandî's work on the right of inheritance, commonly styled الفرائض السراجيّة or simply السراجيّة, see Loth, ib., p. 60), on fol. 414b.

1163. Amîr Jamâl-aldîn, prime minister of Shâh Ṭahmâsp, on fol. 415a.

1164. Amîr Saif-aldîn Muḥammad, son of the preceding Amîr, enjoyed likewise great influence in the majlis of the Shâh (i.e. Ṭahmâsp); on fol. 415a.

1165. Amîn Amîn-aldîn Ḥasan, brother of Amîr Saif-aldîn, on fol. 415a.

1166. Amîr Taḳî-aldîn Muḥammad, son of the preceding Amîr, became governor of Astarâbâd, on fol. 415a.

1167. Amîr Fakhr-aldîn Simâkî, was first teacher in and Shaikh-alislam of Sabzwâr, afterwards prime-minister of Shâh Ṭahmasp, among his works are mentioned حاشية هداية حكمت (see on the هداية, No. 1162), حاشيه بر تهذيب (or as this copy originally had and as the following one distinctly reads: حاشيه بر حاشية تهذيب, glosses on the glosses of Taftâzânî's تهذيب المنطق, see Loth, Arabic MSS., p. 146), and حاشيه بر شرح تجريد (comp. No. 1162), on fol. 415a.

1168. Maulânâ 'Imâd-aldîn Ḳârî, on fol. 415b.

1169. Maulânâ Niẓâm, wrote ḳaṣîdas in honour of the house of 'Alî (must be different from the Maulânâ Niẓâm, mentioned in the Âtashkada, No. 324, Bodleian Cat., col. 273, as author of a mathnawî, سليمان وبلقيس, since his death is fixed there in A. H. 921 = A. D. 1515, and here is added the distinct statement that Niẓâm's daughter, after his death, applied in a kiṭ'ah, quoted here, to Sulṭân Ḥusain Mîrzâ, who died A. H. 911 = A. D. 1506, for a tombstone on her father's grave), on fol. 415b.

1170. Hilâlî, of Turkish extraction, but born in Astarâbâd; he went in early youth to Hirât; when 'Ubaid-allâhkhân conquered that city, he gained the favour of that Uzbeg invader by a ḳaṣîdah; but as Maulânâ Baḳâ'îlâng and Maulânâ Shams-aldîn Ḳuhistânî, who were in 'Ubaid-allâhkhân's service, grew envious of him and calumniated him as a heretic, he was put to death (A. H. 939 = A. D. 1532, 1533, see Bodleian Cat., No. 1019 sq.), a rash deed, of which the Khân afterwards greatly repented; of Hilâlî's works are

mentioned here only the two mathnawîs, شاه و درویش and لیلی و مجنون, as well as a dîwân of ghazals (the صفات العاشقین is omitted), on fol. 416a.

1171. Maulânâ Sahâbî, settled in Najaf, particularly renowned as rubâ'î-writer (he died A.H. 1010=A.D. 1601, 1602, see the Khulâṣat-alafkâr, No. 130, Bodleian Cat., col. 307, and ib., col. 667), on fol. 416b.

1172. Mîr Muḥammad Mu'min, a poet, went to the Dakhan and rose to high favour at the court of Ibrâhîm Ḳuṭbshâh (who died A.H. 988=A.D. 1580); at the time when this work was composed he was in the service of Ibrâhîm's son and successor, Muḥammad Ḳulî Ḳuṭbshâh (A.H. 988–1020=A.D. 1580–1612), on fol. 417a.

1173. Maulânâ 'Sulṭân Muḥammad Ṣidḳî, a poet, lived many years in Kâshân, on fol. 417b.

1174. Maulânâ 'Alî Gûl, a poet at the court of the Sulṭâns of the Dakhan; he died before the composition of this work, on fol. 418a.

1175. Maulânâ Mu'în, with the takhalluṣ of Ladhdhat, a very subtle writer in prose and verse, on fol. 418a.

1176. Muḥammad Amîn Dhauḳî, died before the composition of this work; one of his baits is quoted here, on fol. 419a.

1177. Sayyid 'Abd-alḥaḳḳ, wrote some ḳit'as, on fol. 419a.

1178. Mîr Murâdî, a poet (his death is fixed by Taḳî Kâshî in A.H. 976 or 979=A.D. 1568, 1569, or 1571, 1572), on fol. 419b.

1179. Raughanî, a poet who went to India and died there, on fol. 419b.

1180. Maulânâ Nâṭiḳî, died on his way back from India; two rubâ'îs of his are quoted here, on fol. 419b.

1181. Amîr Shams-aldîn 'Alî, a poet, on fol. 419b.

1182. Nasîm, a rubâ'î of whom is quoted here, on fol. 420a.

1183. Muḥammad Muḳîm, son of Sayyid Muḥammad Dâniyâl, was in India at the time when this work was composed, on fol. 420a.

1184. Ḳasamî or Ḳismî (according to the index, Ḳasîmî; the following copy reads distinctly Ḳismatî), spent his life in the companionship of Khwâjah Ḥusain Thanâ'î (of Mashhad, who died A.H. 996=A.D. 1588, see Bodleian Cat., No. 1045 sq.), an occasional poet like the preceding Muḳîm, on fol. 420a.

Ṭabaristân, on fol. 420a; *Mâzandarân*, on fol. 421a; *Âmul*, on fol. 421b:

1185. Shaikh Abû-al'abbâs Ḳaṣṣâb, the Shaikh of Âmul and Ṭabaristân, contemporary with Abû-alfawâris Kirmânshâhî, on fol. 421b.

1186. Shaikh Muḥammad Ḳaṣṣâb, pupil of the preceding Shaikh, lived in Dâmaghân, on fol. 421b.

1187. Abû Ja'far (Muḥammad) bin Jarîr al-Ṭabarî, the famous author of the تاریخ طبری, the تفسیر کبیر (i.e. جامع البیان فی تأویل القرآن, the splendid commentary on the Ḳurân, see Loth in Zeitschrift der D. M. G., vol. 35, p. 588 sq.), and other works (died A.H. 310=A.D. 922), on fol. 421b.

1188. Muḥammad bin Maḥmûd Âmulî, author of a commentary on the کلیات or first book of Ibn Sînâ's Ḳânûn (شرح بر کلیات قانون, see Loth, Arabic MSS., p. 228) in Arabic, and of the نفائس العیون (correctly, نفائس الفنون فی عرائس العیون), an encyclopædia of Muḥammadan sciences in Persian, an imitation of Ḳuṭb-aldîn Shîrâzî's (died A.H. 710=A.D. 1310, 1311) درة التاج (see on the latter Rieu ii. p. 434; the نفائس الفنون were completed between A.H. 736 and 742=A.D. 1336–1342, see Bodleian Cat., Nos. 1483–1491, and Rieu ii. p. 435 sq.), on fol. 421b.

1189. Shaikh 'Izz-aldîn Âmulî, author of the حسنیه, a Shî'ite treatise on Muḥammadan faith and duties, dedicated to Ḥasan Nâmî (in the following copy, حسن نامی), one of the kings of Mâzandarân (see on the رسالهٔ حسنیه or حسنیه, W. Pertsch, Berlin Cat., p. 246, and Rieu i. p. 35, where no author's name is given), on fol. 422a.

1190. Abû-alfaṭḥ Âmulî, one of whose rubâ'îs is quoted here, on fol. 422a.

1191. Maulânâ Muḥammad Ṣûfî, a poet alive at the time when this work was composed and a devout follower of the mystic path, on fol. 422a.

1192. Maulânâ Ḳâ'imî, author of a mathnawî, on fol. 423a.

1193. Rafîḳî, a poet, on fol. 423a.

Rustamdâr, on fol. 423a:

1194. Maulânâ Muḥammad, lived in Mashhad, a great logician, who wrote occasionally poetry, on fol. 423a.

Gîlân, on fol. 423b:

1195. Shaikh Muḥyi-aldîn 'Abd-alḳâdir, the founder of the Ḳâdirî order (Safînat-alauliyâ, No. 36), born A.H. 471 (A.D. 1078, 1079), went 18 years old, A.H. 488 (A.D. 1095), to Baghdâd (he died A.H. 561=A.D. 1166), on fol. 423b.

1196. 'Ain-alzamân Jamâl-aldîn Kîlakî (in the index and in the Safînat-alauliyâ, No. 124, Kîlî), one of the Khalîfas of Shaikh Najm-aldîn Kubrâ (who died A.H. 618=A.D. 1221), on fol. 424a.

1197. Khwâjah Tâj-aldîn 'Alîshâh, was first wazîr under Uljâ'itû Sulṭân (A.H. 703–716=A.D. 1303–1316) conjointly with Khwâjah Rashîd (the author of the Jâmi'-altawârîkh, see No. 17 in this Cat.); after Rashîd's assassination under Uljâ'itû's successor, Abû Sa'îd, he combined all power in his own hand; he died A.H. 723 (A.D. 1323), on fol. 424a.

1198. Khwâjah Najm-aldîn Maḥmûd (i.e. Maḥmûd Gâwân bin Shaikh Muḥammad Gîlânî), known as Khwâja-i-Jahân, a title of honour, bestowed upon him by Sulṭân Muḥammadshâh of the Bahmanî dynasty in the Dakhan (who reigned A.H. 867–887=A.D. 1463–1482); he was falsely accused before the Sûlṭân, who gave orders for his execution (A.H. 886=A.D. 1481). Among his writings a رسالهٔ در انشا is mentioned, by which no doubt the مناظر الانشا is meant, a treatise on refined prose-writing, see Bodleian Cat., No. 1348 (a collection of model letters, styled ریاض الانشا, by the same author, is described ib., No. 1349); he used to send presents to renowned Shaikhs of the 'Irâḳ and Khurâsân, for instance, to the poet Jâmî, who thanked him in a ḳaṣîdah, on fol. 424b.

1199. Amîr Najm-aldîn Mas'ûd, one of the famous men of Rasht, who enjoyed afterwards the favour of

Shâh Isma'îl Ṣafawî and rose to the rank of a wakîl, on fol. 425ᵃ.

1200. Bâbâ Nasîbî, a poet who was brought under the notice of Sulṭân Ya'ḳûb of the Âḳ-koyunlû dynasty by Bâbâ Fighânî of Shîrâz (see Nos. 203 and 212); he died according to A. Sprenger, Catal., p. 510, A. H. 944=A. D. 1537, 1538, on fol. 425ᵃ.

1201. Kârkiyâkhân Aḥmad, the king of Gîlân, who was, after a reign of thirty-one years, deposed and imprisoned by Shâh Ṭahmâsp Ṣafawî, A. H. 974 (A. D. 1566); after Shâh Muḥammad's accession (A. H. 985= A. D. 1577) he was released from his twelve years' imprisonment and reinstated in his kingdom, but he proved himself a very bad ruler, and when Shâh 'Abbâs after his accession summoned him to his court, he did not obey, but began secret negotiations with the Turkish Sulṭân. Thereupon 'Abbâs got infuriated against him and set out to punish him, but he escaped in a ship and went towards Shîrwân. He finally abandoned his project of an alliance with the Turks, and repaired to Najaf and Karbala, where he led a contemplative life at the time when this work was composed. During his imprisonment he had exchanged rubâ'îs with Shâh Isma'îl II Safawî, who had been confined by his father Ṭahmâsp in the same fortress of Kahkah as he, he also wrote ghazals, on fol. 425ᵇ.

1202. Shaikhzâda, with the takhallus Fidâ'î, son of Shaikh Muḥammad Lâhijî, the author of a commentary on the گلشن راز (i. e. the مفاتیح الاعجاز فی شرح گلشن راز, commenced A. H. 877 = A. D. 1473); Shaikhzâda was a poet of considerable power (Muḥammad Lahijî the father, with his full name, Shaikh Shams-aldîn Muḥammad bin Yaḥyâ Lâhijî Nûrbakhshî, was a renowned poet too, with the takhallus of Asîrî, see Rieu in p. 650, Shaikhzâda died A. H. 927=A. D. 1521), on fol. 426ᵃ.

1203. Ḳâdî 'Abdallah Yakînî, belonged on his father's side to the Nûrbakshî order, and was on his mother's side a nephew of Shaikh Aḥmad Lâhijî, he wrote some verses, on fol. 426ᵇ.

1204. Ḳâḍî Yaḥyâ, nephew of the preceding Ḳâḍî, Ṣûfî and poet, on fol. 426ᵇ.

1205. Maulânâ Yaḥyâkhân (in the following copy Yaḥyâ Jân), son of Maulânâ Aḥmad Ṭabîb, a famous physician in Shâh Isma'îl's reign; he was for a long time wazîr of Gîlân, and died in Ḳazwîn A. H. 967 (A. D. 1559, 1560); he wrote occasionally poetry, on fol. 427ᵃ.

1206. Ḳâḍî Shams-aldîn, was originally the teacher of Shâh Isma'îl and became prime-minister under Shâh Ṭahmâsp, on fol. 427ᵃ.

1207. Maulânâ Nizâm-aldîn Aḥmad, a great astronomer, on fol. 427ᵃ.

1208. Ḥakîm Ni'mat-allâh of Dailamân, a clever physician, had 300 Turkish and Hindû slaves, on fol. 427ᵃ.

1209. Bîlah (or Pîlah) Faḳîh, was for some years prime-minister of Gîlân, on fol. 427ᵃ.

1210. Ḥakîm Ṣadr-aṣḥarî'ah, son of the preceding Bîlah (or Pîlah) Faḳîh, a physician, on fol. 427ᵃ.

1211. Maulânâ Luṭf-allâh, who spread the knowledge of philosophy and logic in Gîlân, on fol. 427ᵃ.

1212. Maulânâ Maḥmûd, called Sarbarahna (the bare-headed), great both in intellectual and technical sciences, on fol. 427ᵃ.

1213. Ḥakîm Shams-aldîn, was in Akbar's service and obtained the title of Ḥakîm-almulk (the royal physician), on fol. 427ᵃ.

1214 and 1215. Ḥakîm 'Alî and Ḥakîm 'Alâ-aldîn, two other clever physicians, on fol. 427ᵃ.

1216. Maulânâ 'Abd-alwaḥîd, had in Gîlân scientific contests with Maulânâ Mirzâ Jân, on fol. 427ᵇ.

1217. Nûr-aldîn Muḥammad Firârî (in the following copy Ḳarârî), son of Maulânâ 'Abd-alrazzâḳ, and a good poet, was for years prime-minister of Gîlân, on fol. 427ᵇ.

1218. Masîḥ-aldîn Ḥakîm Abû-alfaṭḥ, brother of the preceding Nûr-aldîn, was in Akbar's service, on fol. 427ᵇ.

1219. Ḥakîm Humâm, another brother of Nûr-aldîn, wrote also poetry, on fol. 427ᵃ.

1220. Ḥakîm Dawâ'î, who spent a long time in quiet devotion in Makkah; in the very year when this work was written he had joined Akbar's court as companion of Khân A'zam Kûkultâsh; he wrote occasionally poetry, on fol. 428ᵃ.

1221. Maulânâ Ḥayâtî, a poet, who was a protégé of Masîḥ-aldîn Ḥakîm Abû-alfaṭḥ (No. 1218) and also favoured by Akbar, on fol. 428ᵇ.

1222. Bâbâ 'Abdî, a Ṣûfî who after thirty years' wandering settled down in Ḳandahâr by the side of Bâbâ Ḥasan Abdâl's grave; he wrote risâlas on prosody and rhyme and on riddles, and composed occasionally verses, on fol. 428ᵇ.

1223. Ḥâlatî, calligrapher and occasional poet, on fol. 429ᵃ.

1224. Kurbî, a poet, on fol. 429ᵃ.

1225. 'Âḳifî, good astronomer and poet, on fol. 429ᵃ.

1226. Ḳâ'ilî, a poet who came to India shortly before this work was composed, on fol. 429ᵃ.

1227. Fidâ'î, a poet who lived and died in Shîrâz, on fol. 429ᵃ.

1228. 'Inâyat Zargar (the goldsmith), a protégé of Ḳâḍî Yaḥyâ (No. 1204), on fol. 429ᵃ.

1229. Mîr Maḥmûd, a poet who came to India a few years before the composition of this work, but soon after undertook a new journey and was not heard of after, on fol. 429ᵇ.

Kazwîn, on fol. 429ᵇ.

1230. Shaikh Abûbakr Shâdân, died A. H. 531 (A. D. 1136, 1137), on fol. 430ᵇ.

1231. Shaikh Nûr-aldîn Muḥammad bin Khâlid, on fol. 430ᵇ.

1232. Shaikh 'Alak or Ilk (علك), on fol. 430ᵇ.

1233. Shaikh Abû 'Alî Abû Bâbân, was according to the تاریخ گزیده assassinated by an Ismâ'îlite in Damascus, but his body was by pious people carried to Ḳazwîn and buried there, on fol. 430ᵇ.

1234. Shaikh Sa'd-aldîn Ḳathaḳ-khwâjah (قتلقخواجه) Khâlidî, who converted many unbelievers to Islâm, on fol. 430ᵇ.

1235. Shaikh Sharaf-aldîn Ṭawîl, was highly esteemed by Abû Sa'îd Bahâdurkhân (A. H. 716–736=A. D. 1316–1335), who often visited him, on fol. 431ᵃ.

1236. Abû-alḥasan Zâhid, who fasted thirty years and died A. H. 345 (A. D. 956, 957), on fol. 431ᵃ.

1237. Muḥammad bin Zaid (according to Barbier de

Meynard, Dict. géogr., p. 445, bin Yazîd, which seems to have been written first in this copy too, but afterwards corrected into Zaid) bin Mâjah, a great traditionist and Kurân-commentator; one of his most renowned works on tradition is the سنن (كتاب السُّنَن); he was born according to Barbier de Meynard, loc. cit., A.H. 209 and died A.H. 273 (A.D. 824–886), on fol. 431a.

1238. Shaikh Najm-aldîn 'Abd-alghaffâr alshâfi'î, the author of the حاوى فقه; the لباب (work on Shâfi'ite law), and a commentary on the لباب (with its proper title كتاب العجاب فى شرح اللباب, see Loth, Arabic MSS., p. 69); he died A.H. 663=A.D. 1265 (in the following copy 666, according to Loth, loc. cit., A.H. 665=A.D. 1266, 1267), on fol. 431a.

1239. 'Abd-alsalâm bin Muhammad, author of a large commentary on the Kurân (تفسير كبير) in 300 جزو; he died A.H. 488 (A.D. 1095), on fol. 431a.

1240. Amîn-aldîn Nasir bin 'Aziz-aldîn, under Sulṭân Maḥmûd (so in the following copy; here, probably by mistake, Muhammad) bin Sabuktagîn, rose to the rank of a mustaufî of 'Irâk; later on he gave this office up, performed the pilgrimage, and devoted himself to a religious life, on fol. 431a.

1241. Imâm-aldîn Abû-alkâsim 'Abd-alkarîm, author of a شرح كبير and a شرح صغير (a larger and a smaller commentary, viz. on Ghâzâlî's famous work on Shâfi'ite law, الوجيز فى الفروع, the larger one of which in twelve volumes is entitled فتح العزيز على كتاب الوجيز, see Mehren in Zeitschrift der D. M. G., vol. 27, p. 205), of the محرّر (a system of Shâfi'ite law, see Loth, Arabic MSS., p. 68), and other works, he is usually called Râfi'î Kazwînî, and died A.H. 623 (A.D. 1226, see Loth and Mehren, loc. cit.), on fol. 431a.

1242. Sadîd-aldîn, a great sage, connected with the Marzubân tribe, which has produced many learned traditionists, on fol. 431a.

1243. Imâm Sa'îd Bâbûyah Râfi'î, greatly praised by Khâkânî, he wrote Persian and Arabic poetry, on fol. 431a.

1244. Maulânâ Najm-aldîn 'Umar Kâtibî, who was called to Marâgha by Nasîr-aldîn Ṭûsî, when the latter was engaged in the زيج, i.e. the زيج ايلخانى or astronomical tables, constructed by Hûlâgû's order (see Bodleian Cat., No. 1513), to assist him in the work; his own compositions are the شمسيّه, dedicated to Khwâjah Shams-aldîn Muhammad (i.e. Juwainî, see Nos. 668 and 797 above), the حكمة العين, the كشف, a commentary on Imâm Fakhr's ملخّص, and the جامع الدقائق; he died, according to Loth, Arabic MSS., p. 139 sq. (where he is more correctly styled Najm-aldîn 'Alî bin 'Umar Kâtibî, comp. also No. 534 above), A.H. 675 (A.D. 1276, 1277); the usual date of his death, however, is A.H. 693 (A.D. 1294), on fol. 431b.

1245. Iftikhâr-aldîn Muhammad Bakrî, well versed in Turkî, under the Moghuls; he translated كليله و دمنه into the Moghul tongue (i.e. into Cagbatâi, see H. Khalfa v. p. 239) and the سندباد نامه into Turkish; he was first in the service of Uktâi Ka'ân, and afterwards in that of Mangû Ka'ân (died A.H. 656=A.D. 1258), who had been his pupil; the latter appointed him governor of the whole of Kazwîn, gave to one of his brothers, Imâm-aldîn Yahyâ, the governorship of the 'Irâk-i-'ajam and later on that of the 'Irâk-i-'arab too; to another brother, 'Imâd-aldîn, for some years the governorship of Mâzandarân; and to a third brother of his, Rukn-aldîn, that of Gurjistân, on fol. 431b.

1246. Malik Radî-aldîn Bâbâ, under Abakâkhân, who made him governor of Diyârbakr; he wrote some rubâ'is, on fol. 431b.

1247. Jamâl-aldîn Ushak alkuṭnî, died 90 years old, in the reign of Abakâkhân; he also wrote rubâ'is, on fol. 432a.

1248. Kâdî Nizâm-aldîn 'Uthmân, a poet under Arghûnkhân, on fol. 432a.

1249. Fakhr-aldîn Fath-allâh Mustaufî, one of the clerks of Khwâjah Rashîd-aldîn Fadl-allâh (the author of the جامع التواريخ, who died A.H. 718=A.D. 1318, see No. 17 in this Cat.) and of Rashîd-aldîn's son, Khwâjah Ghiyâth-aldîn Muhammad (who died A.H. 736=A.D. 1336), he wrote some poetry, on fol. 432a.

1250. Hamd-allâh Mustaufî, brother of the preceding Fakhr-aldîn, the famous author of the تاريخ گزيده (see Nos. 19 and 20 in this Cat.), and the نزهة القلوب (see Bodleian Cat., Nos. 406–412); he also wrote some poetry, on fol. 432a.

1251. Sirâj-aldîn Kumî, a renowned poet, who was for some time attached to the rulers of Khurâsân and Transoxania, after his return to the 'Irâk he became the favourite of Sultan Abû Sa'îdkhan (who died A.H. 736=A.D. 1335), his dîwân is still extant, on fol. 432a.

1252. Bahâ-aldîn, a poet, of whom two rubâ'is are quoted here, on fol. 433a.

1253. 'Imâd-aldîn, another poet, of whom one rubâ'i is quoted, on fol. 433a.

1254. 'Ubaid Zakânî, the famous writer of pleasantries in verse and prose (who died A.H. 772=A.D. 1370, 1371, see Bodleian Cat., Nos. 797–800). His first literary work was, according to Daulatshâh, a رساله در علم نساء (in the Makhzan-alghârâ'ib, No. 1538, Bodleian Cat., col. 350, رساله در علم معانى), which he dedicated to Shâh Abû Ishâk Injû (reigned over Fars A.H. 742–754=A.D. 1341–1353), but without finding favour with that sovereign; he is besides the author of a dîwân and of witty sayings in prose (some of which have been quoted in the Makhzan-alghârâ'ib, loc. cit.), his comic epopees are not mentioned here, on fol. 433a.

1255. Maulânâ Majd-aldîn Karkhî, a poet, on fol. 435a.

1256. Darwîsh Dihakî, a poet, praised by Mîr 'Alî-shîr in his مجالس النفائس, on fol. 435a.

1257. Mirzâ Sharaf Jahân (according to the index of this copy and Barbier de Meynard, Dictionnaire géogr. etc., p. 444, foot-note, Ashraf Jahân), son of Kâdî Jahân, a poet under Shâh Ṭahmâsp, born A.H. 902, 18th of Rabî'-alâkhar (A.D. 1496, Dec. 24), died in Syria A.H. 962, 7th of Dhû-alka'dah (A.D. 1555, Sept. 23); his son was Amîr Ṣadr-aldîn Muhammad, a good musician, on fol. 435a.

1258. Ḳâḍî Rûḥ-allâh, brother of Ḳâḍî Jahân, wrote some poetry, on fol. 435b.

1259. Mirzâ Ḳiwâm-aldîn Ja'far, with the epithet of Âṣafkhân, came in early age to India and rose to important positions in Akbar's reign; he was a renowned verse-writer, on fol. 436a.

1260. Âḳâ Mullâ, a poet, on fol. 437a.

1261. Amîr Yaḥyâ, author of the لبّ التواريخ (see Nos. 101–103 in this Cat.); he died A. H. 962 (A. D. 1555), 77 years old (the date of Yaḥyâ's death appears twice in this article, first in the correct way, viz. 962, afterwards, probably by a mere mistake, as 972); his son, Amîr Ghiyâth-aldîn 'Alî, was still alive at the time when this work was composed, on fol. 437b.

1262. Ḳâḍî Ḥasan, a poet under Akbar, likewise still alive, on fol. 437b.

1263. 'Azîzî, author of a dîwân and of some mystic poems, for instance, گل و مُل (rose and wine), وجد القناعة, صحيفة العشّاق, also of a rhymed treatise on geomancy (رسالهٔ مسطورهٔ رمل), on fol. 437b.

1264. Mîr 'Azîz, a poet, who was a friend and for some time a companion of Mirzâ Sharaf Jahân (No. 1257), on fol. 437b.

1265. Ḳâḍî Aḥmad Ghaffârî, the well-known author of the جهان آرا and the نگارستان (see Nos. 106–108 and 606–613 in this Cat. respectively). He was a descendant of Imâm Najm aldîn 'Abd alghaffar, the author of the Shafi'ite law-book الحاوى (see Bodleian Cat., No. 337), who died A. H. 663 or 665 (see No. 1238 above). Aḥmad Ghaffârî died A. H. 975 (A. D. 1567, 1568), on his return from the Ḥijâz, on fol. 438a.

1266. Shâh Ḳâsim Fahmî, a poet, son of Maulânâ Aziz-aldîn Čalabî, who himself was a descendant of Shaikh Nûr-aldîn Muḥammad bin Khâlid (see No. 1231), on fol. 438a.

1267. Maulânâ Adham, wrote a famous kasîdah in praise of one of the Safawî rulers, on fol. 438b.

1268. Maulânâ Hilâl, author of a satire on the people of Ḳumm, on fol. 438b.

1269. Maulânâ Isma'îl Bakhshî, a poet, on fol. 438b.

1270. Mîr Muḥammad Kar, likewise a poet, on fol. 438b.

1271. Asadbeg, another poet, on fol. 439a.

1272. Maulânâ Murâd, of whom a rubâ'î, directed against Maulânâ Aḥmad Sa'îdî, is quoted here, on fol. 439b.

1273. Sayyid Nûr-allâh, wrote some poetry, on fol. 439b.

1274. Khwâjagî, a poet, on fol. 439b.

1275. Khiḍrî, of whom one rubâ'î is quoted, on fol. 440a.

1276. Furûghî 'Aṭṭâr, a poet, on fol. 440a.

1277. Jadhbî, another poet, on fol. 440a.

1278. Kâkâ, a sweet singer of verses, on fol. 440a.

1279. Ḥâfiẓ Ṣâbûnî, who exchanged verses in the dialect of Ḳazwîn with Maḳṣûd, another poet of that town, on fol. 440a.

1280. Muḥammad Sharîf Îzadî, a poet, on fol. 440b.

1281. Sag-i-lawand, another poet, on fol. 440b.

1282. Nizâm Kalâgh, wrote some poetry, on fol. 440b.

1283. Maulânâ Mukârim, an occasional poet, on fol. 440b.

Abhar, on fol. 440b:

1284. Abûbakr bin Ṭâhir, a Ṣûfî Shaikh, contemporary with Shiblî, died A. H. 330 = A. D. 941, 942 (Safînat-alauliyâ, No. 230), on fol. 440b.

1285. Kamâl-aldîn Abû 'Umar, was for a long time wazîr of the Saljûḳ Sulṭâns Arslân (A. H. 556–571 = A. D. 1161–1176) and his son Ṭughrul (A. H. 571–590 = A. D. 1176–1194), on fol. 441a.

1286. Nizâm-aldîn bin Sa'd-aldîn, wazîr of Sulṭân Tukush, the Khwârizmshâh (A. H. 568–596 = A. D. 1172–1200), on fol. 441a.

1287. Sa'd-aldaulah Yahûd (the Jew), wazîr of Arghûnkhân (A. H. 683–690 = A. D. 1284–1291), on fol. 441a.

1288. Athîr-aldîn (i. e. Mufaḍḍal bin 'Umar, who died A. H. 663 = A. D. 1264, 1265), author of a كتاب الكشف on philosophy; a محصول اشارات (so in the following copy; here محصول و اشارات), a زبدة, and a هداية; he also wrote Persian poetry, on fol. 441a.

1289. Rafî'-aldîn, author of a translation of Euclid (اقليدس), a treatise on arithmetic (رسالهٔ حساب) and Persian poetry; at the end of his life he went to Kirmân and died there; he flourished in the reign of Ghâzânkhân (A. H. 694–703 = A. D. 1295–1304), on fol. 441a.

1290. Jamâl-aldîn, a poet, on fol. 441b.

1291. Nargisî, likewise a poet, lived in Harât (according to A. Sprenger, Catal., p. 514, he died A. H. 938 = A. D. 1532), on fol. 441b.

1292. Tadharwî (or Tadarwî), a nephew of Nargisî and a good poet, went at an early age to Rûm and lived there for a considerable time; afterwards he went to India and found favour first with the Khânkhânân Bairamkhân (see No. 409 above) and after his death with Khân A'ẓam Kûkultâsh (see Nos. 352 and 1220), to whom he dedicated an epic poem, which was an imitation of Ibn 'Imâd's نامه; another epopee of his, the حسن و يوسف, was dedicated to Yûsuf Muḥammadkhân; he wrote besides lyrical poetry; the place of his death was Âgra, on fol. 442a.

Zanjân, on fol. 443a.

1293. Akhî Faraj, pupil of Shaikh Abû-al'abbâs Nahâwandî (see on both the Safînat-alauliyâ, Nos. 145 and 146); his death is fixed here in A. H. 557 (the correct date is no doubt 457 = A. D. 1065), on fol. 443a.

1294. Khwâjah Ṣadr-aldîn Aḥmad, son of a ḳâḍî of that town, became prime-minister of Kaikhâtûn (or Kaikhâtû, as the name is usually written, a son of Abaḳâkhân, who ascended the throne in A. H. 690 = A. D. 1291 and ruled a little over three years), with the honorary title of Ṣadrjahân, on fol. 443b.

1295. Ḳuṭb-aldîn Aḥmad, brother of the preceding Khwâjah, was ḳâḍî-alḳuḍât under Kaikhâtûn, on fol. 443b.

1296. Ḳâḍî Bahâ-aldîn, a rubâ'î of whom is quoted here, on fol. 444a.

1297. Kamâl-aldîn, wrote a famous kasîdah in honour of Naṣîr-aldîn Ṭûsî (No. 1007 above), on fol. 444a.

Sanjâs (so spelt here just as in the Safînat-alauliyâ, No. 333, Rukn-aldîn Sanjâsî; in Barbier de Meynard, Dictionnaire géogr. etc., p. 300, it is called Sajâs) and *Suhrawârd*, on fol. 444a.

1298. Shaikh Ḍiyâ-aldîn Abû Najîb 'Abd-alḳâdir Suhrawardî (see Safînat-alauliyâ, No. 122, where he is distinctly called *'Abd-alḳâhir*), on fol. 444a.

1299. 'Umdat-alsâlikîn Shaikh Shihâb-aldîn Abû Ḥafṣ 'Umar bin Muḥammad al-Bakrî al-Suhrawardî (Safînat-alauliyâ, No. 148), nephew of the preceding Shaikh and contemporary with Shaikh 'Abd-alḳâdir Jîlânî. He was Shaikh-alshuyûkh of Baghdâd. The dates of his birth and death are respectively, Rajab, A.H. 539 (A.D. 1145, Jan.), and A.H. 632 (A.D. 1234), in the reign of the Khalîf Al-Mustanṣir (A.H. 623–640 = A.D. 1226–1242). Among his works are mentioned here: عوارف (i.e. عوارف المعارف, see Loth, Arabic MSS., p. 172), رشح النصائح, and اعلام التقى, on fol. 444b.

1300. Shaikh Shihâb-aldîn almaḳtûl al-Suhrawardî (Safînat-alauliyâ, No. 318), who was put to death A.H. 585 (A.D. 1189, in the Safînat-alauliyâ, loc. cit., A.H. 587 = A.D. 1191), 36 or 38 years old. Among his works are mentioned here: التنقيحات (on jurisprudence), التلويحات and كتاب الهياكل (on Ṣûfism), on fol. 445a.

1301. Shams-aldîn Ṭâhir Sanjâsî (or Sajâsî), a poet, on fol. 445a.

Ṭâram (between Ḳazwîn and Gîlân), on fol. 445a:

1302. Maulânâ 'Alî, with the takhallus Ṭârami, the nephew of Maulânâ Ṣâdiḳ Muḥaddith, lived some time in India and Kâbul, then spent nine years in 'Arabistân, and after his return to India entered the service of the emperor Humâyûn; he wrote some poetry, on fol. 445a.

1303. Mîr Dûst, likewise with the takhallus Ṭârami, was a favourite of Humâyûn too, on fol. 445b.

Sulṭâniyyah (in the province of Ḳazwîn), on fol. 445b:

1304. Shaikh Jamâl-aldîn Muṭahhar 'Alî (علی, in the following copy Ḥallî حلّی), contemporary with Sulṭân Uljâ'itû Muḥammad Khudâbanda, the son of Arghûnkhân and founder of the city of Sulṭâniyyah (reigned A.H. 703–716 = A.D. 1304–1316), who was instructed by him in the doctrines of the Imâmiyyah order, on fol. 446a.

1305. Shâh Ṭâhir, born in Sulṭâniyyah, went at an early age to Kâshân, and, to escape the jealousy of Shâh Isma'îl Ṣafawî, escaped from there to India A.H. 923 (A.D. 1517, in Rieu i. p. 395b, A.H. 926 is given as date of his flight). He soon became the favourite and friend of Sulṭân Burhân Nizâmshâh of Aḥmadnagar (A.H. 911–961 = A.D. 1505–1553, see No. 449 in this Cat.), whom he won over to the Shî'ah order of the Imâmiyyah; he was renowned as Inshâ-writer and poet, and died (according to Rieu, loc. cit.) at Aḥmadnagar, A.H. 952, 953 or 956 (A.D. 1545, 1546 or 1549), on fol. 446a.

Âdharbaijân, on fol. 447a; *Tabrîz*, on fol. 447b:

1306. Maulânâ Shams-aldîn Muḥammad bin 'Alî bin Mâlikzâd (in the following copy Malakzâd, in the Safînat-alauliyâ, No. 334, Malakdâd), the spiritual guide of Jalâl-aldîn Rûmî, and pupil of Shaikh-Abûbakr Sallabâf Tabrîzî; according to others, of Shaikh Rukn-aldîn Sanjâsî, who was also the Pîr of Shaikh Auḥad-aldîn Kirmânî (Safînat-alauliyâ, No. 333); and according to a third tradition, of Bâbâ Kamâl Khujandî (or Jandî, as the Safînat-alauliyâ calls him more correctly, loc. cit.). He came A.H. 642 (A.D. 1244, 1245) to Ḳûniyah (Iconium), where he met with Jalâl-aldîn Rûmî; he died A.H. 645 (A.D. 1247, 1248), on fol. 448a.

1307. Shaikh Maḥmûd Shabistarî, the author of the گلشن راز, died A.H. 720 (A.D. 1320), on fol. 449b.

1308. Shaikh-i-Kajah, Shaikh-alislâm of Tabrîz under Sulṭân Ḥusain (sic! correctly Shaikh Ḥasan Buzurg, the founder of the Îlḳânî dynasty, who died A.H. 757 = A.D. 1356) and his son and successor Shaikh Uwais (A.H. 757–776 = A.D. 1356–1374; Sulṭân Ḥusain was the son and successor of Uwais); the post of Shaikh-alislâm remained in the family of Shaikh Kaj till the time of Timûr, on fol. 450a.

1309. Shaikh Ḍiyâ-aldîn, a poet, on fol. 450a.

1310. Shaikh Bâbâ Faraj, on fol. 450a.

1311. Shaikh Faḳîh Zâhid (in the index Faḳîhzâda), became blind at the end of his life, on fol. 450a.

1312. Shaikh Abû Isḥaḳ Ibrâhîm bin Yaḥyâ, on fol. 450b.

1313. Shaikh Imâm Ja'dah (جعدة), on fol. 450b.

1314. Amîr Sayyid Ḳâsim-i-Anwâr (Safînat-alauliyâ, No. 356), the renowned poet, with his original name Mu'în-aldîn 'Alî, of Sarâb near Tabrîz, got his tuition from Shaikh Ṣafî-almillah wa aldîn Ardabîlî (so according to the Ḥabîb-alsiyar) or from Ḳuṭb-alauliyâ Ṣadr-aldîn Mûsâ ibn Shaikh Ṣafî-aldîn (so according to the Jahânârâ). In Jâmî's نفحات it is stated that he was afterwards a pupil of Shaikh Ṣadr-aldîn 'Alî Yamanî. He lived under Sulṭân Shâhrukh several years in Harât, but repaired to Samarḳand in consequence of the advice given him by Mîrzâ Baisunghar; ultimately he returned and settled in Kharjird near Jâm, where he died A.H. 837 (A.D. 1433, 1434), on fol. 450b.

1315. Ḥakîm alajall Ḳaṭrân bin Manṣûr Ajah, another renowned poet, author of the epic poem وامق وعذرا, which he dedicated to the Amîr Muḥammad bin Amîr Ḳumâj, governor of Balkh; among the lyrical specimens quoted here, is a ḳaṣîdah in praise of Kiyâ Bû Ṭâhir bin Marzubân (in Taḳî Kâshî's tadhkirah, see A. Sprenger, Catal., p. 16, No. 10, Ḳaṭrân's death is fixed in A.H. 485 = A.D. 1092), on fol. 450b.

1316. Amîn-aldîn Dâd, a poet, on fol. 457a.

1317. Khwâjah Humâm, a contemporary of Sa'dî and imitator of that poet in his ghazals, on fol. 452b.

1318. Îraj, another poet, on fol. 453a.

1319. Ḳuṭb-aldîn 'Atîḳî, a poet, on fol. 453b.

1320. Jalâl-aldîn 'Atîḳî, son of the preceding poet, was in the great wazîr Rashîd-aldîn's service (see No. 1249 above); he wrote some poetry, on fol. 453b.

1321. Maulânâ Muḥammad 'Aṣṣâr, author of the epopee مهر ومشترى (died A.H. 784 = A.D. 1382), on fol. 453b.

1322. Badî'î, a poet, on fol. 454a.

1323. Khwâjah Ghiyâth-aldîn, another poet, on fol. 454a.

1324. Malik Maḥmûd, son of Malik Muẓaffar-aldîn, a writer of verses, on fol. 454b.

1325. Shams-aldîn 'Ubaidî, on fol. 454b.

1326. Khwâjah 'Alî, a traditionist, on fol. 454b.

1327. Maulânâ Mu'în-aldîn, prime-minister of Mîrzâ Sulṭân Abû Sa'îd (Gurgânî, A.H. 854–873 = A.D. 1450–1469), on fol. 454b.

1328. Maulânâ Mîr 'Alî, a great calligrapher, on fol. 454b.

1329. Maulânâ Ja'far, a good scribe, on fol. 454b.

1330. Amîr 'Abd-alwahhâb, was Shaikh-alislâm under Sulṭân Ya'ḳûb (i. e. Ya'ḳûbbeg Âḳ-koyunlû, A. H. 883–896 = A. D. 1478–1491; this Amîr is left out in the following copy), on fol. 454b.

1331. Ḳâḍî (in the following copy Amîr, by a confusion with the preceding 'Abd-alwahhâb) 'Abd-alrahmân, was about twenty years ḳâḍî-alḳuḍât of Tabrîz under Shâh Isma'îl Safawî, on fol 454b.

1332. Shaikh Ṣau'-allâh, flourished from the time of Sulṭân Ya'ḳûb to that of Shâh Isma'îl, on fol. 454b.

1333. Maulânâ 'Abd-alṣamad, on fol. 454b.

1334. Maulânâ Mîrak Kitâbî, well versed in Ḳurân interpretation, on fol. 454b.

1335. Sharîf, author of a dîwân, under Shâh Ṭahmâsp, the chief quotations given here are extracts from a satirical kasîdah, written against Ghiyâth Kahrah, one of Tahmâsp's mustaufîs or head clerks, and another kasîdah, addressed to the same as an apology for the satirical one, on fol 454b.

1336. Ḥaidarbeg Anîs, likewise under Shâh Tahmâsp, who imprisoned him and put him to death as the alleged accomplice of the rebellious wazîr of Tabrîz, Ḳâḍî Muḥammad Musâfirî, who had gained his position through the influence of Haidarbeg, a few of his verses have been preserved, on fol 456a

1337 Ḥasanbeg Shakar Oghlû (شكر اغلى), was on his father's side a great-grandson of 'Alî Shakar of the Bahârlû tribe, and on his mother's related to Jahanshâh, the Turkmân pâdishâh (who was killed in battle A. H. 872 = A. D 1467); he was a good poet and musician and used as takhallus Mukimî, on fol 456a.

1338 Kamâl-aldîn Ḉalabeg, went at an early age to Ḳazwîn, where he enjoyed the companionship of Khwâjah Afḍal-aldîn Muḥammad Tarîkah (No. 887 above), and thence to Shîrâz, where he became a pupil of Maulânâ Mîrzâ Jân (No. 230 above); he was a renowned philosopher and poet, and received the honorary epithet of 'Allâmî, on fol. 456b.

1339. Maḥmûdbeg Fusûnî, originally of Shîrâz, but brought up in Tabrîz and reckoned among the poets of that district; he was besides a good astronomer and arithmetician, on fol. 457b.

1340. Maulânâ Muḥammad Alî, son of Maulânâ Ghiyâth-allâh, who was some time Shaikh-alislâm of Âḍharbaijân; after his father's death Muḥammad 'Alî succeeded to the dignity of Shaikh-alislâm; he also wrote occasionally poetry, on fol. 458a.

1341. Maulânâ Muḥammad Ḥusain, another son of Maulânâ Ghiyâth-allâh; he was a good calligrapher and occasional poet, on fol. 458a.

1342. Maulânâ Nithârî, a poet, who wrote a ḳaṣîdah in honour of Ḳâḍî Muḥammad Musâfirî, the governor of Tabrîz (see No. 1336 above); but as he was not rewarded for it, he wrote a satire against him instead, and then betook himself to the 'Irâḳ, where he died, on fol. 458a.

1343. Mîr 'Abd-albâḳî, one of the pupils of Maulânâ Mîrzâ Jân (No. 230 above); when his teacher went to Tûrân he betook himself to India and entered the service of 'Abd-alraḥîm Khânkhânân (No. 410 above), in which he was still at the time of the composition of this work, on fol. 458b.

1344. Maulânâ Ḥaidarî, went at an early age to India and gained the favour of Muḥammad Ḳâsimkhân Nishâpûrî; when he paid a second visit to India he wrote a ḳaṣîdah in honour of A'ẓamkhân and was introduced to 'Akbar through Mîr Muḥammadkhân Anka (see No. 352 above); he is the author of a dîwân of ghazals and of a mathnawî in imitation of Sa'dî's Bûstân, on fol. 458b.

1345. Sâmirî, son of the preceding poet, wrote verses too, on fol. 459a.

1346. Wuḳûî, son of a blacksmith, wrote good poetry, on fol. 459a.

1347. Faṣîḥî, another poet, on fol. 459b.

1348. Ṣabûrî, son of Ḳarâbeg the goldsmith, good writer in verse and prose, on fol. 459b.

1349. Maulânâ 'Urfî, Kamângar (the bow-maker), wrote 130 ḳasîdas in praise of Shâh Ṭahmâsp, on fol. 459b.

1350. Maulânâ Luṭfî, son of the preceding poet, wrote verses too; he went to India and was at the time when this work was written in attendance on Zainkhân Kûkultâsh (No. 414 above), on fol. 460a.

1351. Maulânâ Ṭûbâ (طوبى), a good poet, on fol. 460a.

1352. Khwâjah Fânî, was an occasional poet, on fol. 460b.

1353. Haḳîrî, wrote a few verses, on fol. 460b.

1354. Faḳîrî, composed some poetry too, on fol. 460b.

1355. Sahwî, good calligrapher and occasional poet, on fol. 460b.

1356. Naẓmî, a poet, on fol. 460b.

1357. Ja'farî, an expert in divination and occasional poet, on fol. 460b.

1358. Ẓarfî (in the following copy Żarîfî), wrote also some verses, on fol. 460b.

Ardabîl, on fol. 460b:

1359. Shaikh Safî-almillah (alḥaḳḳ in the following copy) wa aldîn Abû-alfaṭḥ Isḥaḳ, a descendant of the seventh Imâm Mûsâ Kâẓim in the twenty-first generation, and ancestor of the Ṣafawîs; his complete genealogy is as follows: Shaikh Ṣafî-aldîn Isḥaḳ bin Shaikh Amîn-aldîn Jabra'îl bin Shaikh Ṣâḥb bin Ḳuṭb-aldîn bin Ṣalâḥ-aldîn Rashîd bin Muḥammad al-Ḥâfiẓ bin 'Iwaḍ bin Firûzshâh bin Muḥammad bin Sharafshâh bin Muḥammad bin Ḥasan bin Muḥammad bin Ibrâhîm bin Ja'far (Muḥammad Ja'far in the following copy) bin Muḥammad bin Isma'îl bin Muḥammad bin Aḥmad A'râbî bin Abû Muḥammad al-Ḳâsim bin Abû-alḳâsim Ḥamzah bin al-Imâm Mûsâ-alkâẓim; yearning for instruction in Ṣûfism he went, under the plea of meeting his brother Ṣalâḥ-aldîn Rashîd, who lived in Fârs, to Shîrâz and settled down in the convent of Shaikh Abû 'Abdallâh bin Khafîf (Safînat-alauliyâ, No. 144); he also enjoyed there the friendship of Sa'dî; through Mîr 'Abdallâh Fârsî he succeeded at last in being received among the pupils of Shaikh Zâhid Jîlânî; at the request of this Pîr (who also gave him his daughter, Bibî Fâṭimah, in marriage) he afterwards established his spiritual authority in Ardabîl; he died A. H. 735, 17th of Dhû-alḥijjah (A. D. 1335, Aug. 8); his life,

teachings, and miracles are fully described in the صفوة الصفا (see Rieu i. pp. 345 and 346), on fol. 461a.

1360. Shaikh Ṣadr-aldîn Mûsâ, son and spiritual successor of the preceding Shaikh and grandson of Shaikh Zâhid; most of the reigning princes of his time had enjoyed his tuition, for instance, Jânibegkhân and his son Turdibegkhân, Amîr Timûr Gurgân, etc.; he died, according to the Ḥabîb-alsiyar (see Rieu i. p. 346), A.H. 758 (A.D. 1357), on fol. 461b.

1361. Shaikh Khwâjah 'Alî, son and spiritual successor of Shaikh Sadr-aldîn Mûsâ, on fol. 462a.

1362. Shaikh Ibrâhîm, son of Shaikh Khwâjah 'Alî, who at the end of his life undertook the pilgrimage to Ḥijâz and appointed Ibrâhîm his deputy; Khwâjah Alî died on the way back, and Ibrâhîm became his Khâlifah, on fol. 462a.

1363. Sulṭân Junaid, Shaikh Ibrâhîm's son and spiritual successor, who by his popularity roused the jealousy and suspicion of Mirzâ Jahânshâh, the ruler of the two 'Irâḳs and Âdharbaijân (No. 1337 above), and had to leave Ardabîl for Diyârbakr, where he married Khadîjah, the sister of the governor Abû-alnasr Ḥasanbeg. After some time he was again compelled to leave Diyârbakr, and on his way to Gurjistân he got, in Shirwân, into conflict with Khalîl-allâh (the Shirwânshâh), and was killed by him (A.H. 860 = A.D. 1456, as we learn from other sources), on fol. 462b.

1364. Sulṭân Ḥaidar, son and spiritual successor of Sulṭân Junaid and nephew of Amîr Ḥasanbeg, the latter, after his victory over Mirzâ Jahânshah and Sulṭân Abû Sa'îd (i.e. Abû Sa'îd Mirzâ Gurgani, who reigned A.H. 854-873 = A.D. 1450-1469), married his daughter, Ḥalîmahbegî Âghâ, to Sulṭân Ḥaidar; the issue of this marriage was three sons, one of whom was Shâh Isma'îl, the first independent ruler of the Ṣafawî dynasty; Sulṭân Ḥaidar fell, like his father, in a fight with the then Shirwânshâh (the son of Khalîl allâh) and his ally, Sulṭân Ya'ḳûb (see No 1330 above). This event took place (according to other sources) A.H. 893 (A.D. 1488), on fol. 462a.

1365. Shaikh Abû Zar'ah (see Barbier de Meynard, Dictionnaire géogr. etc., p. 22, foot-note), accompanied Shaikh 'Abdallâh Khafîf (*Abû 'Abdallâh ibn* Khafîf? see Safînat-alauliyâ, No. 144) on his pilgrimage to Ḥijâz, on fol. 462b.

1366. Maulânâ Ḥusain, a relation of Sulṭân Ḥaidar (No. 1364), at whose suggestion he went for his studies to Khurâsân; he also wrote poetry occasionally, on fol. 462b.

1367. Maulânâ Aḥmad, on fol. 463a.

1368. Khân Mirzâ, son of Ma'ṣûmbeg, the wakîl of Shâh Ṭahmâsp Ṣafawî; he was a good lawyer and occasional poet, on fol. 463a.

1369. Nizârî, a good poet, on fol. 463a.

1370. Maulânâ Ya'ḳûb, another poet, on fol. 463a.

1371. Wârithî, likewise a poet, on fol. 463b.

1372. Jâmî, author of a few verses, on fol. 463b.

1373. Fardî, wrote also occasionally verses, on fol. 463b.

Khalkhâl, on fol. 463b:

1374. Maulânâ Shaikh Aḥmad Fanâ'î (so probably correct in the following copy and in Barbier de Meynard, loc. cit., p. 211; this copy reads, both in text and index, فناری), Ṣûfî and poet, a grandson of Shaikh Abû Yazîd Khalkhâlî; he enjoyed the tuition of Amîr Ghiyâth-aldîn-manṣûr, Maulânâ Aḥmad Abîwardî, Maulânâ Shams-aldîn Muḥammad Ḥuṣrî, and Maulânâ Kamâl-aldîn Ḥusain Lârî (in the following copy Dârî); he died in Ḳazwîn, A.H. 975 (A.D. 1567, 1568), on fol. 463b.

1375. Maulânâ Faḍl (in the following copy Afḍal), brother of the preceding Shaikh, likewise Ṣûfî and poet, on fol. 464a.

1376. Maulânâ Malik Sa'îd, a poet, on fol. 464a.

1377. Imâmî, one rubâ'î of whom is quoted here, on fol. 464a.

1378. Maulânâ Ḥusain, author of various glosses (حاشية); the most important are the glosses on the تهذيب المنطق والكلام by Taftâzânî (who died A.H. 791 or 792 = A.D. 1389, 1390, see No. 534), on fol. 464a.

Urdûbâd, on fol. 464a:

1379. Mirzâ Kâfî, occupied the post of Munshî-almamâlik for years, on fol. 464b.

1380. Khwâjah Ḥatimbeg, a cousin of Mirzâ Kâfî, was first wazîr of Yaktâshkhân, the ruler of Kirmân; after the overthrow of the latter by Shâh 'Abbâs I, he gained the favour of that monarch and became, after the dismissal of Mirzâ Luṭfî, wazîr of the realm, a post he still held at the time when this work was composed, on fol. 464b.

1381. Mirzâ Sâdik, nephew of Mirzâ Kâfî, went after the completion of his studies to the Dakhan, where he stayed ten years in middling circumstances till he rose under Murtaḍâ Nizâmshâh (A.H. 972-996 = A.D. 1565-1588) to the rank of a wakîl or chief administrator of the realm; but he soon lost both this position and his life; three of his rubâ'îs are quoted here, and one of Mulla Zuhurî respecting Sâdik's fate, on fol. 464b.

1382. Kâḍî Muḥammad, with the takhallus Naṣîrî, a good poet, on fol 465a.

1383. Fikrî, also a poet, on fol. 465a.

Marâgha on fol 465a.

1384. Laṭîf-aldîn Zakî, whose family came originally from Marâgha, but he himself was born and brought up in Kâshghar and lived as panegyrist at the court of the ruler of that country, on fol. 465a.

Fifth Iklîm: *Shirwân*, with its principal towns of *Bâkû*, *Ars* (or Arsh), *Shamâkhî*, and *Ḳabalah*, on ff. 466a and b:

1385. Sulṭân-alshu'arâ Ḥassân-al'ajam Afḍal-aldîn Badîl (the substitute, i.e. of the great poet Sanâ'î) Khâḳânî, the famous panegyrist; his real name is given here as Afḍal-aldîn ibn 'Alî alshirwânî, when he wanted to retire into solitary life and could not obtain the Khâḳân's permission to do so, he took flight to Bailaḳân, but was arrested on the road and imprisoned. After seven months' confinement in prison he was released through the intercession of the mother of the Khâḳân, and now went on a pilgrimage to Makkah. This journey he turned to a poetical account in his تحفة العراقين. His death is fixed here in A.H. 582 (A.D. 1186), a date which is impossible, as Rieu ii. p. 559 has conclusively proved; he probably died about A.H. 595 (A.D. 1199). The Khâḳân, who was chiefly the object of Khâḳânî's praise (as here stated), was the Khâḳân-i-Kabîr Minûchihr of Shirwân, who

according to the جهان آرا of Kâdî Aḥmad Ghaffârî traced his pedigree back to Anûshirwân in the following way: Abû-almuẓaffar Minûćihr bin Kasrân bin Kâwus bin Shahriyâr bin Garshâsp bin Afrîdûn bin Farâmurz bin Sâlâr bin Zaid bin Jûn bin Marzubân bin Hurmuz bin Anûshirwân ('Abdallâh Baiḍâwi, on the other hand, in his نظام التواريخ traces the king's genealogy back to Bahrâm Ćûbîn, the rebellious general of Hurmuz IV, who reigned A. D. 578–590). The author inserts here a short account of the successors of Minûćihr, viz. *Farrukhzâd*, *Gushtâsp*, *Farâmurz*, *Farrukhzâd bin Farâmurz*, *Kaikubâd*, *Kâwus* (died A. H. 774=A. D. 1372, 1373), *Hûshang* (died A. H. 784=A. D. 1382, 1383), *Shaikh Ibrâhîm* bin Sulṭân Muḥammad, the contemporary of Timûr (died A. H 820=A. D. 1417), *Sulṭân Khalîl bin Shaikh Ibrâhîm* (died A. H. 867=A. D. 1462, 1463, comp. No. 1363 above; his name Sultân Khalîl is a chronogram for his accession, viz. 820). *Farrukh Yasâr* bin Khalîl the Shirwânshâh (Shirwânshâh is here said to be a chronogram for his accession, which accordingly would have taken place in A. H. 863=A. D. 1459, apparently four years before his father's death; he was killed by Shâh Isma'îl Safawî A. H 906=A. D. 1500, 1501), *Bahrâmbeg* bin Farrukh Yasâr (died A. H. 907=A. D. 1501, 1502), *Ghâzîbeg* bin Farrukh Yasâr (died A. H 908=A. D. 1502, 1503), *Shaikh Ibrâhîm*, known as *Shaikh Shâh* bin Farrukh Yasâr (died A. H 930=A. D. 1524), *Sulṭân Khalîl bin Shaikh Shâh* (died A. H 942=A. D 1535, 1536), *Shâhrukh* bin Sulṭân Farrukh bin Shaikh Shâh (nephew of Khalîl and last independent ruler of Shirwân, taken prisoner by Shâh Tahmâsp A. H. 945=A. D 1538, 1539, and died one year after, A. H 946=A. D. 1539, 1540), on fol. 467a

1386. Afsah-aldîn Falakî, a poet who is said by Ḥamd-allâh Mustaufî to have been Khâkânî's teacher, but, according to Shaikh Âdhurî in his جواهر الاسرار, both Khâkânî and Falakî were pupils of Abû-al'alâ Ganjawî, a statement which seems corroborated by some allusions in Khâkânî's elegy on Falakî's death (A. H 577=A. D. 1181, 1182, comp Âtashkada in Bodleian Cat., col 266, No. 133), on fol. 472b.

1387. Sayyid Dhû-alfaḳâr, the great ḳaṣîdah-writer (see Bodleian Cat., No. 1333, col. 821, and Âtashkada, ib., col. 266, No. 131; Zeitschrift der D. M. G. xv. p. 755 sq.); some verses from a very elaborate ḳasîdah in praise of the wazîr of Shirwân, Muḥammad almâstawî (المستوى so in this and the following copy; in Âtashkada and Zeitschrift loc. cit. Mâstarî), are quoted here among other specimens. Dhû-alfaḳâr went afterwards, as is stated here, to the 'Irâḳ and became a favourite of Sulṭân Muḥammad bin Tukush, the Khwârizmshâh (A. H. 596–617=A. D. 1200–1220), who commissioned him to celebrate his exploits in an epic poem in the metre of the Shâhnâma (comp. on the doubtfulness of this statement Zeitschrift loc. cit. p. 756); the date of his death, as usually given, was A. H. 689 (A. D. 1290), on fol. 474b.

1388. 'Izz-aldîn, a poet (was according to Atashkada, loc. cit., No. 132, contemporary with Khâkânî), on fol. 475a.

1389. Abû Ṭâhir, wrote some poetry (this poet is mentioned in the index, but *not* in the text; the following copy, however, contains this item)

1390. Sayyid Ḥasan Wâ'iẓ, a good calligrapher and occasional poet, on fol. 476a.

1391. Maulânâ Mas'ûd, one of the court-poets of the Sulṭân Ḥusain Mirzâ, on fol. 476a.

1392. 'Abdî, of whom a few verses are quoted, on fol. 476a.

1393. Amîr Jalâl-aldîn, wazîr of Amîr 'Alî Pâdishâh, on fol. 476a.

1394. Maulânâ Amîr Kamâl-aldîn Mas'ûd, well versed in logic and author of glosses (حاشية) on the شرح حكمة العين (a commentary by Shams-aldîn Muḥammad bin Mubârak Shâh Bukhârî, commonly called Mîrak, on the حكمة العين, a work on metaphysics and physics, by Kâtibî Ḳazwînî, who died A. H. 693=A. D. 1294, see above, No. 1244, and Loth, Arabic MSS., p. 139), on fol. 476a.

1395. Maulânâ Pîr Muḥammad, in Akbar's service, on fol. 476a.

Arrân, on fol. 476a:

1396. Shaikh Abû-al'abbâs, with his real name, Aḥmad bin Muḥammad bin Hârûn alṣûfî, on fol. 476b

Tiflis, on fol. 476b; *Ganja*, on fol. 476b:

1397. Abû-al'alâ, was king of poets in Shirwân under the Shirwânshâh-i-Kabîr Jalâl-aldîn wa aldunyâ Akhtasân or Akhsatân Minûćihr (so distinctly both here and in the following copy, a mixture of two royal personages, father and son, Akhsatân being the son of Minûćihr, according to Rieu ii. pp. 559 and 567; but in the index, ib. iii. p. 1165b, the order is reversed and Minûćihr represented as son of Akhsatân; in the list of Shirwânshâhs above, No. 1385, no Akhsatân appears, the name of Minûćihr's son and successor being given as Farrukhzâd); he married his daughter to Khâkânî, on fol. 576b.

1398. Ibn Khaṭîb, contemporary with Sulṭân Maḥmûd of Ghazna, exchanged many مناظرات with his sweetheart Mahistî, on fol. 478a.

1399. Mahistî, according to some of Nîshâpûr, according to others—and that seems the correct version—of Ganja, Ibn Khaṭîb's sweetheart, wrote pleasant verses, on fol. 478b.

Bailaḳân, on fol 478b:

1400. Mujîr-aldîn, court-poet of the Atâbegs of Âdharbaijân, especially of Ḳizil Arslân (A. H. 582–587=A. D. 1186–1191), who, however, roused the poet's jealousy and anger by bestowing greater favour on Athîr-aldîn Akhsîkatî and Jamâl-aldîn Ashharî. Mujîr-aldîn thereupon addressed a famous ḳit'ah to Ḳizil Arslân. He also attached himself for some time to Sulṭân Ṭughrul bin Arslân Saljûḳî (A. H. 571–590=A. D. 1176–1194). Later on he was sent to Isfahân as revenue-collector, where he exchanged bitter verses with Sharaf-aldîn Shufurwah and Jamâl-aldîn 'Abd-alrazzâḳ. He was assassinated by an excited mob in a bath of that town (A. H. 594=A. D. 1198, see Bodleian Cat., No. 559). Amîr Khusrau in the preface to his غرة الكمال places him as poetical genius above Khâkânî, whose pupil he is said to have been, on fol. 479a.

Khwârizm, on fol. 481a:

1401. Shaikh Najm-aldîn Kubrâ, with the Kunyah Abû-aljanâb, and his real name, Aḥmad bin 'Umar

(Safînat-alauliyâ, No. 124), died A. H. 618 (A. D. 1221); among his pupils and disciples are mentioned here: Majd-aldîn Baghdâdî, Sa'd-aldîn Ḥummûî, Kamâl Jandî, Raḍî-aldîn 'Alî Lâlâ, Saif-aldîn Bâkharzî, Najm-aldîn Râzî, Jamâl-aldîn Kilî, and Maulânâ Bahâ-aldîn Walad (comp. on these Shaikhs, Safînat-alauliyâ, Nos. 125–129 and 136); a number of rubâ'is by Najm-aldîn Kubrâ are quoted here, on fol. 482b.

1402. Shaikh Majd-aldîn Baghdâdî, pupil of the preceding Shaikh, with the Kunyah Abû Sa'îd and his real name Sharaf bin al-Mu'ayyad; according to some he was originally of Baghdâd, in so far as Sulṭân Muḥammad Khwârizmshâh (see No. 1387 above) called by permission of the Khalîf Majd-aldîn's father, a clever physician, from Baghdâd to his court. Majd-aldîn was first in the service of the Kurd kings and of the Khwârizmshâh, but later on renounced all worldly appointments and became a pupil of Najm-aldîn Kubrâ; after fifteen years he was raised to the dignity of a Shaikh-alshuyûkh of Khwârizm. He was killed during the invasion of C'ingizkhân either A. H. 607 or 616 (A. D. 1210, 1211, or 1219); he composed a number of rubâ'is, on fol. 483b, last line.

1403. Shaikh 'Alâ-aldîn, on fol. 485a.

1404. Naṣîr-aldîn Maḥmûd bin Muẓaffar, a great Shâfi'ite lawyer, to whom Ḳâḍî 'Umar bin Sahlân of Sâwa dedicated his work on philosophy and logic, entitled مظاهر نصيرى; he occupied for a considerable time the post of wazîr of Sulṭân Sanjar; but was eventually imprisoned and put to death together with his son, Shams-aldîn 'Alî, in consequence of unfounded charges against the latter, on fol. 485a.

1405. Ṣâḥib Maḥmûd Balwâj, left his native town in Sulṭân Muḥammad Khwârizmshâh's time and attached himself to C'ingizkhân, who employed him on an embassy to the Khwârizmshâh, and afterwards appointed him his wazîr; after C'ingizkhân's death (A. H. 624 = A. D. 1227) Uktâi Ḳâ'ân confirmed him in his post, and after the conquest of Khaṭâ made him governor over that province; he held that position until his death in the reign of Mangû Ḳâ'ân (who died A. H. 656 = A. D. 1258), on fol. 485b.

1406. Mas'ûdbeg, son of Maḥmûd Balwâj, was (in the name of Caghatâikhân, the son of C'ingizkhân and brother of Uktâi Ḳâ'ân) governor of Transoxania and Turkistân during the reigns of Uktâi Ḳâ'ân, Kuyûkkhân and Mangû Ḳâ'ân, the first three successors of C'ingizkhân; when Alghû, the grandson of Caghatâikhân, asserted his authority over those realms, he was appointed wazîr, and continued to be at the head of affairs under Burâḳkhân, who sent him A. H. 666 (A. D. 1267, 1268) on an important mission to Abâḳâkhân; after Burâḳkhân had been defeated by Abâḳâkhân, Mas'ûdbeg left him and attached himself to Kaidûkhân, who, after the utter destruction of Bukhârâ and Mas'ûdbeg's madrasah there together with its library by Abâḳâkhân's army, despatched Mas'ûdbeg thither to rebuild it, a task in which he wonderfully succeeded, on fol. 485b.

1407. Iftiḳhâr-alafâḍil Abû-alḳâsim Maḥmûd bin 'Umar Jâr-allâh Zamakhsharî, the great Arabic scholar, (Zamakhshar is a village in the district of Khwârizm), who obtained his honorary title of 'neighbour of God' through his long residence in Makkah. Principal works: كتاب المفصّل (the famous work on Arabic grammar), اساس البلاغة (on lexicography), ربيع الابرار, نصوص الاخبار, الرائض (on legal and religious ordinances), رؤس المسائل (on jurisprudence), شرح ابيات سيبويه, المستقصى (on Arabic proverbs), همم العربيّة, سوائر الاسلام, ديوان التمثّل, شقائق النعمان, القسطاس (on prosody), معجم الحدود, المنهاج, مقدّمة الادب, ديوان الرسائل, ديوان الشعر, and الكشّاف (the well-known commentary on the Ḳurân, edited by Colonel Nassau Lees). After his return from Makkah Zamakhsharî went to Baghdâd. He was born A. H. 467 (A. D. 1074, 1075, the following copy has 462 = A. D. 1069, 1070) and died A. H. 538 (A. D. 1143, 1144), on fol. 486b.

1408. Abû-alfaṭḥ Nâṣir bin al-Makârim (correctly bin Abû-almakârim) al-Muṭarrizî, a great lawyer, grammarian, poet, etc., died A. H. 610 (A. D. 1213, 1214) in Khwârizm, where he was known as the Khalîfah of Zamakhsharî; more than 700 elegies were composed on his death. Among his works are mentioned here: كتاب المعرّب, شرح مقامات حريرى, and كتاب ازهدى (the well-known مصباح, see Loth, Arabic MSS., p. 252b, is omitted here), on fol. 487a.

1409. Abûbakr Muḥammad bin 'Abbâs, nephew of Abû Ja'far bin Jarîr al-Ṭabarî (the great historian, comp. Nos. 2–13 in this Cat.); he was himself called طبرخز (originating in Ṭabaristân), his mother being a native of that country, whereas his father belonged to Khwârizm; he died A. H. 383 (A. D. 993), on fol. 487a.

1410. Imâm 'Alâ-aldîn, a poet, quoted in 'Aufî's tadhkirah, on fol. 487b.

1411. Khwâjah Abû-alwafâ (so correctly in the following copy; the present one has Abû-albakâ, a reading which is besides refuted by the immediately following paragraph), a great Ṣûfî and saint of Khwârizm, died A. H. 835 (A. D. 1431, 1432); he wrote a number of rubâ'is, on fol. 487b.

1412. Maulânâ (Kamâl-aldîn) Ḥusain, a pupil of the preceding Khwâjah, author of the مقصد الاقصى (with its full title, المقصد الاقصى فى ترجمة المستقصى, composed according to Rieu i. p. 144 and iii. p. 1081a between A. H. 829 and 834 = A. D. 1426–1431) and of a commentary on the بُردة (by Muḥammad bin Sa'îd Bûṣîrî, who died A. H. 694, 696, or 697 = A. D. 1295, 1297, or 1298, see Loth, Arabic MSS., p. 237b); he wrote poetry occasionally, and died (according to Rieu, loc. cit.) A. H. 839 (A. D. 1435, 1436), on fol. 487b.

1413. Pahlawân Maḥmûd Bûriyâ, author of the كنز الحقائق (containing stories in verse) and of some rubâ'is, on fol. 487b.

1414. Ḥusâmî Ḳarâkûlî, a poet, on fol. 488a.

1415. Zulâlî (left out by mistake in the following copy), was a seller of vinegar in Harât, and wrote poetry occasionally, on fol. 488a.

Mâwarâ-alnahr (*Transoxania*), on fol. 488a; *Samarḳand*, on fol. 488b:

1416. Abû-alḳâsim bin Samâsh, on fol. 488b.

1417. Abû-alḳâsim alḥakîm, a great adherent of Shaikh Abûbakr Warrâḳ (No. 556 above), on fol. 489b.

1418. Hâshimî Sughdî (سغدى, so in the following copy; the present one has, both in text and index, Sa'dî, سعدى), a pupil of Abûbakr Warrâk, on fol. 489b.

1419. Ḥâfiẓ Abî 'Abdallâh bin 'Abd-alraḥmân bin Abû-alfaḍl Bahrâm aldârami (الدارمى), a great traditionist, born A. H. 181, died in Samarḳand A. H. 275 (A. D. 797–888, 889), on fol. 489b.

1420. Shaikh Abû Manṣûr Mâturîdî (Mâturîd is a place near Samarḳand), one of the أئمة كلام who split into two sections, the Mâturîdiyyah, originating with Abû Manṣûr, and the Ash'ariyyah (according to A. Sprenger, Catal., p. 574, he was the spiritual guide of Sûzanî, see below, Nos. 1427 and 1461), on fol. 489b.

1421. Farîd-aldîn Abû 'Abdallâh Muḥammad al-Rûdagî, the earliest classic poet of Persia (see Ethé, Rûdagî der Sâmânidendichter, in 'Göttinger Nachrichten,' 1873, pp. 663–742), born blind in Rûdag near Samarḳand, panegyrist of Amîr Nasr II (so to be read instead of نصير) bin Aḥmad bin Isma'îl Sâmânî (who reigned A. H. 301–331 = A. D. 913–942), he died A. H. 330 or 343 (A. D. 941, 942 or 954, 955), see Ethé, loc. cit., p. 673, on fol. 489b.

1422. Ẓahîr- (in the following copy Ẓahîr-aldîn) alkuttâb Muḥammad bin 'Alî al-Kâtib, author of the سندباد نامه, the اغراض السياسة (with a commentary), and the سمع الظهير فى جمع الظهير (see on these three works Ḥ. Khalfa in p. 620, i. p. 368, and iii. p. 629 respectively, comp. also Rieu ii p. 748, where the title of the third work is given as سمع الظهير فى جمع الظهير), he also wrote some poetry, and flourished in the middle of the sixth century of the Hijrah, on fol. 492b.

1423. Malik-alkalâm 'Umar bin Muḥammad alḥartâbâdî (or, as the following copy reads, alḥarnâbâdî), went to Khurâsân and settled in Balkh, author of letters (رقعه) and rubâ'îs, on fol. 492b.

1424. Abû Sa'îd Aḥmad bin Muḥammad almanshûrî, a poet of the time of Sulṭân Maḥmûd of Ghazna (see A. Sprenger, Catal., p. 3, No. 19), on fol. 493a.

1425. Sayyid-alshu'arâ Ustâd Abû Muḥammad al-Rashîdî, author of the زينت نامه (on the art of poetry), exchanged letters and entered into poetical contests with Mas'ûd bin Sa'd bin Salmân (No. 1032 above), who sent him his dîwân as a present; he entered the service of the Khâḳân-i-'aẓîm Khiḍr bin Ibrâhîm, at whose court 'Am'aḳ (of Bukhârâ, see No. 1474 below) occupied the position of 'king of poets,' and a number of other poets flourished at that time, viz. Lu'lû, Kalâmî, Najîbî, Sipihrî (or 'Alî Sipihrî, as he is called further down on fol. 512b, l. 5 ab infra, under ''Am'aḳ'), Jauharî, Sa'dî, 'Alî Shaṭranjî, 'Alî Tâyîdî, Yaḥyâ Farghânî, Bukhârî Sâghartî, etc. Besides other ḳaṣîdas, some in praise of the Khâḳân Ḳadrkhân Abû-alma'âlî Jabrîl bin Aḥmad are quoted here; the Âtashkada (see Bodleian Cat., col. 287, No. 738), however, calls him a panegyrist of Malikshâh, and mentions a mathnawî of his, مهر و وفا, on fol. 493a.

1426. Niẓâm-aldîn Aḥmad bin 'Alî al'arûḍî (usually known as Niẓâmî 'arûḍî), author of mathnawîs, of the مجمع النوادر and the چهار مقاله, in prose; according to 'Aufî he was attached to the Saljûḳ Sulṭân Ṭughrul III bin Arslân (A. H. 571–590 = A. D. 1176–1194); but he himself in his چهار مقاله states that he was forty-five years in the service of the kings of Ghûr, and praises especially 'Alâ-aldîn Abû 'Alî bin Ḥasan bin Ḥusain, with the epithet of Jahânsûz (comp. also Âtashkada in Bodleian Cat., col. 288, No. 745), on fol. 495a.

1427. Ḥamîd-aldîn al-Jauharî (al-Mustaufî, as is added in the following copy), who had poetical contests with Ḥakîm Sûzanî (died A. H. 569 = A. D. 1173, 1174, see Bodleian Cat., No. 541), on fol. 496a.

1428. Mu'ayyid-aldîn, author of the پهلوان نامه, on fol. 496b.

1429. Ajall-alafḍal Shihâb-aldîn Aḥmad bin al-Mu'ayyid, son of the preceding poet and a good ḳaṣîdah-writer, on fol. 496b.

1430. Ajall-almuḥtarim Bahâ-aldîn al-Karîmî, a poet who spent the later part of his life in Nîmrûz and Sijistân, where he was greatly honoured by the ruler of that country, Malik Shams-aldîn, on fol. 497b.

1431. Malik-alkalâm Sayyid Ḥasan Ashrafî, the well-known poet (died A. H. 595 = A. D. 1199, see Âtashkada in Bodleian Cat., col. 287, No. 733), on fol. 498a.

1432. Ajall-alḥukamâ Abû 'Alî Shaṭranjî (see above, No. 1425, where he is called 'Alî Shaṭranjî), court-poet of the Khâḳân, on fol. 500a.

1433. Afṣaḥ-alkalâm Amîr Rûḥânî, a poet who was first in the service of Sulṭân Bahrâmshâh (A. H. 512–547 = A. D. 1118–1152), and afterwards in that of Atsiz the Khwârizmshâh (A. H. 521–551 = A. D. 1127–1156), on fol. 500b.

1434. Maulânâ Jamâl (in the following copy Jamâlî), a poet, on fol. 501b.

1435. Khwâjah Karîm-aldîn, a pupil of Shaikh Niẓâm-aldîn Auliyâ (see the Maṭlûb-alṭâlibîn, No. 653 in this Cat.), after whose death Sulṭân Muḥammad Tughluḳ (A. H. 725–752 = A. D. 1325–1351) made him Shaikh-alislâm of the realm and bestowed upon him the honorary title of Anwâr-almulk, on fol. 501b.

1436. Maulânâ Ṣadr-aldîn Ibrâhîm, was for some time prime-minister of Mirzâ Shâhrukh (A. H. 807–850 = A. D. 1405–1447), on fol. 501b.

1437. Khwâjah 'Abd-almalik, wrote glosses on the هداية (either Abharî's, who died A. H. 663 = A. D. 1264, 1265, or Marghinânî's, who died A. H. 593 = A. D. 1197), on fol. 501b.

1438. Maulânâ Fâḍil, wrote glosses on the شرح تحرير القواعد الشمسية (by which is probably meant the المنطقية فى شرح الرسالة الشمسية, the commentary of Ḳuṭb-aldîn Râzî Taḥtânî, who died A. H. 766 = A. D. 1364, 1365, on the famous treatise on logic, styled الرسالة الشمسية by Kâtibî Ḳazwînî, see No. 534 above), on fol. 501b.

1439. Khwâjah Faḍl-allâh, a second Abû Ḥanîfah in jurisprudence and a second Ibn Ḥâjib in Arabic philology, on fol. 501b.

1440. Maulânâ Kamâl-aldîn 'Abd-alrazzâḳ, the author of the famous history of the Timûrides, مطلع السعدين (see Nos. 192–195 in this Cat.), on fol. 501b.

1441 Bisâtî, a panegyrist of Sulṭân Khalîl bin Mîrânshâh Gurgân (who died A.H. 814=A.D. 1411), on fol. 501b.

1442. Riyâdî, a poet (who was drowned A.H. 884=A.D. 1479, 1480, see Bodleian Cat., Nos. 890 and 891), on fol. 501b.

1443. Jauharî, an expert in the arts of prosody and rhyme and author of a poetical version of the سیر النبی, which he made at the request of Mîr 'Alishîr, on fol. 501b.

1444. Mîr Kuraishî, wrote some poetry, on fol. 502a.

1445. Khwâjah Ḥâjî Muḥammad, wrote likewise some verses, on fol. 502a.

1446. Maulânâ Abû-alkhair, a great expert in philosophy and medicine and a good poet, went at the end of Sulṭân Husain Mîrzâ's reign to Harât and stayed there till Muḥammadkhân Shaibânî, the Uzbegkhân, invaded Khurâsân and took Harât (A.H. 913=A.D. 1507); he then returned with the Khân to Transoxania and was greatly honoured by him; at the time of the second invasion of Khurâsân, Kaskankarâ Sulṭân, the ruler of Balkh, obtained from the Uzbegkhân permission to call Maulânâ Abû-alkhair to his court, which he did, on fol. 502a.

1447. Maulânâ Ḳâsim Kâhî, with his real name Najm-aldîn Muḥammad, and the Kunyah Abû-alḳâsim; in his fifteenth year he became a pupil of 'Abd-alrahmân Jâmî, the great poet and Ṣûfî, and later on attached himself to Hâshimî Kirmânî, who had the honorary name of Shâh Jahângîr (see No 291 above); afterwards, in Akbâr's reign, he went to India, stayed some time in Banâras with Bahâdurkhân, the brother of the Khânzamân (see Nos. 411 and 412 above), and settled at last in Âgra, where he died, 110 years old, A.H. 988, the 2nd of Rabî'-althânî (A.D. 1580, May 17), a date which is ingeniously expressed by Faidî in the chronogram, دویم از ماه ربیع الثانی (not دوم as the word is wrongly spelt here and in the following copy, comp. Rieu iii p. 1093a, where he is called Kâbulî and not Samarḳandî); another ta'rîkh on his death is by Maulânâ Ḳâsim Bukhârî, one of Ḳâsim Kâhî's pupils: رفت ملا قاسم کاهی; a third by Maulânâ 'Ârifî: زجهان رفت قاسم کاهی; a fourth by Mîr Yûsuf Astarâbâdî, خوش طبع, only gives 987. Maulânâ Ḳâsim Kâhî was a great musician and poet, on fol. 502a.

1448. Maulânâ Ṣâdiḳ 'Ḥalwâ'î, a descendant of the great saint Ḥalwâ'î, called the شمس الائمة حلوائی, went after the performance of the pilgrimage to India, and stayed awhile in Lâhûr; on his way back to Samarḳand he was detained by Muḥammad Ḥakîm Mîrzâ in Kâbul, who gradually handed the whole management of governmental affairs to him; after some years' stay in Kâbul Maulânâ Ṣâdiḳ finally returned to his native town, where he was still at the time when this work was composed; he wrote occasionally poetry, on fol. 504a.

1449. Badî'î, known as Maulânâzâda, wrote some verses, on fol. 504b.

1450. Turdî rûda (تردی رودا, in the following copy تردی رودی), whose father belonged to Harât and was one of the clerks of Sulṭân Ḥusain Mîrzâ; he himself went to India and rose to an important position; he specially excelled in the composition of ta'rîkhs, for instance, on the capture of Barwaj (بروج) in Gujarât by Mîrzâ Yân in A.H. 977 (A.D. 1569, 1570), فتح بروج کردند; on the death of Lâḉîn Nâmî in A.H. 976 (A.D. 1568, 1569), حیف زلاچین شه دین پرور, on fol. 504b.

1451. Figârî, a poet who lived from the time of 'Ubaid-allâhkhân Uzbeg (A.H. 939–946=A.D 1532–1539) to that of 'Abdallâhkhân (who succeeded his father in Samarḳand A.H. 990 = A.D. 1582, see No. 574a in this Cat.), on fol. 504b.

1452. Manzarî, a poet who gained the favour of the Khânkhânân Bairamkhân (see No. 409 above), on fol. 504b

1453. Mîr Ḥâshim Muḥtarim, lived in India at the time of the composition of this work; he knew the whole Mahâbhârata by heart, and wrote verses occasionally, on fol 504b.

1454. Sâlih Nidâ'î, a poet who wrote a mathnawî, styled عبد الله خان نامه, in praise of the deeds of 'Abdallâhkhân Uzbeg, which, however, did not meet with particular favour, on fol 504b

Kash (twenty farsangs south of Samarḳand), also called *Kubbat-alkhadrâ* and *Sarsabz* (سرسبز, correctly *Shahr-i-sabz*, شهر سبز, as the following copy reads, comp. Vullers Lexicon, ii. p 836b), on fol 505a:

1455. Abû Ishak, on fol. 505a

1456 Khwâjah Abû-albarakah, wrote some poetry, on fol 505a

1457 Khwâjah Bahâ-aldîn, son of the preceding Khwâjah, wrote likewise verses, on fol. 505a

1458 Khwâjah Ayyûb, another son of Khwâjah Abû-albarakah and a good poet, on fol. 505a.

Nasaf (eighteen farsangs from Samarḳand), on fol. 505b

1459 Alsadralimâm Sharaf-almullah wa-aldîn Ḥusâm-ala'immah Muḥammad bin Abîbakr, who, on his way to Makkah, had an interview in Rai with the poet Khâḳânî and with 'Umar Nûḳânî, the chief Ḳurân-reader of that town; Sharaf-aldîn Husâm (as he is usually called) wrote several ḳit'as and a famous ḳaṣîdah in praise of Ḳilij Ṭamghâjkhân Ibrâhîmkhân bin al-Husain of Turkistân, who resided in Samarkand (about A.H. 558=A.D. 1163, see No 746 above), on fol. 505b.

1460. Alsayyid alajall Muftî-al'asr Shams-aldîn (in the following copy Shams-aldâ'î) alḥusainî, an occasional poet, of whom one rubâ'î is quoted here, on fol. 507a.

1461. Tâj-alshu'arâ Muḥammad bin 'Alî al-Sûzanî, the well-known ḳaṣîdah-writer and satirical poet (who died A.H. 569=A.D. 1173, 1174, see Bodleian Cat., No. 541); he chose his takhalluṣ Sûzanî, because, when studying in Bukhârâ, he got enamoured with a young needle-maker (سوزنگر) and became himself in consequence an apprentice of that trade; besides other poems there is quoted here in full one of his best ḳaṣîdas on the unity of God (در توحید), on fol. 507a.

1462. Ḥakîm Jannatî, contemporary with the wazîr Alâ-almulk, wrote some poetry, on fol. 509a.

Bukhârâ, on fol. 509b.

1463. Shaikh-almuḥaddithîn Abû 'Abdallâh Muḥammad bin Isma'îl bin Ibrâhîm, the great traditionist and author of the famous صحيح, born A.H. 194 (A.D. 810), died A.H. 256 (A.D. 870, comp. No. 737 above, and Zeitschrift der D.M.G. iv. p. 5 sq.), on fol. 509b.

1464. Abû Khâlid Yazîd bin Hârûn, on fol. 509b.

1465. Abûbakr Muḥammad bin 'Abdallâh Audanî (اودني), a Shâfi'ite lawyer, died A.H. 385 (A.D. 955) in Kalâbâd, one of the quarters of Bukhârâ (see Safinat-alauliyâ, No. 274, where his father is called Ibrâhîm), on fol. 509b.

1466. Ḥâfiẓ Abû Naṣr Aḥmad bin Muḥammad bin Ḥasan, a traditionist, belonging to the same quarter of Bukhârâ, on fol. 510a.

1467. Jamâl-aldîn Maḥmûd bin Aḥmad Naṣîrî, was professor at the مدرسة نورية in Damascus, and died there A.H. 636 (A.D. 1238, 1239), on fol. 510a.

1468. Dakîkî, the Sâmânide poet, who began the poetical composition of the 'Book of Kings' under Amîr Nûh II bin Mansûr (A.H. 365–387 = A.D. 976–997) and wrote 1000 baits (comp. Ethé, Rûdagî's Vorlaufer und Zeitgenossen, No. 19) on fol. 510a.

1469. Amîr Abû-alḥasan 'Alî alaghâcî, the contemporary of Dakîkî, equally renowned as a valiant knight and as a poet (see Ethe, loc. cit., No. 20), on fol. 510b.

1470. Alshaikh alajall Sa'd-aldîn As'ad bin Shihâb, scholar and poet, on fol. 510b.

1471. Alsadr alkabîr Burhân-alislâm Tâj almillah wa-aldîn 'Umar bin Mas'ûd, a poet who greeted by a clever rubâ'î the accession of Arslânkhân, the son of Sulṭân Ibrâhîm (of Ghazna, who reigned A.H. 451–492 = A.D. 1059–1099), to the throne of Samarkand, and also wrote an elegy on Ibrâhîm's death in form of a string of rubâ'îs, a kasîdah in honour of Kilij Arslân Khâkân (by whom the same Arslânkhân, son of Ibrâhîm, seems to be meant) is likewise quoted here, on fol. 511a.

1472. Alṣadr alajall Nizâm-almillah wa aldîn Muḥammad bin 'Umar bin Mas'ûd, son of the preceding poet and occasional poet himself, on fol. 511b.

1473. Sulṭân-al'ulamâ Ṣadr-alsharî'ah, wrote verses occasionally, on fol. 512a.

1474. Alajall Shihâb-aldîn 'Am'aḳ, who composed a mathnawî, يوسف و زليخا, which can be read in two metres (the statement, given here, that 'Am'aḳ's poem was the *first* adaptation of the biblical story in Persian verse is, of course, wrong, see Ethé, Fiydausî's Yûsuf und Zalikhâ, in Verhandlungen des VII internationalen Orientalisten-Congresses, Semitische Section, pp. 25 and 33, Wien, 1888). According to 'Aufî, 'Am'aḳ belonged to the panegyrists of the Saljûḳ rulers, but in Nizâmî 'Arûḍî's چهار مقاله it is stated that he was king of poets at the court of the Khâkân Khiḍr bin Ibrâhîm, the ruler of Turkistân and Transoxania (see No. 1425 above). The date of his death, which is not given here, was A.H. 543 or 544 = A.D. 1148, 1149 (see also Butkhânâ in Bodleian Cat., col. 200, No. 41 and Âtashkada, ib. col. 287, No. 723), on fol. 512b.

1475. Amîr-i-'amîd Kamâl-aldîn Jamâl-alkuttâb, an intimate friend of Sulṭân Sanjar, on fol. 515b.

1476. Ma'nawî, one of the old poets (see Ethé, Rûdagî's Vorläufer, etc., No. 10), on fol. 515b.

1477. Alajall Sa'd-aldîn Sharaf-alḥukamâ Kâfî-alnajâ (النجا here both in text and index; the following copy reads Bukhârî, بخاري), a poet of the Khwârizmshâhs, on fol. 515b.

1478. Sa'd-aldîn As'ad, another poet, on fol. 516a.

1479. Ḥakîm Samanî (so here سمني, in the following copy Shamanî شمني) ala'raj, engaged in many poetical contests; he wrote a satirical ḳiṭ'ah against Sirâj-aldîn 'Ârif, on fol. 516a.

1480. Bahâ'î Bukhârî, of whom one rubâ'î is quoted here, on fol. 516a.

1481. Jauharî (called in the Âtashkada, Bodleian Cat., col. 286, No. 717, and in Beale's Oriental Biogr. Dict., p. 136a, Jauharî Zargar, the goldsmith), originally of Bukhârâ and contemporary with Athîr-aldîn Akhsîkatî (see No. 1528 below); he grew up, however, in 'Irâḳ and composed at the request of Sulaimânshâh, the son of Sulṭân Muḥammad, the son of Sulṭân Malikshâh (of the Saljûḳs of 'Irâḳ, who ascended the throne in A.H. 547 = A.D. 1152), an epic poem styled حكايت امير احمد و مهستي; after the death of Sulṭân Muḥammad (the successor of Malikshâh) in A.H. 555 (A.D. 1160) Sulaimânshâh ascended the throne, but only reigned a little over six months; being very much addicted to pleasure and wine he renounced the crown and handed it over to Arslânshâh bin Ṭughrul bin Muḥammad bin Malikshâh (who reigned A.H. 556–571 = A.D. 1161–1176); some of Jauharî's lyrical poems are quoted here, on fol. 516b.

1482. Sa'd-aldîn Mas'ûd Daulatyâr, a poet, of whom one rubâ'î is quoted, on fol. 517a.

1483. Raunakî, a poet (who flourished under the last Sâmânides and the first Ghaznawides, comp. Ethé, Rûdagî's Vorlaufer, etc., No. 17), on fol. 517a.

1484. Majd-aldîn Fahmî, a poet, on fol. 517a.

1485. Shâkirî, one of the older poets; Hindûshâh in his فرهنگ (i.e. الصحاح العجمية or صحاح عجم, see W. Pertsch, Berlin Cat., p. 204 sq., and Rieu ii. p. 515a) quotes a few of his verses, on fol. 517a.

1486. Khwâjah 'Abd-alkhâliḳ Ghujdawânî, son of 'Abd-aljamîl (see Safinat-alauliyâ, No. 76); his father had come from Rûm to Ghujdawân (near Bukhârâ); when Khwâjah Yûsuf Hamadânî (see No. 1016 above) came to Bukhârâ, 'Abd-alkhâliḳ enjoyed his tuition. He had four Khalîfas or spiritual successors, viz. Khwâjah Aḥmad Ṣadîḳ, Khwâjah Auliyâî Kalân, Khwâjah Sulaimân Karminî, and Khwâjah 'Ârif Rîwgarî (Rîwgar is six farsangs from Bukhârâ, see Safinat-alauliyâ, No. 77, where 'Ârif is called a pupil of Abd-alkhâliḳ instead of merely his fourth Khalîfah). Khwâjah 'Ârif Rîwgarî, whose disciple Khwâjah Bahâ-aldîn Naḳshband (Safinat-alauliyâ, No. 82) is here said to have been, had likewise four Khalîfas, one of whom was Khwâjah Maḥmûd (Safinat-alauliyâ, No. 78). Among the four Khalîfas of Khwâjah Maḥmûd one is again mentioned, viz. Khwâjah 'Alî Râminî (رامينى, so both here and in the following copy; Safinat-alauliyâ, No. 79, reads Râmtinî), with the epithet

of 'Azizân, who lived 130 years and was buried in Khwârizm, on fol. 517a.

1487. Khwâjah Muhammad Bâbâ-i-Samâsî (so correctly in the following copy, comp. Safînat-alauliyâ, No. 80; here he is wrongly called, both in text and index, Bâbâ Humâ'i), the Khalîfah of 'Azizân, on fol. 518a.

1488. Sayyid Amîr Kulâl, the Khalîfah of the preceding Khwâjah (Safînat-alauliyâ, No. 81) and spiritual guide of Bahâ-aldîn Nakshband; he had been twenty years under Bâbâ-i-Samâsî's tuition, on fol. 518a.

1489. Khwâjah Bahâ-aldîn Nakshband, died A.H. 791 (A.D. 1389); he wrote rubâ'is occasionally, on fol. 518a.

1490. Khwâjah 'Alâ-aldîn 'Attâr, one of Khwâjah Bahâ aldîn's companions (Safînat-alauliyâ, No. 85), on fol. 518b.

1491. Khwâjah Hasan 'Aṭṭâr, son of the preceding Alâ-aldîn, on fol. 518b.

1492. Khwâjah Muhammad Pârsâ (Safînat-alauliyâ, No. 83), another of Bahâ-aldîn's companions and author of the فصل الخطاب (see Rieu ii. pp. 863 and 864, and W. Pertsch, Berlin Cat., p. 294), on fol. 518b.

1493. Khwâjah Abûnasr Pârsâ, son of the preceding Khwâjah (Safînat-alauliyâ, No. 84), on fol. 518b.

1494. Sayyid Burhân-aldîn Khâwandshâh, who traced his pedigree back to Zaid, the son of the fourth Imâm Zain-al'âbidîn (Safînat-alauliyâ, No. 8); after his father's death he went first to Balkh and then to Harât, where he enjoyed the tuition of many great Shaikhs, especially of Shaikh Bahâ-aldîn 'Umar; after the latter's death he returned to Balkh, where he died A.H. 871 (A.D. 1466, 1467), and was buried opposite the tomb of Ahmad bin Khidrawaih (see No. 555 above). He left three sons: (a) Amîrkhwând Muhammad (usually called Mîrkhwând or Mîrkhond), the author of the روضة الصفا (see Nos. 24–75 in this Cat.), who died A.H. 903 (A.D. 1498); (b) Sayyid Nizâm-aldîn, the prime-minister of Badî'-alzamân Mirzâ (the son of Sulṭân Husain Mirzâ, see No. 832 above); (c) Sayyid Ni'mat-allâh, on fol. 518b.

1495. Khwândamîr, the maternal grandson of Mîrkhwând (so distinctly stated here twice, ll. 4 and 5 and l. 12, comp. Rieu i. p. 96b) and author of the حبيب السير (Nos. 79–100 in this Cat.), which he dedicated to Khwâjah Habîb-allâh Sâwajî (comp. Rieu i. p. 98). He lived in Harât from the time of Sulṭân Husain Mirzâ to the governorship of Dûrmishkhân, went then to India, where he spent some years in Humâyûn's service, and ended his life in Gujarât (A.H. 941 = A.D. 1534, 1535), on fol. 519a.

1496. Nâṣir Bukhârî, author of a dîwân (died A.H. 772 = A.D. 1370, 1371, see Bodleian Cat., No. 801), on fol. 519a.

1497. Khwâjah 'Iṣmat, son of Khwâjah Mas'ûd, who traced his origin back to Ja'far, the son of 'Alî bin Abî Ṭâlib; he was a favourite of prince Khalîl Sulṭân (Mîrânshâh's son, who died A.H. 814 = A.D. 1411); when the intrigues of jealous courtiers separated him from his patron, he wrote a famous ghazal at the time of parting, a few verses of which, besides other lyrical poetry, are quoted here (he died A.H. 829 = A.D. 1426, or according to a chronogram in the Makhzan-algharâ'ib, A.H. 840 = 1436, 1437, see Bodleian Cat., No. 861, and col. 351, No. 1545), on fol. 519b.

1498. Maulânâ Barandak, a poet and favourite of Mirzâ Baikarâ (slain A.H. 819 = A.D. 1416), Sulṭân Husain Mirzâ's grandfather (not brother, as he is strangely called here, he being the son of 'Umar Shaikh Mirzâ, and the grandson of Tîmûr, see Âtashkada in Bodleian Cat., col. 286, No. 715), on fol. 520a.

1499. Maulânâ Khayâlî, a poet (who died in Ulughbeg's reign, A.H. 850–853 = A.D. 1446–1449, see Bodleian Cat., No. 871), on fol. 520b.

1500. Maulânâ Saifî (i.e. Saifî 'Arûdî, who died A.H. 909 = A.D. 1503, 1504, see Bodleian Cat., No. 984), went to Harât for study and obtained the favour of Mîr 'Alî-shîr; after his return he became tutor of Mirzâ Baisunghar bin Mirzâ Sulṭân Maḥmûd bin Sulṭân Abû Sa'îd (who ruled over Samarkand A.H. 900–905 = A.D. 1495–1500), after whose assassination by Khusraushâh he settled in Bukhârâ, where he died a few years after, on fol. 520b.

1501. Wâṣilî, wrote some verses, on fol. 520b.

1502. Khwâjah Hâshimî, a descendant of Khwâjah 'Iṣmat (No. 1497) and grandson of Khwâjah Muhammad Pârsâ (No. 1492), a poet in the time of 'Ubaid-allâh-khân Uzbeg (A.H. 939–946 = A.D. 1532–1539), he is not to be confounded with Shâh Jahângîr Hâshimî, the author of the مظهر الآثار (see No 291 above), as has been done in the Âtashkada (Bodleian Cat., col 287, No. 726, where Hâshimî of Bukhârâ is stated to have written the مظهر الانوار, which is clearly a mistake for مظهر الآثار, comp. ib., col. 271, No 257), on fol. 520b.

1503. Niyâzî, a poet who went first to Harât, where he got acquainted with the clever musician Shâh Muhammad Surnâ'î (سرنائی); he repaired afterwards to Balkh, which he had to leave on account of a satire on the inhabitants of that town who threatened to murder him, and began now a wandering and restless life, going to Kûlâb (the capital of Khatlân, see col. 420 above), where he fell in love with Mîr Haidar 'Alî bin Sulṭân Uwais, thence to Badakhshân, Kâbul, Kandahâr, where he failed to obtain the favour of Muhammad Bairamkhân Khân-khânân (see No. 409 above), and Sind. There again he was unable to get an admission to Mirzâ Shâh Husain's court, and lived for some time in dire want, till after Shâh Husain's death his son, Mirzâ Bâkî, gave him some assistance. His desire to approach Sulṭân Akbar, however, remained unfulfilled; and when at last, through the intercession of Shâh Khwâjah, the son of Dûst Khâwand, a summons to appear in the imperial court was sent to Niyâzî, the poet had already breathed his last, on fol. 520b.

1504. Raunakî, was first attached to Mirzâ Kâmrân (No. 405 above), and afterwards in the service of Mirzâ Ibrâhîm bin Mirzâ Sulaimân (No. 583 above) in Badakhshân, where he died A.H. 964 (A.D. 1557); some verses of a kaṣîdah of his, in honour of Maulânâ Muhammad Zâhid, are quoted here, on fol. 521b.

1505. Kathîrî, of whom one rubâ'î is quoted here, on fol. 521b.

1506. Darwîsh Maksûd Tîrgar (the arrow-maker), a poet, on fol. 521b.